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COMMENTARY

UPON

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THE LARGER AND LESSER
PROPHETS:

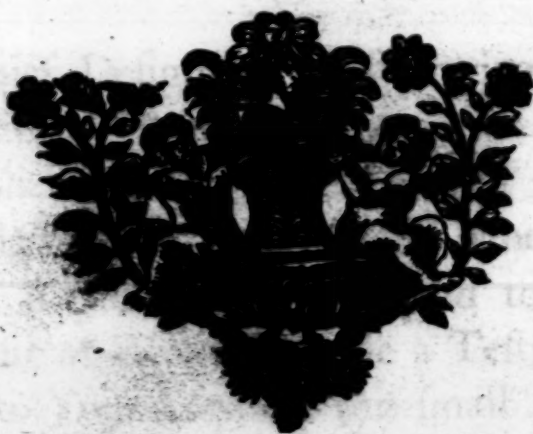
BEING A

Continuation of Bishop PATRICK.

By WILLIAM LOWTH, B.D. Prebendary of
WINCHESTER.

REV. EL. XIX. 10.
The Testimony of JESUS is the Spirit of Prophecy.

The FOURTH EDITION.



LONDON:

Printed for D. MIDWINTER, A. BETTESWORTH and C. HITCH, J. PEMBERTON,
W. INNYS, R. WARE, C. RIVINGTON, A. WARD, J. and P. KNAPTON, T. LONGMAN,
R. HETT, S. AUSTEN, and J. WOOD. . MDCCXXXIX.

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THE LARGER AND LESSER

PROPHETS

BY

Continuation of Bishop R. A. ...

BY WILLIAM LOMTH B.D. ...
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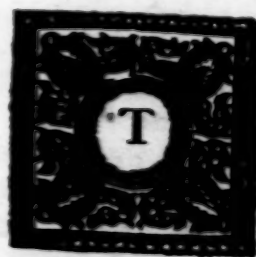


TO THE
RIGHT HONOURABLE
AND

Right Reverend FATHER in GOD
JONATHAN,
LORD BISHOP of WINCHESTER,

AND
PRELATE of the Most Noble ORDER of the
GARTER.

My LORD,



THE chief Design of the following Work, which I humbly offer to Your Lordship, is to assert the Ancient and Catholick Sense of several Texts of the Prophet, whom I undertake to explain, and vindicate them from some Novel Expositions, which tend to deprive the Christian Religion of the Benefit of so considerable a Testimony : And I humbly beg Leave to present to Your Lordship this small Acknowledgment of my Duty and Observance, as a Member of Your *Cathedral*, and Minister of a *Parish Church* of Your *Diocese* and *Patronage*, and to which Your Lordship hath been pleased to be a *Benefactor*, when it lately suffered under a great Calamity.

How mean soever the Performance may be, I hope the Design of it may in some Measure recommend it to Your Lordship's Patronage, which is to

DEDICATION.

illustrate this *Evangelical Propbet*, who, by the general Consent of former Ages, hath been placed at the Head of that Noble Order: A Person, whose Supernatural Gift of *Prophecy* added a new Lustre to the Greatness of his *Birth*, and whose liberal Education furnished him with a Noble Eloquence, and suitable to the Dignity of his Argument.

The same *Holy Spirit*, who sometimes spake to the World by *Shepherds* and *Fisbermen*, that the Excellency of the Truths delivered by them might appear to be of GOD, and not of themselves, at other Times made Choice of the Pen of a *David*, a *Solomon*, and an *Isaiab*, to instruct us, that the outward Accomplishments of *Birth* and *Fortune* may be sanctified to higher Purposes, and made instrumental in advancing the Glory of GOD, and the Interests of Religion.

That Your Lordship may continue to employ the Advantages of Your great Station and Quality to GOD's Honour, and the Service of his Church, is the hearty Prayer of,

My LORD,

Your Lordship's

most Dutiful and

Obedient Servant,

WILLIAM LOWTH.



THE P R E F A C E.

THERE is no Part of the Holy Scriptures that more deserves the Thoughts of inquisitive Men, than the Writings of the Prophets. God in his Word hath offered suitable Matter for the several Capacities of Men. The Historical Books instruct us in the Methods of Providence, and afford an agreeable Entertainment to inquisitive Minds, as they contain the most ancient Records that are in the World, and relate the most remarkable Occurrences that ever happened in it. Persons of ordinary Understandings may find all necessary Truths plainly delivered, and often repeated in the New Testament Writings, and in the Practical Books of the Old: Those of higher Endowments may find sufficient Employment in unfolding the Types and Figures of the Jewish Economy, and in searching into the Depths of the Prophetical Predictions. We may indeed find some Prophecies plainly delivered with great Exactness of Time, and Particularity in Circumstances (those especially which relate to the Coming of the Messiah) that when the Events came to pass, they might appear to be the Effects of God's determinate Counsel and Foreknowledge. But the far greater Part of the Prophetical Predictions are couched in Symbols and Sacred Hieroglyphicks (a way of conveying the abstruser Parts of Knowledge, much used in the Eastern Countries :) As it were on purpose to excite the Curiosity of the Ingenious, and reward the Diligence of the industrious Searchers after Divine Truth. To which we may add, that the Metaphorical Style of the Prophets, is very proper to inspire the Minds of attentive Readers with noble Ideas of God's Wisdom and Providence, and to affect us with the most lively Image of the Glorious Kingdom of God and Christ, the Happiness of those that shall have a Share in the Triumphs of it, and the Terribleness of those Punishments which are denounced against such as will not have him to reign over them. And to encourage Men in the Searches of this Kind, they will find such an Harmony and Correspondence between the Figures and Emblems, whereby the Prophets point out Things to come, that the careful comparing of them with each other, will afford the best Clue to guide the attentive Reader through the most difficult Parts of their Writings, and is likewise a surprizing Proof that they all wrote by the Direction of one and the self-same Spirit.

This hath been in some Measure attempted in the ensuing Work, where the Author hath used his utmost Diligence, to compare the Text with such parallel Places both of the Old and New Testament, which might any way conduce to the clearing up its Sense: And he is willing to believe that if he hath given any new Light to the obscure and difficult Passages of this Prophet, it is chiefly by comparing the Phrase and Idiom of the Text with other parallel Places more exactly than hath been hitherto done by any Commentator upon this Prophet that he hath seen: And he desires the Reader, that when he finds a more than ordinary Difficulty, he would carefully consider the parallel Texts there referred to, which to have set down at Length, would have enlarged this Work beyond its due Bounds.

The Writings of the Prophets unfold the Methods of Providence in many remarkable Instances: Such as are, God's Disposal of Kingdoms and Governments, and making use of wicked Princes and Nations to be the Instruments of his Justice in punishing others as bad or worse: The gradual Discovery of the Coming of the Messiah, and the several Steps and Advancements by which God introduced his Kingdom into the World, and will still carry it on till the Consummation of all Things. These Speculations must needs afford great Entertainment to Men of curious and inquisitive Tempers, and be Matter of Delight as well as Instruction.

These Reasons, as they should encourage those to the Study of the Prophetical Writings, who have any Talents for such an Employment, especially those whose Profession engages them to search the Scriptures: So they should recommend any Attempt that is made toward the further explaining of so considerable a Part of the Holy Scriptures. For after all the Pains that hath been taken in clearing up the Sense of these Sacred Books, by Persons excellently qualified for such an Undertaking, still there is Room left for further Endeavours in that Kind. For there is a Treasure of heavenly Wisdom contained in them, that can never be exhausted: And as it is highly reasonable to believe, that some Parts of the Old Testament Prophecies reach to the End of the World; so it is as reasonable to expect that in every Age Providence should open some new Scene, which will give further Insight into the Meaning of those Sacred Writings.

I confess, I can by no means approve of the Opinion of some learned Men, who are for cramping the Sense of the Prophets, and confining it within as narrow a Compass as they can, and will needs maintain that the Prophets scarce foresaw any Thing but what was to come to pass in or near their own Time. I must own my self puzzled to assign a Reason why God should appoint a Succession of Prophets to foretel what should come to pass within the Compass of about three hundred Years (for within that Time most of those Prophets lived, whose Writings make up that Part of the Scripture Canon which is called by that Name) and take no notice of any other Occurrences which should happen in succeeding Times; whereas to extend the Prophetick Views

Views to the End of the World, seems much more agreeable to that Description of God's Prescience which the Holy Writers give us, That^a He declares the End from the Beginning, and^b His Wisdom reaches from one End [of the World] to the other mightily, and sweetly does it order all Things: So that even when the whole Mystery of God's Dispensations shall be finished, it will appear that nothing is contained in them, but what God hath formerly declared to his Servants the Prophets, as it is expressly affirmed, Revel. x. 7.

For a further Proof of this Assertion, I desire it may be considered, that the Prophecies which foretel the Visibility and Universality of Christ's Church, accompanied with perfect Peace, Prosperity and Holiness, cannot with any Probability be said to have as yet received their Accomplishment, as neither have those Predictions which foretel the flourishing State of the Jewish Church and Nation in the latter Times. And to suppose those Prophecies to have already received their utmost Completion, is, in my Judgment, to give too great an Advantage to the Jews, and in Effect to acknowledge that they never were, nor will be fulfilled in their natural and obvious Sense. Whereas on the other Side, to assert that many Prophecies relating to the Messias, are already fulfilled in our Lord Jesus Christ, a Truth that can be made out beyond all Contradiction; and withal to maintain that several others concerning the same Subject, relate to his Second Coming, and their Accomplishment shall usher in or accompany that his Glorious Appearance: I say, the observing this Distinction between the different Times, wherein the several Prophecies relating to the Coming of Christ shall be fulfilled, effectually answers all the Arguments which the Jews make use of to support themselves in their Incredulity; it discovers a perfect Harmony and Correspondence between the Prophecies of the Old and New Testament, and it gives us an agreeable View of a more flourishing State of the Church, than the World hath yet been blessed with; and thereby engages us to use our best Endeavours to restore the Church to its primitive Purity, where-ever we find it defective.

These Considerations at first engaged me to attempt a Commentary upon the Prophet Isaiah; who as he is the first and principal of the Prophets in order; so he hath had the Honour of being stiled the Evangelical Prophet by the Christian Church, because he foretold the Coming and Kingdom of the Messias with greater Clearness than any of the rest. But he will have but little Pretence to that Title, if we follow some Men's Notions, which have been lately renewed, and zealously maintained by Mr. Samuel White, in his Commentary upon this Prophet; where he all along supposes, that the far greatest Part of this Prophecy relates only to the Times in which the Prophet lived, and those that succeeded till the Return of the Jews from the Babylonish Captivity. Indeed he is willing to allow the LIId Chapter of Isaiah, to have been fulfilled only in our Saviour; but according to his Hypothesis, that Prophecy must come in very abruptly, without any Connexion upon what went before, or what follows. To do him all the Justice I can, I must own, that in his Preface he asserts a double Meaning of many Prophecies: One more immediately relating to the present Circumstances of Things in or near the Prophet's own Time; the others having more distant Views upon the State of the Gospel-Times. But his general Design in his Arguments to the Chapters, and in his Notes, whenever an Occasion is offered, is to run down and ridicule the Spiritual and Mystical Sense of particular Texts or Prophecies, and to accuse the Commentators who have asserted it, as making a Nose of Wax^c of the Scriptures, and forcing the Words to an unnatural and improper Signification. Now these Assertions are a direct Contradiction to the Manner of interpreting the Old Testament Prophecies, made use of by Christ and his Apostles in the New; where we find our Saviour applies several of the Ancient Prophecies to himself; and the Apostles frequently assert, that all Things happened to the Jews in Figures, that their Ordinances were Parables^d or Allegories with respect to the Times of the Gospel; that the Christian Church is the True Israel of God, and all the Privileges appropriated to the Jewish Nation in the Old Testament as God's Segullah, or peculiar People, do in a more eminent Manner appertain to the Church of Christ, which is that true Kingdom of God, the Jerusalem coming down from Heaven, of which the earthly Jerusalem, and the Temple there, was only a Type and Figure.

*These Rules for interpreting the ancient Prophecies laid down by the Apostles, ought to be a Standard for all Christians to square their Interpretations by, as being delivered by those who had the *ἑνὸς*, or that especial Gift of the Spirit, which enabled them to explain the Prophecies of the Old Testament, and apply them to the Times of the New. This is that Publick, or Authentick Interpretation of the Scripture Prophecies, which St. Peter opposes to a Private Interpretation, 2 Pet. i. 19. ^e that is, to such an Interpretation as is wholly owing to human Wit or Invention, or relates to private Persons and Transactions. Whereas this publick Interpretation is taken from the common Analogy of Faith, Rom. xii. 6. and arises from comparing spiritual Things with spiritual, 1 Cor. ii. 13. i. e. the spiritual Sense of the Old Testament Writings with that of the New, and with one another. In which Particular I cannot but look upon Mr. White's Exposition as very deficient, in that he scarce ever compares the Phraseology of Isaiah with that of the other Prophets, or with parallel Texts of the New Testament; which one would think every Christian Commentator should have a particular Regard to, in explaining the Sense of the ancient Prophecies.*

The ancient Jews never contested this Point with the Christians, but always acknowledged that the chief Design of the Prophets was to foretel the Times of the Messias. And when Christ and his Apostles explain'd the Prophecies in a Spiritual or Mystical Sense, they interpreted them according to the received Notions of the Synagogue, and are never taxed, that we can find, for misapplying the particular Texts they alledged, as if they did not belong to the Times of the Messias. The Words of St. Peter do in some Measure inform us, from whence the Jews might receive these Notions, 1 Pet. i. 11, 12. where he tells us, That the Pro-

^a Isaiah xlv. 10.

^b Wisd. viii. 1.

^c See his Argument on chap. lxvi. as also on ch. xi, xxxv, lv, lx, lxii. and his Notes upon ch. xxx. 25. xli. 2. xlix. 9. lx. 7.

^d Παράβολα, Heb. ix. 11.

^e Ἰδίας ἐπιλύσεις. The Word ἑπίλυσις properly signifies Interpretation, being derived from ἑπύλω, which signifies to Expound, Mark iv. 34. So Gen. xli. 12. To each Man according to his Dream he did interpret. It is in the Greek, Ἀνδρὶ κατὰ τὸ ἐνύπνιον αὐτοῦ ἐπύλωσε.

phets who searched diligently what, and what manner of Time the Spirit of Christ, which was in them, did signify, when it testified beforehand the Sufferings of Christ, and the Glory which should follow, had it revealed unto them, that not unto themselves, but to us they did minister the Things which the Apostles preached. No doubt, but they studied their own Prophecies, and the Spirit of God so far assisted them, and enlightened their Minds, as to enable them to leave this Key for the interpreting their own Writings, and letting succeeding Ages into the true Meaning of them. And thus a traditionary Explication of the Old Testament Prophecies was carried down from the very Time of the Prophets to After-Ages.

Several Arguments may be alledged to prove, that these Notions were generally received among the Jews long before Christ's Time: In the first Place, we may argue from their admitting the Song of Solomon into their Canon, which could have no Pretence for being placed among the Sacred Writings, but only as it was supposed figuratively to set forth the Spiritual Marriage of Christ and his Church. The same Point may further be proved from their ancient Targums and Paraphrases upon the Scripture, from the Misna, and those Mystical Expositions of several Texts, which we read in the Epistle of Barnabas, and which it is probable were taken out of some Midrash, or Authentick Exposition of the Scripture Texts, as hath been observed by Bishop Fell, and other Learned Commentators upon that Epistle. And tho' it should be granted, that some of those Writings are not so old as the Time of Christ and his Apostles; yet this doth not invalidate the Force of the Argument, because those Writings consist of traditionary Explications of Scripture, which the Compilers took from the Writings of former Ages, just as in After-times the Greek Catena upon the Scriptures were compiled out of the Writings of the ancient Fathers by Authors of a later Date.

It does not appear, that this mystical Way of applying the Scripture-Prophecies to the Times of the Messias, was ever called in question, till the Jews came to engage in Disputes with the Christians; and then to avoid the Force of their Arguments, they found it necessary to reject the Opinions of their Ancestors. It was this Consideration made Aquila and Theodotion, Apostates from Christianity to Judaism, to undertake a New Translation of the Old Testament into Greek, because they thought the Interpretation of the Septuagint too favourable to the Christians, having been framed according to the traditionary Explication of the Sense of the Prophets, which had been received among the Jews Time out of Mind.

This Christian Interpretation about the Prophecies is called the Mystical Sense, because it helps to unfold the Mysteries of the Gospel, not as if it were always opposed to a literal Sense. For in many Cases what we call the Mystical Sense, more exactly answers the natural and genuine Import of the Words, than any other Interpretation that can be given of them. To instance in that famous Prophecy, Isa. vii. 14. Behold a Virgin shall conceive, &c. Supposing, but not granting, that this Prophecy can be applied in a lower Sense to Isaiah's Son, or any other Person but Christ; yet it is plain at first Sight, that the Historical Sense, which is commonly given of the Words, to denote One that is now a Virgin, but should afterward marry and bear a Son, comes infinitely short of the true Force and Meaning of them, and contains nothing in it that can deserve to be called a Sign or Wonder. This seems to have been a Maxim in interpreting Prophecies, received among the Jews before Christ's Time, That where-ever they observed an imperfect Completion of a Prophecy in the Historical Event, which no way answered the lofty Expressions, and extensive Promises, which the natural Sense of the Text imported, there they supposed the Times of the Messias to be ultimately intended, in whom all the Promises of God are Yea, and Amen.

To prevent any Misunderstanding, it may be proper likewise to take Notice, that this Mystical Sense of the Prophecies, is now and then, but not so fitly, called a Secondary Sense; not as if it were less principally intended by the Prophets, but rather with respect to the Time, because it is the last or ultimate Completion of their Predictions.

That many of the Prophecies are not limited to one single Event, but may have different Views, and be capable of being fulfilled by several Steps and Degrees, is what I have all along supposed in the following Commentary, and therefore here it will be proper to assign the Reasons of such a Supposition. This Subject hath been handled by several Learned Men, and of late by Dr. Nich. Clagett. [My Lord Bacon has made an Observation upon this Subject, which deserves to be taken Notice of; in his Advancement of Learning, Book II. Chap. II. "In the Interpretation of Prophecies, that Latitude must be allowed, which is proper and familiar to Divine Prophecies, that their Accomplishments may be both perpetual and punctual. "For they resemble the Nature of their Author, To whom one Day is as a thousand Years, and a thousand Years as one Day. And though the Fulness and Height of their Complement be many Times assign'd to some certain Age or Point of Time, yet they have nevertheless certain Stairs or Scales of Accomplishment throughout divers Ages of the World." I shall not repeat what hath been said already upon this Argument, but only lay down some General Reasons of this Assertion.

I have already observed, that this Opinion is agreeable to the Sentiments of the Jews: The only Point in which they differ from us, is, whether the Messias, to whom the Prophecies relate, be already come, or be yet to come. Therefore I shall not any longer insist upon that Argument, but proceed to observe, that under the Old Testament, all the most considerable Persons and Transactions there mentioned, were Typical, and prefigured the State of Things under the Messias. Thus the New Testament informs us, that by Sarah and Hagar were allegorically represented the Two Covenants: By the preferring of Jacob before Esau, the Rejection of the Jews, and the Calling of the Gentiles: By the Deliverance from the Egyptian Bondage, the Redemption of Mankind by Christ, the True Passover sacrificed for us: That the Israelites passing through the Red-Sea, did typify the Sacrament of Baptism; and their Sojourning in the Wilderness, in their Way to the Promised Land, was designed to signify that we are but Strangers and Pilgrims in this World, and must look upon Heaven as the only true Place of Rest which remains for the People of God.

¹ See Bishop Pearson's Notes upon his Exposition of the 2d, 3d, and 4th Articles of the Creed: And Justin Martyr's Dialogue against Trypho the Jew.

² Scriptores Observatos de Typo differentes, divinius quiddam ex inopinato pati solent, & ad Antitypum vehementiori Spiritus afflatu rapi & elevari. Spencer de Legib. Hebr. Lib. III. Cap. 8. n. 2.

In the Characters the Scriptures give us of Adam and Melchisedeck, of Isaac and Joseph, of Moses and Joshua, of David and Solomon, of Eliakim and Jonah, of Cyrus and Zerubbabel, they plainly describe them as Figures of Christ: That several Circumstances of their Lives did forebode the most remarkable Passages of his, and the Deliverances some of them wrought for God's People, were Earnests of a greater Redemption to be accomplished by the Messiah. Several of the Psalms, particularly the cxviii, and the cxviii, were writ upon particular Occasions, relating to some remarkable Circumstances of David's Life, as appears both by their Titles (which to be sure are as ancient as the Compiling the Old Testament Canon) and by the General Subject handled in them: And yet several Passages out of these Psalms are applied in the New Testament to Christ and the Gospel, as more eminently fulfilled in them. From these Principles we may conclude, that there is a Resemblance, or Correspondence between many of the Transactions mentioned in the Old Testament, and those which should come to pass under the New: And consequently, that the Prophets, when they spake of some Events near their own Times, probably had more distant Views, which might reach even to the latter Ages of the World.

This Assertion, as it shews that Fulness of Sense contained in the Scriptures, which Tertullian^a saith, he did so much reverence and adore, so it introduces Christ into the World, with a great deal of Pomp and Solemnity; whilst it makes the whole Contrivance of the Jewish Dispensation, and all the Eminent Persons of former Times, as so many Harbingers to prepare the Way for his Coming, and thereby raises in our Minds a just Veneration for the Gospel-State, as the Master-Piece of Divine Providence, that Point wherein all the Lines of God's manifold Wisdom do meet as in their Center; from whence it is evidently demonstrated, that Christ was ordained by God, before the Foundation of the World, though in his wise Disposal he did not appear till the latter Times of it. These Providential Congruities between the Times of the Old and New Testament, do very much confirm the Authority of both Testaments; for they plainly shew, that they were written by the Direction of one and the same Spirit, who hath therein discovered to us one entire Scene of Providence, which reaches from one End of the World to the other.

The Apostles justify this Way of interpreting Scripture-Prophecies, by the Interpretations they give us both of the ancient Prophecies, and of our Saviour's own Predictions; of each of these I shall give a remarkable Instance. That Prophecy of Isaiah, chap. liii. 4. He hath borne our Grievs, and carried our Sorrows, without question is principally to be understood of Christ's undergoing the Punishment due to our Sins; but yet St. Matthew applies it to the Pains which he took in healing Men of their bodily Infirmities, and his rendering his own Life uneasy by the Care and Trouble he underwent to give Ease to others, Matth. viii. 18. In like manner, that Expression of our Saviour, John xvii. 12. Those whom thou gavest me I have kept, and none of them is lost, was chiefly meant of Christ's Care to preserve his Disciples in a firm Belief of, and Adherence to, those Truths which he taught them; yet we find St. John applies the Words to the Care that Christ took of their Safety, when he yielded himself up to those that came to apprehend him, chap. xviii. 9. From hence it appears, that the Holy Writers themselves suppose, that the Expressions of inspired Persons may have several Senses couched under the Words.

The same may be affirmed of that Prophecy of Christ, concerning the Destruction of Jerusalem, and the End of the World, Matth. xxiv. in which it is hard to determine, where our Saviour makes a Transition from one Subject to the other; this makes it probable, that he had both these Events in his Eye together, and that several of his Expressions were partly verified at the Time of the Destruction of Jerusalem, but were more fully to be accomplish'd at the General Judgment, of which that particular Judgment was an Earnest and Fore-runner.

The Prophet Isaiah is certainly one of the most difficult of all the Prophets, though perhaps few are sensible of it, but they that try to explain him: Besides the Want of ancient Records to clear up some Historical Passages of his Prophecy, a Difficulty common to him with the rest of the Prophets; there are some Difficulties, which do in a particular Manner attend his Writings. The Profoundness of his Thoughts, the Loftiness of his Expressions, and the Extent of his Prophecy, have made the Commentaries hitherto written upon him, fall short of a full Explication of his Book; and he that will undertake to fathom the Depths of this Prophecy, is in great Danger of going out of his own. This Prophet seems to have been favoured with an entire View of the Gospel-State, from the very Birth of the Messiah, to that glorious Period, when the Kingdoms of the World shall become the Kingdoms of the Lord, and of his Christ. Upon these Accounts, as he deservedly holds the first Rank in that Noble Order of Prophets; so it may be hoped, the Candid Reader will favourably receive any Attempt that is made, to give some farther Light to this Prophecy, how imperfect soever. And particularly, I would make one Request to him, with which I shall conclude this Preface, viz. That, in those Parts of this Exposition, where there is any Mention made of the Jews being to be restored to their own Land upon their Conversion, and some other Particulars relating to that glorious State of the Church, which we may from Prophetical Grounds of Scripture expect to come to pass in the latter Times of the World, there he would not judge of what is said upon these obscure Subjects as so many positive Assertions, but only as probable Conjectures, and such as the Words of the Text may fairly be supposed to favour. For in these and such-like abstruse Matters, which at present lie hid in their Causes, and in the Abyss of Providence, a modest Man should not pretend to be Wise above that which is plainly and expressly written.

^a Adoro Scripturæ plenitudinem. Tertull. advers. Hermog. cap. 22.

N. B. The Additions in this Edition, are distinguish'd by this Mark [].



A

COMMENTARY

ON THE

Prophecy of ISAIAH.

The ARGUMENT.

ISAIAH prophesied above sixty Years, computing from the Year in which Uzziab died, when he was solemnly called to the Prophetical Office; *Isaiab* vi. 1. to the End of *Hezekiab's* Reign; whom he is said to have out-lived, and to have been put to Death by *Manasses*, his Body being sawn in the middle, at the Command of that wicked King, as the *Jewish* Tradition informs us; to which cruel Death the Apostle to the *Hebrews* is thought to allude, *chap.* xi. 37.

St. *Jerome* in his Preface to *Isaiab* tells us, That he was of Noble Birth, and he is said to have lived at Court, and that his Daughter was married to King *Manasses*. His Style answers his Birth and Education, and is Lofty and Elegant: His Metaphors and Illustrations are Noble, and suitable to the Dignity of the Subjects he treats of; and he hath this Preheminence above all the Prophets, that he foretels the Coming and Times of the *Messias* more clearly and frequently than

any of them. Accordingly, he is often cited in the Writings of the New Testament, and hath obtained the Character of the *Evangelical Prophet* in succeeding Ages. To this Sense the Ancient *Jews* expounded his Prophecy, as appears from the Character which the Son of *Syrach* gives of him; *Ecclus.* xlviii. 24, 25. He saw by an excellent Spirit what should come to pass at the last, (*τα ἔσχατα*, the last, or latter Times, an Expression signifying the Days of the *Messias* in the Old Testament,) and he comforted those that mourn in *Sion*; He shewed what should come to pass for ever.

Besides this Prophecy, *Isaiab* wrote the History of *Uzziab's* Reign, mention'd 2 *Chron.* xxvi. 22.

We may distinguish this Prophecy into several Parts or Sections; the first of which reaches from the Beginning of the Book to the End of the viith Chapter; the Second, from thence to the End of the xiith; the Third is continued to the End of the xxviiith; the Fourth, to the End of the xxxvth. Then follows an Account of *Sennacherib's* Invasion, and *Hezekiab's* Sickness, which happened at the same Time, *chap.* xxxvi, xxxvii, and xxxviiith (that History being a Key to explain several Passages in the foregoing Prophecies) with a brief Prediction of the

the Jewish Captivity, chap. xxxix. From whence the Prophet proceeds to foretel the Return from Captivity, and from thence takes occasion to set forth the several Advances of Christ's Kingdom in after Times. This seems to be the only Subject of a great Part of the following Prophecies, especially from the 16th Verse of the sixth Chapter, to the End of the Book.

C H A P. I.

Verse 1. **T**H E Vision of *Isaiab the Son of Amos,*] The two usual Ways whereby God communicated his Will to the Prophets, were Visions and Dreams; see *Numb. xii. 6.* In Vision the inspired Person was awake, but his external Senses were bound up, and as it were laid asleep in a Trance. Thus *Balaam* describes it as to himself, *Who saw the Visions of the Almighty, falling into a Trance, but having his Eyes open,* *Numb. xxiv. 16.* It is called Vision, not from any Use made of corporeal Sight, or that it is entertained with external Objects; but because of the Clearness and Evidence of the Things revealed, and the Conformity this Kind of Inspiration bears to the Information which the Mind receives by corporeal Sense. Though sometimes Vision is accompanied with external Representations; as when *Isaiab* saw the Glory of the LORD sitting in his Temple, chap. vi. 1. and *Ezekiel* had the Description and Dimensions of the Temple revealed to him in a Vision, *Ezek. xl. 2.* and *St. John* had a Sight of the New Jerusalem coming down from Heaven, *Rev. xxi. 10.*

Ibid. Which he saw concerning Judah and Jerusalem.] His Prophecy does chiefly relate to the Kingdom of Judah, though he does accidentally speak of the Ten Tribes, as he does also of the Moabites, Egyptians, &c. the Kingdom of Judah it self being concerned in the Good or Ill which befel their Neighbours.

This probably was not the first Vision which *Isaiab* had, (see Note on chap. vi. 1.) but is placed at the beginning of his Book, because this, and the four following Chapters, contain a general Description of the State and Condition of the Jews, under the several Judgments which God had brought unto them, and are a fit Preface or Introduction to the rest of his Prophecy.

Ver. 2. Hear, O Heavens, and give Ear, O Earth; for the LORD hath spoken.] An Expression bespeaking Men's Attention. Compare chap. xxxiv. 1. *Deut. xxxii. 1.* *Micah i. 2. vi. 1, 2.* It farther signifies an Appeal to the World, to Angels and to Men. Compare *Psal. l. 4. Deut. iv. 26. xxx. 19.* The Holy Writers sometimes appeal to inanimate Things, to signify the Evidence and Undeniableness of the Truth which they assert: So *Josbua* tells the Jews, *This Stone shall be a Witness to us,* *Josh. xxiv. 27.*

Ibid. I have nourished and brought up Children.] God's Protection over his People, is compared to the Care that Parents take, in nursing and breeding up their Children. See *Deut. i. 31. Isaiab xlv. 3, 4. lxiii. 9.*

Ver. 3. The Ox knoweth his Owner, and the Ass his Master's Crib, but Israel hath not known,

&c.] The Holy Writers send Men to brute Creatures for Instruction, thereby to upbraid their Stupidity. See *Prov. vi. 6. Jerem. viii. 7.*

Ver. 5. Why should you be stricken any more? ye will revolt more and more.] The End of God's Judgments in this World, is Men's Reformation; and since this People appears to be incorrigible, there is no Reason to expect that he should try any further Methods of Discipline with them, but consume them all at once. See *Nabum i. 9.* The Verse may be thus translated; To what Purpose are ye stricken? Ye shall still multiply Transgression: And then the Words will be parallel to *Jer. ii. 30.* In vain have I smitten your Children, they receive no Correction.

Ver. 6. From the Sole of the Foot to the Crown of the Head, there is no Soundness in it.] The whole Frame of the Jewish Church and State is corrupted, and their Misery is as Universal as their Sin which caused it; this makes the Nation look like a Body over-run with a Cancer.

Ver. 7. Your Country is desolate, your Cities are burnt with Fire.] This relates to the Desolations made in King *Abaz's* Time, by the Depredations of the Israelites, the Syrians, the Edomites, the Philistines and Assyrians; an Account of which you may see, *2 Chron. xxviii. 5, &c.* compare chap. xxix. 8, 9. of the same Book.

Ibid. Your Land Strangers devour it.] A further Description of the same Calamities; or else the Words may belong to the Confederacy of *Rezin* and *Pekab* against Judah, mention'd more at large chap. vii.

Ver. 8. And the Daughter of Zion is left as a Cottage in a Vineyard, &c.] The Daughter of Zion is the same with Sion. Compare chap. lxiii. 11. *Zech. ix. 9.* or it may more properly be taken for the Inhabitants of Sion, a City being often represented as a Mother, and the People as her Children. The Prophet describes Jerusalem as the only Remnant that is left of that once flourishing Kingdom: See ver. 9. the Cities round about it being desolate, and that very Place daily threatened to be besieged by its Enemies.

Ver. 9. Except the LORD of Hosts had left us a very small Remnant, we should have been as Sodom.] God always preserves a Remnant in the heaviest Judgments which he brings upon his People. Compare chap. iv. 2, 3. x. 20, 22. xvii. 6. xxiv. 13. xxxvii. 32. A Type of those few Converts among the Jews, who embracing the Gospel, should escape both the Temporal and Eternal Judgments, which came upon the rest of that Nation, for their rejecting Christ and his Messengers. This Remnant are called the *Σαλδοι*, in the New Testament, *Luke xiii. 23. Acts ii. 47.* the Word being applied to that Sense, from the Use of it in the Septuagint: See that Translation upon *Isaiab xlv. 20. lx. 19.* and *Joel ii. 32.* See the Note upon chap. x. 22.

Ver. 10. Hear the Word of the LORD, ye Rulers of Sodom,] Sodom is called the Sister to Jerusalem; *Ezek. xvi. 46, 48.* because of their Resemblance in Wickedness.

Ver. 11. To what Purpose is the Multitude of your Sacrifices to me, saith the LORD?] The Prophets often speak of the Rituals of Moses's Law, as of no Benefit, without that inward Purity which was signified by them. This was a

very

very proper Method to prepare Mens Minds for the Reception of the Gospel, by shewing them a more excellent Way of serving God, than the Ceremonial Law directly prescribes. So that Christ's abolishing the Legal Rites, which gave the Jews so great Offence, was very agreeable to the Doctrine of their own Prophets, and even foretold by some of them. See *Jer.* xxxi. 31, &c.

Ver. 12. When you come to appear before me, who hath required this at your Hands?] When God required the Jews to appear before him three times a Year, *Exod.* xxiii. 17. the Command was to be understood of their coming with Hearts full of Religious Duty towards him, which was signified by that Precept, which forbade those that were not cleansed and purified, to come near the Temple, *Levit.* xv. 31. or to attend upon any of their solemn Feasts, *Numb.* ix. 13. So the performing of their Religious Services in a Careless and Indevout Manner, was what God had never required of them, and did not answer the Intent of his Law. The Sense of the Words is the same with that of *Prov.* xv. 8. *The Sacrifice of the Wicked is an Abomination to the LORD:* GOD is said not to require or command that which he hates and abhors. See *Jer.* vii. 31. Compare here the following Verses.

Ibid. To tread my Courts.] There were two Partitions in the Tabernacle, and afterwards in the Temple; the Holy Place where the Altar of Incense, the Shew-Bread, and the Lamp were placed; and the Holiest of all, into which only the High-Priest enter'd once a Year. Besides these, there were several outward Courts or Apartments, one for the Men, another for the Women, another, in After-times, where the Gentiles worshipped, and another where the Altar of Burnt-Offerings stood, allotted to the Priests. From these several Apartments are taken those Expressions of *coming into the Courts of the LORD, and treading his Courts.* Of these Courts we are to understand that Place of *St. Luke, Chap. i. 10.* where 'tis said, that *the whole Multitude was praying without at the Time of Incense;* i. e. while that Offering was performed in the Inner Temple by the Priest.

Ver. 17. Relieve the Oppressed.] *Bochart* seems to have hit upon the true Sense of the Original here, *Rectify what is amiss, or Reform what is corrupt;* or in *St. Paul's* Phrase, *Purge out the Old Leaven;* *1 Cor. v. 7.* which literally answers the Sense of the Hebrew *Hamûts.*

Ver. 18. Come now, and let us reason together, saith the LORD.] The Word which is translated, *Reason together,* signifies properly for two contending Parties to argue the Case together; but here it seems to import the Effect or Issue of such a Debate, viz. the accommodating their Differences. So God, upon the Repentance or Reformation of the People, engages to pardon all that is past, and look upon them with the same Grace and Favour, as if they had never offended; for by their *Sins being made white as Snow,* is meant, by an usual Metonymy, the Sinners themselves being thoroughly purged from Guilt. Compare *Psal. li. 7.*

Ver. 21. How is the faithful City become an Harlot!] Cities are often represented under the

Resemblance of Women; see *Jer. vi. 2.* as being Mothers of their Inhabitants: Sometimes they are called Virgins; see Note on *chap. xxiii. 12.* But when they turn lewd and vicious, they are stiled Harlots. This Name is given to the Heathen Cities of *Tyre, Isaia. xxiii. 16.* and *Nineveh, Nabum. iii. 4.* But 'tis applied to *Jerusalem* chiefly with respect to that solemn Covenant made between God and the Jews, often expressed in Scripture by his being married to them; see *Jerem. iii. 14.* and *xxx. 32.* and by Idolatry they were guilty of the same Falseness against God, as a Woman is guilty of by Adultery; the Sin of Idolatry being commonly stiled, *Going a Whoring after other Gods.* See *Bishop Patrick's Preface to his Comment upon the Canticles.*

Ibid. It was full of Judgment.] This relates to the first and best Times of the Jewish Government, under the Reigns of *David* and *Solomon.*

Ver. 22. Thy Silver is become Dross.] A proverbial Phrase, signifying that there is nothing sincere or pure left among them; but the very best Things, such as Government and the Administration of Justice, have a great Alloy of Corruption mixed with them. Compare *ver. 25. Jer. vi. 28, 30. Ezek. xxii. 18, 19.*

Ibid. Thy Wine mixed with Water.] Another proverbial Speech of the same Importance. The LXX render it more at large, *οι κερηλοι ου μισγυσιν τον οινον υδατι, Thy Vintners mix thy Wine with Water,* whence *κερηλοι* signifies to embase by a foreign Mixture. See *2 Cor. ii. 17.*

Ver. 23. Thy Princes are rebellious, and Companions of Thieves.] Thy Rulers and Magistrates are in a State of Rebellion against God, and live upon Injustice and Rapine. See *Hos. iv. 18. Micah iii. 11. vii. 3.*

Ver. 24. Therefore thus saith the LORD of Hosts, — Ab, I will ease me of mine Adversaries, and avenge me of mine Enemies.] An Expression borrowed from Mens Passions, who find some sort of Ease and Rest in their Minds upon venting their Anger on just Occasions, or in bringing Offenders to condign Punishment: In like manner God is described as feeling Ease and Satisfaction in executing his Justice upon obstinate and incorrigible Offenders. Compare *Ezek. v. 13. xvi. 42. xxi. 17.* We may further observe, that God is never said to take Pleasure in the Punishment of any, but those who have filled up the Measure of their Iniquities. See *Prov. i. 25, 26. Deut. xxviii. 63.* those whom he corrects in Anger, as *Jeremy* expresses it. As to others, the Rule of the same Prophet holds, that *He doth not willingly afflict or grieve the Children of Men, Lam. iii. 33.* but even sympathizes with their Calamities. See *Judges x. 16. Isaia. lxiii. 3.*

Ver. 25. I will turn my Hand upon thee.] The Phrase signifies to fall upon or punish those whom we had spared or connived at before; see *Psal. lxxxi. 14. Zech. xiii. 7. 2 Sam. viii. 3.* where the Phrase is the same in the Original, but otherwise understood by our Interpreters, who translate it, *To recover his Brother.*

Ibid. And purely purge away thy Dross, &c.] See *ver. 22.* This Place foretels some great Reformation (compare *Malachy iii. 3.*) which shall be brought to pass by separating the Bad from the

the Good, and destroying those that are Incorrigible. See *Ezek. xx. 38.* and Notes upon *Chap. iv. 3.*

Ver. 26. *And I will restore thy Judges as at the first, and thy Counsellors as at the beginning.*] These Promises relate, at least in their primary Sense, to the Restoration of the *Jews* after the Seventy Years of Captivity, when they had the Face of a Government restored to them; and their Governors, *Zerubbabel, Nebemiah,* and others were Persons remarkable for their Integrity. The Expression seems to allude to those Judges, whom God raised up to the *Jews* at their first Settlement in the Land of *Canaan*, to whom the Prophet resembles these Rulers, both because they were Men of great Piety and Virtue, and because these latter did not affect the State and Title of Kings, till the latter Times of the *Jewish* Commonwealth. [Compare *Jer. xxx. 20, 21.*]

Ibid. *After that thou shalt be called the City of Righteousness, the faithful City.*] This Promise, taken in its full Extent, relates to more flourishing Times of the Church than the World hath yet seen. Compare *Zech. viii. 3.* compared with *ver. 20.* of the same Chapter. See likewise *Isaiah iv. 3. xxxv. 8. lii. 1. lx. 21. Zech. iii. 11, 12, 13.*

Ver. 27. *Sion shall be redeemed with Judgment, and her Converts with Righteousness.*] When God shall redeem *Sion*, and restore those that truly turn to him, he will make a remarkable Discrimination between the Righteous and the Wicked; God's Judgments will be visible in punishing the latter, and his Mercy in saving the former. See Note on *chap. v. 16.*

Ver. 29. *For they shall be ashamed of the Oaks which ye have desired.*] The Sacrificing in Groves and shady Places was an ancient Rite of Idolatry. Learned Men observe, by comparing *Judg. ii. 13.* with *chap. iii. 7.* that *Baal* and *Astharoth* are the same with *Baalim* and *Asheroth*, or the Gods worshipped in Groves. This Kind of Worship was expressly forbidden in the Law; see *Deut. xii. 3.* and *xvi. 21.* and yet prevailed so much in the Times of the idolatrous Kings, that the Practice was not quite laid aside under Religious Princes. See *1 Kings xv. 24. xxii. 43.* But the Captivity of the *Jews* had that good Effect, that they scarce ever afterward relapsed into Idolatry.

If we suppose the Words relate to some further Reformation of the Church in the latter Times, we may observe, that when the Prophets speak of an entire Reformation of the State of the Church, they mention the utter Extirpation of Idolatry out of it, as if that were one of the last Enemies of God and his Truth that was to be destroyed. Compare with this place, *Isa. ii. 18. xxvii. 9. xxx. 22. xxxi. 7. xlv. 16. lxv. 16. Hos. ii. 17. Micah v. 13. Zech. xiii. 2. Tobit xiv. 6.*

Ibid. *And ye shall be confounded for the Gardens which ye have chosen.*] See Note on *chap. lxv. 3.*

Ver. 31. *The strong shall be as tow.*] Those that valued themselves for their Strength and Power, the mighty Ones, who caused terror in the Land of the Living, as *Ezekiel* speaks, *chap. xxxii. 21, 23.* they shall grow feeble.

Ibid. *And the Maker thereof as a Spark.*] The Margin reads, *And his Work,* which expresses

the Sense better, viz. That both the Framers of Idolatry and their Devices shall perish together, however supported by secular Power, or recommended by worldly Grandeur.

CHAP. II.

The ARGUMENT.

The former Part of this Chapter describes the Promulgation and Success of the Gospel upon the first Coming of Christ; the latter Part represents his second Coming to Judgment: The first and second Coming of Christ are often joined together by the Prophets: One Reason of which may be, because the Destruction of the Jewish State quickly followed after the Promulgation of the Gospel, which is represented in Words that denote the general Dissolution of all Things. See Joel ii. 31. Matt. xxiv. 29. as indeed all God's remarkable Judgments are Types and Forerunners of the Last and General one. See Note on chap. xiii. 10.

Ver. 1. **T**HE Word that *Isaiah* saw concerning *Judah* and *Jerusalem.*] The Word, that is, the Vision which concerns the State of the Church and People of God in After-Times, *ver. 2.* *Judah* and *Jerusalem*, including the Christian Church, who are the true *Israel* of God. See Note on *chap. lx. 14.*

Ver. 2. *And it shall come to pass in the last days.*] The last Days signify in the Prophets the Times of the *Messias*. The *Jews* commonly divided the Times or Successions of the World into three Ages or Periods: The first, before the Law; the second, under the Law; the third, under the *Messias*. This being the last Dispensation, which God designed should continue till the Consummation of all Things, 'tis denoted by the Prophets under the Title of the last Times or latter Days: See *Joel ii. 28.* compared with *Acts ii. 17. Micah iv. 1.* compared with *Heb. i. 1. 1 Pet. i. 20. 1 John ii. 18.* Accordingly *St. Paul* tells us, that Christ appeared, ἐπὶ σωτηρίᾳ ἡς αἰώνων, at the Consummation of the Ages, or several Periods of the World, *Heb. ix. 26.* and speaking of his own Times, saith, that the Ends of the World were come, *1 Cor. x. 11.* τέλη ἡς αἰώνων, the Conclusion of the Ages of it.

Ibid. *The Mountain of the LORD's House shall be established upon the top of the Mountains.*] That is, Shall be eminently conspicuous, so as to be the Light of the World, and draw all Nations to embrace the Truths therein professed. Compare *Matth. v. 14.* The *Jewish* Temple stood upon *Mount Moriab*, *2 Chron. iii. 1.* 'Tis here metaphorically taken for the Church, (compare *chap. xi. 9. xxiv. 23. xxv. 6, 7, 10. xxvii. 13. lxv. 11. lxvi. 20.* and *Ezek. xvii. 23. xx. 40. xl. 2.*) which *Daniel* prophesies should become a great Mountain, and fill the Earth, *Dan. ii. 35.* This Prophecy will not receive its utmost Completion, till the Destruction of the Four Monarchies there mentioned, and the Fulness of the *Jews* and *Gentiles* are come into the Church. Compare *Micah iv. 1—6, 7, 13.* But yet both these Prophecies may be partly fulfilled, in the several Advances which Christ's Kingdom makes in the World, who is described as going forth conquering, and to conquer, *Rev. vi. 2.*

Ver.

Ver. 3. *And many People shall go and say, Come ye, and let us go up to the Mountain of the LORD, &c.] i. e.* Let us join our selves to the Christian Church; the Phrase alludes to the Jews going up in Companies to Jerusalem at the three solemn Feasts of the Year. Compare *cb. ix. 4, 7, 9. lxvi. 23. Zech. viii. 21, 22. xiv. 16. Jer. xxxi. 6. 1. 5.*

Ibid. *For out of Zion shall go forth the Law, and the Word of the LORD from Jerusalem.]* See this fulfilled, *Luke xxiv. 47. Acts i. 8.*

Ver. 4. *And he shall judge among the Nations, and shall rebuke many People.]* Both by the Power of his Word, which is compared to a two-edged Sword in Scripture; and by the remarkable Judgments he will exercise upon those who are incorrigible. See *Luke xix. 27. Rev. xix. 15. Psalm cx. 6.*

Ibid. *They shall beat their Swords into Plowshares, and their Spears into Pruning-hooks.]* The State of War is described by Virgil under the same Metaphor.

Et curvæ rigidum falces constantur in ensem.
Their Pruning-hooks are turned into Swords. *Georgic. i. ad fin.*

Ibid. *Nation shall not lift up Sword against Nation, neither shall they learn War any more.]* Peace is mentioned as the distinguishing Character of Christ's Kingdom: See *chap. xi. 6. lxv. 25. Psal. lxxii. 7. Zech. ix. 10. Luke ii. 14.* and he himself is called the Prince of Peace, *Isa. ix. 6.* The spiritual Sense of this Prophecy implies our Saviour's being the great Peace-maker, who should reconcile the Jews and Gentiles to God, and to each other, *Ephes. ii. 14.* See more in the Notes upon *chap. xi. 9.* But if we look upon this and the like Prophecies, as foretelling the outward Peacefulness of Christ's Church or Kingdom, which the natural Sense of the Words imports, they seem to relate to some more flourishing State of the Church than hath yet been seen upon Earth, when Christ, after having subdued all his Enemies, shall grant Rest unto his faithful Servants, *2 Thess. i. 7.* And thus much is implied in the former Part of the Verse, and will further appear by comparing *Zech. ix. 10. Hagg. ii. 21, 22, 23.*

Ver. 5. *O House of Jacob, come ye, and let us walk in the Light of the LORD!]* The Prophet addresses himself to those Jews of later Times, that should live when the glad Tidings of the Gospel were published, and exhorts them to make use of those Means of Grace which God would so plentifully afford them, and not continue stubborn and refractory as their Forefathers had done, which Disobedience of theirs had provoked him to forsake them: As it follows

Ver. 6. *Therefore thou hast forsaken thy People.]* This is not an Inference from what goes before, as Mr. White pretends, in order to confine the preceding Prophecy to *Isaiab's* own Time, but is rather an Inference from what follows, and should be translated, *For this Reason thou hast forsaken thy People, because they be replenished, &c.* See a like Instance, *chap. v. 13.*

Ibid. *Therefore thou hast forsaken thy People,—because they be replenished from the East, and are Soothsayers like the Philistines.]* The Prophet assigns the Reason of God's withdrawing his Kindness from the Jews of the present Age (as

there would be a more remarkable Rejection of them under the Gospel) because of their following the corrupt Manners of the Idolatrous Nations round about them, in seeking to Soothsayers and Wizards, which God had so expressly forbidden them, *Deut. xviii. 14.* Both the Eastern Parts that border upon Judea, i. e. Syria and Chaldaea were famous for Pretenders to this Sort of Science: See *Num. xxiii. 7. Isa. xlvii. 13.* and likewise the Philistines who lay Westward of it: See *1 Sam. vi. 2. 2 Kings i. 2.*

Ibid. *They please themselves in the Children of Strangers.]* They invited or encouraged Pretenders to such Knowledge from foreign Parts: or, They took pleasure in learning the Idolatrous Practices of the Strangers round about them; a Thing often forbidden in their Law. See *Deut. xii. 30. Exod. xxxiv. 16. 1 Kings xii. 1, 2.*

Ver. 7. *Their Land also is full of Silver and Gold.]* The Prophet reproves those who in the midst of the publick Calamities made no Conscience of enriching themselves by Oppression and Injustice. Compare *chap. i. 23. v. 7, 8.* See likewise *2 Kings v. 26.*

Ibid. *Their Land also is full of Horses, neither is there any End of their Chariots.]* The King was forbidden to fetch Horses out of Egypt, *Deut. xvii. 16.* which was a Country that abounded in Horses, of which there was great Scarcity in Judea: See *1 Kings x. 29. Isa. xxxi. 1. xxxvi. 9.* One Reason of that Prohibition was, That the Jews might not have any Alliance with Egypt, which the Prophets often reprove them for. Indeed if they had continued firm in their Obedience, they need not have sought the Alliance of any of their Neighbours: See *Deut. xxviii. 10.*

Ver. 9. *And the mean Man boweth down, and the great Man humbleth himself.]* The Words denote an universal Corruption, that both High and Low are given to Idolatry: See *Psal. xlix. 2.*

Ibid. *Therefore forgive them not.] i. e.* Thou wilt not forgive them: The Imperative is here taken for the Future. See the like Instances, *chap. vi. 10. xxiii. 16. Zech. xiii. 7.* God's Judgments are sometimes foretold by way of Imprecation: See *2 Tim. iv. 16.* and many of the Imprecations of the Psalms may be understood as so many Predictions: See likewise *Gen. ix. 25.*

[Ibid. *Therefore forgive them not.]* If we understand the Words in the Sense of an Imprecation, they are supposed to be uttered against incorrigible Sinners; and 'tis for the Glory of God's Justice, that such Persons should receive the due Rewards of their Deeds. Compare *Nehem. iv. 5. Psal. xxviii. 4. lix. 5. lxix. 27. Jer. xviii. 23.]*

Ver. 10. *Enter into the Rock,]* The remaining Part of the Chapter is a Prediction of some general Judgment, that should end in the utter Destruction of the Jewish Land and Government: Such was that of the Captivity. But many of the Expressions are such as relate to the last Judgment: See the Note at the Beginning of the Chapter. The Prophets often take Occasion to represent the Terrors of the last Day, from the particular Judgments which should befall some one Nation: See Note on *chap. xiii. 10. xxiv. 1.*

Ibid. *Enter into the Rock, and bide thee in the Dust, for fear of the LORD.]* The Words express the great Consternation of wicked Men, especi-

especially at the Day of Judgment, whose Guilt shall prompt them to cast about where to hide themselves: See *ver.* 19, and 21. of this Chapter, *Luke* xxii. 30. *Rev.* vi. 15.

Ver. 11. *The lofty Looks of Man shall be humbled.]* Pride being the beginning of Sin, as the Wiseman speaks, *Ecclus.* x. 13. God's Judgments are more especially levelled against it: And one End of the Destructions he brings upon particular Countries, and will bring upon the whole World, is to stain the Pride of all worldly Glory, as our Prophet speaks, *chap.* xxiii. 9. and to convince Men that there is nothing in this World worth Mens setting their Hearts upon. Compare *chap.* xxvi. 5.

Ver. 13. *And upon all the Cedars of Lebanon that are bigb and lifted up, and upon all the Oaks of Bashan.] i. e.* The Great and Principal Persons of any City or Nation. See the same Metaphor, *chap.* x. 33, 34. *xiv.* 8. *xxxvii.* 24.

Ver. 14. *And upon all the bigb Mountains, and upon all the Hills that are lifted up.]* The Words may signify greater or lesser Magistrates: Compare *Psal.* lxxii. 3.

Ver. 15. *And upon every bigb Tower, and upon every fenced Wall.]* Upon all the Cities and Towns of Strength.

Ver. 16. *And upon all the Ships of Tarshish.]* Bochart does probably guess, that *Tarshish* in its primary Signification was a Port in Spain, called afterwards *Tartessus*. But it likewise appears, by comparing *1 Kings* xxii. 48. with *2 Chron.* xx. 36. that there was a Place of the same Name near *Ophir*, famous for its Gold; which *Ophir* the same Learned Person places in India; see his *Phaleg. lib.* II. c. 27. and III. 7. and *Huetius* in the Eastern Coast of Africa, *lib. de Navigat. Solomonis*, c. 2. Where-ever this *Tarshish* stood (and 'tis not unlikely that in Process of Time this Name might be given to more Places than one) it was famous in former Times for the Traffick of the *Phenicians*, who were the first Merchant Adventurers. From thence *Ships of Tarshish* signify in Scripture any Trading or Merchant-Ships. Accordingly here the *Septuagint* render the Words, *Ships of the Sea*, as our old *English* Translation does, *Psal.* xlvi. 6. The Words here, joined with what follows, *And upon all pleasant Pictures*, denote the Destruction of all fine and elegant Furniture, and those Rarities which are brought by Sea from foreign Parts, in which Men are apt to pride themselves. Compare *Rev.* xviii. 17, 18, 19.

Ver. 18. *And the Idols be shall utterly abolish.]* See Note on *chap.* i. 29.

Ver. 19. *And they shall go into the Holes of the Rocks.]* See Note on *verse* the 10th.

Ver. 20. *In that Day a Man shall cast his Idols of Silver, and his Idols of Gold—to the Moles and to the Bats.]* They shall bury their Idols under Ground, or hide them in some dark Corner, as what they are perfectly ashamed of.

Ver. 22. *Cease ye from Man.] i. e.* From valuing Man. See Note on *ver.* 11. See the like Phrase, *Prov.* xxiii. 4. *Cease from thine own Wisdom; i. e.* From esteeming it.

CHAP. III.

THE ARGUMENT.

This Chapter contains a Description of the Calamities which should befall the Jews in the declining

Part of their Government, and should at last conclude in a Total Captivity, ver. 26.

Verse 1. **F**OR behold the LORD doth take away from Jerusalem and from Judah, the Stay and the Staff, the whole Stay of Bread, and the whole Stay of Water.] Bread is commonly called the Staff of Life; see *Lev.* xxvi. 26. *Ezek.* xiv. 13. This Judgment seems to relate to the Siege of Jerusalem by the Chaldeans, when Bread and Water were both very scarce: See *Jerem.* xxxvii. 2. *Ezek.* iv. 16.

Ver. 2, 3. *The mighty Man and the Man of War, the Judge, &c.]* This likewise relates to the same Times, particularly to *Jeboiakim's* Captivity, when all the Men of Note were carry'd away Captive with him: See *2 Kings* xxiv. 14.

Ibid. *And the Prophet.]* The same Judgment threaten'd in the Times of the Captivity, *Ezek.* vii. 26. and actually fulfilled then, as appears by *Jeremy's* Complaint, *Lament.* ii. 9. *Her Prophets find no Vision from the LORD.* See likewise *Psal.* lxxiv. 9. *Ezekiel* was the only Prophet that was carried away to Babylon, and we do not find that he had any Vision relating to the Jews after the twelfth Year of his Captivity, which was a Year or two after the Destruction of Jerusalem, except it was the Vision of the Temple, *chap.* xl. &c. which related to a Scene of Things many Ages to come.

Ver. 4. *I will give Children to be their Princes, and Babes shall rule over them.]* When all the eminent Persons mentioned *ver.* 2, and 3. are removed, the necessary Consequence of that must be, that Persons of no Understanding or Qualifications for Government must succeed in their Places.

Ver. 5. *And the People shall be oppressed every one by another—the Child shall behave himself proudly against the Ancient, and the base against the Honourable.]* The usual Effects of a weak and unsettled Government, where Faction grows too hard for Justice, and seditious Men dare openly to insult those that are in Authority.

Ver. 6. *When a Man shall take hold of his Brother—saying—Thou hast cloathing, be thou our Ruler.]* Thou hast all manner of Necessaries: See *ver.* 7. fit to support the Dignity of a Ruler.

To take hold of another, is a Gesture of intreating his friendly Assistance: See *chap.* iv. 1. *Zeck.* viii. 23.

Ibid. *And let this Ruin be under thine Hand.]* Let thy Hand, thy Power and Interest, support this ruinous State of the Government: So some understand the Phrase, as if it were spoken by the Figure *Hypallage*: Others thus, Let this ruinous and tottering Government be under thy Care and Protection.

Ver. 7. *Make me not a Ruler of the People.]* I have not Ability to undertake such an Office; and the Times are so bad, that I will not expose my self to the Envy and Danger of an high Station.

Ver. 8. *Their Tongue and their Doings are against the LORD, to provoke the Eyes of his Glory.]* To provoke the Glorious and All-seeing Eyes of God, who is said to be of purer Eyes than to behold Iniquity, but with Abhorrence, *Habak.* i. 13.

Ver. 9. *The shew of their Countenance doth witness against them.]* 'Tis very uncertain what the Word

Word *Hacaratb* signifies, being never found elsewhere in the Bible. Our Translators render it, *The shew*, i. e. The Impudence of their Countenance; whereby they put a bold Face upon the worst of Crimes, and glory in their Shame, after the Example of Sodom, as it follows: See chap. i. 10.

Ver. 10, 11. *Say ye to the Righteous, it shall be well with him, for they shall eat the Fruit of their Doings: Woe unto the Wicked, it shall be ill with him, for the Reward of his Hands shall be given him.*] See a parallel Place to this, *Eccles. viii. 12, 13.* Both these Texts plainly intimate, that God hath appointed a Time, wherein he will put a Difference between the Righteous and the Wicked. Times of great Calamity and Confusion are proper Seasons to put Men in mind that God will one Day rectify these Disorders.

Ver. 12. *As for my People, Children are their Oppressors.*] See ver. the 4th. The Words may be render'd, *Their Oppressors glean them*, i. e. take from them that poor Remainder of their Substance, which the former Calamities had left: The Word is used for gleaning Grapes, after the main Vintage is already gathered, *Deut. xxiv. 22.* See here ver. 14.

Ibid. And Women rule over them.] Women signify here, metaphorically, the weakest and most contemptible Part of the People, who take upon them to govern their Betters: See ver. 4, 5. In this Sense the Word is taken, chap. xxvii. 11. like that of *Virgil*,

O verè Phrygiæ, neq; enim Phryges —

Ibid. O my People, they that lead thee, cause thee to err.] The Margin reads, *They that call thee Blessed*, i. e. the false Prophets who sooth thee up in thy Sins, and foretel nothing but Peace and Prosperity. Compare chap. ix. 15, 16.

Ver. 14. *The LORD will enter into Judgment with the Ancients of his People, and the Princes thereof.*] He will avenge the Cause of the Poor and Oppressed, by those Judgments which he is bringing upon the Great and Honourable. See ver. 1, 2, 3.

Ver. 15. *What mean ye that ye beat my People to pieces, and grind the Faces of the Poor?*] You squeeze them by your Oppression. This is expressed by *slaying their Skin, and pulling their Flesh from their Bones*, *Micah iii. 2, 3.*

Ver. 16. *Making a tinkling with their Feet.*] Some interpret this of Chains like a sort of Trammels put about their Feet, which hinder'd these nice Ladies from making too large Strides. See *Dr. Alix's Reflect. upon the Scrip.* Part I. c. 20. But the Words which describe the Womens Ornaments in this and the following Verses are of a very doubtful Signification, the Modes of every Age and Country varying so often, that the succeeding Fashion makes the former to be quickly forgotten, and the Words that express it to be out-dated.

Ver. 17. *And the LORD will discover their secret Parts.*] When they shall be carried Captive, stripp'd and bare, without any Covering for their Nakedness; for such were the barbarous Custom of Conquerors towards their Captives. See chap. xx. 4. *xlvii. 3. Jerem. xiii. 22. Micah i. 11. Naham iii. 5.*

[Ver. 21. *Nose-jewels.*] The Word may be translated *Jewels for the Face or Forehead*, as it is

render'd, *Gen. xxiv. 47. Ezek. xvi. 12.* But the same Phrase is used *Prov. xi. 22.* where it certainly signifies a *Nose-Jewel*; and our Interpreters translate it to that Sense, *As a Jewel of Gold in a Swine's snout.* *St. Austin*, in his *Questions upon Genesis*, tells us, it was the Custom of the Women in *Mauritania* to hang Jewels in their Nose; and the same Custom is still observed in *Persia, Arabia*, and other Countries, as those who have travelled thither inform us. See *Harris's Collect. of Travels*, Part I. p. 207.]

Ver. 24. *And Burning instead of Beauty.*] The old *English* Translation reads, *Sun-burning*, by way of Explication. Their Faces shall be exposed to the Heat of the Sun; either by their being made Slaves, and forced to toil in [the open Air, or else in their Transportation into Foreign Parts.

Ver. 26. *Her Gates shall lament and mourn,*] As being solitary, and none passing thro' them, and the Courts of Judicature, that used to be kept there, being shut up.

Ibid. And she being desolate shall sit upon the Ground.] Sitting upon the Ground is a Sign of the deepest Mourning and Lamentation: See *Job ii. 13. Lament. ii. 10. Isa. xlvii. 1.* So *Jerusalem* is here described, as a Woman bereaved of her Children, and lamenting over them in this melancholy Posture. And thus she was represented in a Medal coined by *Vespasian's* Order, after the Destruction of that City by the Romans. See *Mr. Gregory's Observat.* chap. v.

CHAP. IV.

The ARGUMENT.

From the second Verse the Prophet describes the Glorious State of the Church, which should follow upon its Restoration from those Calamities described in the former Chapter: And the Words plainly point at the Conversion of the Jews in the latter Times of the World, and the Flourishing State of the Church which should follow upon it. This Subject is more largely handled in the latter Part of this Prophecy; particularly Chap. liv, lx. and so on to the End of the Book.

Verse 1. **A**ND in that Day shall seven Women take hold of one Man, saying, *We will eat our own Bread, and wear our own Apparel.*] This Verse should have been continued to the former Chapter; for it contains another melancholy Instance of the calamitous Circumstances which should attend the Jewish Nation. *Their young Men* are said to *fall by the Sword*, ch. iii. 25. so that there should be *seven Women to one Man*: Who should take hold of him; i. e. use Importunity to be married, contrary to the natural Modesty of their Sex; and that upon hard and unusual Conditions of maintaining themselves.

Ibid. Only let us be called by thy Name.] It is the Custom of all Nations for the Wife to be called or distinguished by her Husband's Name. Thus we read of *Mary the Wife of Cleophas*, *John xix. 25.* So among the Greeks and Romans, *Hectoris Andromache, Marcia Catonis.*

Ibid. To take away our Reproach.] Barrenness was thought a great Reproach among the Jewish Women: See *Luke i. 25.* and is threaten'd as a Curse

Curse to them, *Hof. ix. 14.* As Fruitfulness is promised for a Blessing, *Deut. xxviii. 4. Psal. cxxvii. 3.* Upon this Account the *Hebrew* Women generally married young, (See *Selden's Uxor Hebraica, lib. ii. c. 8.*) and were very defirous of Children. See *Gen. xxx. 1. 1 Sam. i. 8.*

Ver. 2. *In that Day.*] This Phrase often denotes in *Isaiab*, not the same Time with that which was last mentioned, but an extraordinary Season, remarkable for some signal Events of Providence, called elsewhere, by way of Excellence, *The Day of the LORD.* Compare *chap. ii. 11, 12. x. 20. xvii. 7. xix. 18.* Just as, *That Day*, denotes the Day of Judgment in the *New Testament*, as a Time of all others the most remarkable: See *2 Thess. i. 10. 2 Tim. i. 12, 18. iv. 8.*

Mr. *White* is forced to own, that the Expression here cannot be meant of the same Time mentioned *ver. 1.* tho' elsewhere he is willing to take Advantage of the Phrase, that he may the better confine the Sense of the Prophet to some particular Juncture, in, or near his own Time: Particularly in his Notes upon *chap. xi. 11. and xix. 18.* But here even *Grotius* his Leader differs from him, and acknowledges in his Notes upon *chap. xiv. 21.* *That 'tis usual for the Prophets to pass from the Threatnings that relate to their own Times, to the Promises which belong to the Times of the Gospel.*

We may further observe, that the Scriptures speak of the extraordinary Appearances of Christ's Kingdom, as usher'd in by great Tribulations foregoing. See *chap. xxiv. 15. xxvi. 20, 21. Jer. xxx. 7. Dan. xii. 1. Matth. xxiv. 21.* Thus the Saints are said to come out of *Great Tribulation*, *Rev. vii. 14.* and are here called the Escaped, and sometimes *Σωζόμενοι*, as 'tis expressed in the *Greek*, (See Note on *chap. i. 9.*) those that are escaped as it were out of the Fire.

Ibid. Shall the Branch of the LORD be beautiful and glorious.] The *Messias* is often called *The Branch*. See *Jer. xxiii. 5. Zech. iii. 8. vi. 12.* in all which Places the *Hebrew* reads *Tsemah*, as it does here. But the *Septuagint* in the three last Places renders it *Ἀνατολή*, the *East* or *Morning Light*, and translate it to the same Purpose in this Place. Concerning which Sense of the Word see the Note on *chap. xli. 2.*

The Church is likewise called, *The Branch of God's planting*, *chap. lx. 21.*

Ibid. And the Fruit of the Earth shall be excellent and comely.] The spiritual Blessings of the Gospel are sometimes described under the Emblems of Fruitfulness and Plenty. See *chap. xxvii. 6. xxx. 23. xxxii. 20. xlv. 8. Joel iii. 18. Psal. lxvii. 6. Hof. ii. 22.*

Ibid. For them that are escaped of Israel.] Those *Jews* who are converted, and escape that Destruction which shall overtake the Incredulous and Disobedient. This may be partly understood of those that were converted by the Preaching of Christ and the Apostles; and thereby escaped that Vengeance which involved the rest of the Nation. See *Acts ii. 40. 1 Thess. ii. 16.* But I conceive 'tis chiefly meant of those *Jews* who shall be converted at the End of the World, when the Obstinate and Incurable shall be destroy'd, and shall return home from their several Dispersions. Compare *chap. xxvii. 12, 13. xlv. 20. lxvi. 19. and Ezek. xx. 34—43.*

Ver. 3. *And it shall come to pass, that he that is left in Sion, and he that remaineth in Jerusalem.*] Those that escape the common Destruction of those Countrymen. See *ver. 2.*

Ibid. Shall be called Holy.] This may relate to the great Purity and Holiness of the first Professors of Christianity, which the Apostles often bear Witness to, and glory of, in their Writings. See *Acts iv. 33. 1 Cor. vi. 11. Philip. ii. 16. Col. i. 6. ii. 5. 1 Thess. i. 3, 11, 13, 19, 20. 2 Thess. i. 4.* But the Words look farther, to the Conversion of the *Jews* in the latter Times, and that abundant Degree of Grace and Sanctification which shall be conferred upon them, after that the *Transgressors and Rebels are purged out of them*, *Ezek. xx. 38.* Compare *Isa. i. 27. liii. 1. lx. 21. Zeph. iii. 11. Zech. xiv. 20.*

Ibid. Even every one that is written among the Living in Jerusalem.] Whose Names are written in the Book of Life among God's Elect, to whom the Promises made to God's People peculiarly belong. See *Psal. lxix. 28. Ezek. xiii. 9. Philip. iv. 3. Rev. iii. 5. xxi. 27.* The Phrase alludes to the Registers which were kept of the *Jewish* Tribes and Families: See *Ezra ii. 59.* and those that could not prove their Pedigree from thence, were not admitted to the same Rights and Privileges which others enjoyed. See *Ibid. ver. 62.*

Ver. 4. *When the LORD shall have washed away the Filth of the Daughters of Sion,*] Whose Sins are mentioned *chap. iii. 16, &c.* The *Septuagint* expresses the Sense more fully, and read by way of Supplement, *The Sons and the Daughters of Sion.*

Ibid. And shall have purged the Blood of Jerusalem from the midst thereof.] The Sins of Cruelty and Oppression: See *chap. v. 7.* or of Murder and Bloodshed, *chap. i. 15.* particularly in killing the Prophets, and persecuting God's Servants. See *Matth. xxiii. 37. Acts vii. 52.* Or it may signify Pollution in general, as the Word sometimes is taken. See *Ezek. xvi. 6. Joel iii. 21.*

Ibid. By the Spirit of Judgment, and by the Spirit of Burning.] By making them pass thro' the Furnace of Affliction, as it is expressed, *chap. xlviii. 10.* The Phrase denotes that severe Discrimination which God shall make between the Good and the Bad, the pure Silver and the Dross, the better being purified, the worse being consumed in the Fire. Compare *Ezek. xxii. 21. Mal. iii. 2, 3.* These Expressions may probably allude to that severe Trial which all shall undergo at the general Conflagration, which is designed for the *Perdition of ungodly Men*, *2 Pet. iii. 7.* when many of the Righteous shall escape with great Difficulty, and be saved as thro' Fire, *1 Cor. iii. 15.* that Place being understood of the general Judgment by many Interpreters both ancient and modern.

Ver. 5. *And the LORD will create upon every dwelling-place upon Mount Sion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a flaming Fire by Night.*] A plain Allusion to the Cloud by Day, and Pillar of Fire by Night, that conducted and protected the *Israelites* in the Wilderness; *Exod. xiii. 21.* and afterward rested upon the Tabernacle, *chap. xl. 38.* In like manner God promises here to give visible Tokens of his Presence in, and Protection over the Church, and

and each particular Member thereof. Smoke and thick Darknes was an Emblem of God's Presence, as well as a Cloud. See *chap. vi. 4. Psal. xviii. 8.*

Ibid. For upon all the Glory shall be a Defence.] The Saints or living Members of the Church are call'd God's Glory, because God is glorified in them: See *chap. xlii. 13. xlix. 3. lxi. 3.* and because the Grace and Glory of God is in some measure communicated to them: See *John xvii. 22. 2 Cor. viii. 23.* and they are designed to be made Partakers of further Degrees of it in the World to come: See *2 Cor. iii. 18. 2 Thess. ii. 14.* and here God promises in an especial manner to protect and defend them. The *Septuagint* render the Words to a plainer Sense, and such as the *Hebrew* will bear, *Πάντα τὰ δόξα σου σωθήσονται*, It (i.e. Sion) shall be defended with all the Glory (of God:) i. e. God's Glory, or the Divine *Shekinah* shall be both a Light and a Defence to his People. Compare *Zech. ii. 5.*

Ver. 6. And there shall be a Tabernacle for a Shadow in the Day-time from the Heat, and for a Place of Refuge, and for a Covert from Storm and from Rain.] God's placing his Tabernacle among the Jews, was a Token of his Dwelling among them, and admitting them under his immediate Protection; see *Levit. xxvi. 11, 12.* Accordingly, dwelling in God's Tabernacle is, in Scripture Phrase, equivalent to abiding under his Shadow or Protection: Compare *Psal. xci. 1. with Psal. xxvii. 5. and xxxi. 20.* So here 'tis said, that God's visible Presence in his Church will be its Defence and Security from all sorts of Calamities and Persecutions. The Expressions in the latter part of the Verse, allude to the moveable Tents which Travellers carry along with them in hot Countries, for a Defence against the scorching Heat of the Sun, and the Fierceness of Storms and Rain. Compare *chap. xxv. 4. xxxii. 2. Rev. vii. 15.*

CHAP. V.

THE ARGUMENT.

This Chapter contains a general Reproof of the Jews, for their Ingratitude, Impiety, Excess and Covetousness, for which Sins the Prophet denounces God's Judgments against them by the Hands of the Assyrians or Babylonians.

Ver. 1. NOW will I sing to my well-beloved, a Song of my beloved, touching his Vineyard.] As David inscribes his Psalms to his chief Musician; so the Prophet here, speaking in the Person of God, directs this Hymn or Parable, poetically expressed, to his Well-beloved, i. e. Christ: The Beloved is the *Messias*, called often by that Title in the *Canticles*, by his Spouse the Church.

[Now will I sing to my Well-beloved a Song of my Beloved.] The Words translated *Well-beloved* and *Beloved*, are in the *Hebrew* *Jedidi* and *Dodi*, agreeing both in Sound and Signification, and spoken here of the same Person, the *Messias*, who is called *Well-beloved*, in respect of his Father, being the Son of his Love, *Matth. iii. 17. Col. i. 13.* and *Beloved*, in respect to his Spouse the Church, and known by that Title in the *Canti-*

cles, to which Book it is probable the Prophet here alludes.]

Ibid. My Well-beloved bath a Vineyard.] The Church is often represented under this Figure, as appears by the Texts quoted here in the Margin of our Bibles.

Ibid. In a very fruitful Hill.] See Note on *chap. vii. 25.*

Ver. 3. And now, O Inhabitants of Jerusalem, and Men of Judah, judge, I pray you, between me and my Vineyard.] The Case is so plain, that God might venture to refer it to themselves, although they were Parties concerned. Here the Stile of the Parable is altered from the third Person (See *ver. 2.*) to the First; a Variation very common in Scripture; and the Sense is the same, whether the Words be spoken by God, or by Christ, who is One with the Father.

Ver. 4. What could have been done more to my Vineyard, that I have not done in it?] From this, among many other Texts of Scripture, we may conclude, that those may have sufficient Means of Grace afforded them, who nevertheless are not actually or effectually converted.

Ver. 5. I will take away the Hedge thereof, and it shall be eaten up, &c.] I will take no further Care of it, but leave it to be destroyed and laid waste by the Heathens and Infidels. Compare *Psal. lxxxii. 12, &c.*

Ver. 7. And the Men of Judah his pleasant Plant.] The living Members of the Church are called the Branch of God's planting, *chap. lxi. 3.* see likewise *Matth. xv. 13. John xv. 2.* The Jews should have been such, and had sufficient Means of Grace to make them so.

Ibid. He looked for Righteousness, and behold a Cry,] of those that are oppressed.

Ver. 8. Wo to them that join house to house, that lay field to field, till there be no place, &c.] Wo to them that have such an insatiable Desire after increasing their Possessions, that they stick at no Injustice whereby they may defraud others of their Right; see *Micah ii. 2.* So they join one Purchase to another, 'till there is no Place left for any Neighbours to dwell near them.

Ver. 10. Yea, ten Acres of Vineyard shall yield one Bath, and the Seed of an Homer shall yield an Ephab.] A Bath and an Ephab are the same Measure, and they contain but the tenth Part of an Homer; see *Ezek. xlv. 11.* By this Computation, the Harvest should produce but the tenth Part of the Seed: We are to distinguish between an Omer and an Homer; the first Letter of the former Word in the *Hebrew* is *Ajin*, the first Letter of the latter is *Ceth*. An Omer is the tenth Part of an Ephab, *Exod. xvi. 36.* whereas an Ephab is but the tenth Part of an Homer.

Ver. 12. They regard not the Works of the LORD, neither consider the Operations of his Hands.] They consider not the Works of his Providence, nor lay to Heart either his Mercies or his Judgments.

Ver. 13. Therefore my People is gone into Captivity, because they have no Knowledge.] This may probably relate to the Captivity threaten'd more expressly, *ver. 26, &c.* and spoken of here as if it were already come to pass; a Figure frequent

in the Prophetical Writings; See the Note on chap. i. 7. which Judgment the Prophet says was a Punishment of their Stupidity and Insensibility of their Duty. Compare chap. i. 3.

Ibid. *And their honourable Men are famished, and their Multitude dried up with Thirst.*] Famine and Drought are threatened as Punishments of Idolatry, Deut. xi. 17. Compare ver. 6. and 10. of this Chapter.

Ver. 14. *Hell hath enlarged her self, and opened her Mouth without Measure.*] The Word *Scheol* signifies the Grave or State of the Dead. See Note on chap. xiv. 9. In this Sense 'tis elsewhere joined with Destruction; see Job xxvi. 6. Prov. xv. 11.

Ibid. *And their Glory and their Multitude, &c.*] These two Words are joined together, chap. xvi. 14. in speaking of the Destruction of Moab; for the Multitude of People is the Glory and Strength of any State.

Ver. 15. *And the mean Man shall be brought down, and the mighty Man shall be humbled.*] As Men of both Ranks joined in the same Sin; see chap. ii. 9. so they shall share alike in the Punishment.

Ver. 16. *But the LORD of Hosts shall be exalted in Judgment, and GOD that is Holy shall be sanctified in Righteousness.*] Judgment and Righteousness are often equivalent Terms; see Eccles. iii. 16. and then Righteousness signifies strict Justice, and so the Word is used, *Isaiab* x. 22. lix. 17. If we understand the Words so here, the Sense will be, that GOD's Power and Holiness shall be magnified in the Judgments he executeth upon the Wicked. But we may understand Righteousness here, as opposed to Judgment, and signifying the same with Mercy; see chap. i. 27. and Note on chap. xxxii. 16. and then the Meaning of the latter Part of the Verse will be, that GOD's Holiness shall be rendered illustrious in his shewing Mercy to the Righteous. See the following Verse; GOD is said to be *Sanctified in those*, in whose Preservation or Destruction he exerts his Power after a remarkable Manner. See *Numb.* xx. 13. *Ezek.* xx. 41. xxviii. 22, 25. xxxvi. 23. xxxviii. 16, 23. xxxix. 27.

Ver. 17. *Then shall the Lambs feed after their Manner, and the wast Places of the fat ones shall Strangers eat.*] While Strangers devour the Possessions of those who have grown rich by Oppression; compare chap. i. 7. the Lambs, i. e. Good Men shall be under the peculiar Care of Providence, and shall want nothing that is necessary for their Support. GOD is often represented as a Shepherd, and his Care of the Righteous described by their feeding securely in rich Pastures. See *Psal.* xxiii. 1. *Isaiab* lxxv. 10.

Ver. 18. *Wo to them that draw Iniquity with Cords of Vanity, and Sin as it were with a Cart Rope.*] Who are industrious in finding out Pretences to confirm themselves and others in their evil Practices, and still add one Sin to another.

Ver. 19. *Who say, Let him make speed and hasten his Work that we may see it, &c.*] This is an Objection often in the Mouths of Libertines, that GOD doth not hasten the fulfilling of his Promises or Threatnings, so as to give them ocular Demonstration of their Certainty. See *Amos* v. 18. 2 *Pet.* iii. 3, 4.

Ver. 20. *Wo unto them that call Evil Good, and Good Evil.*] That endeavour to confound both the Names and the Natures of Virtue and Vice, commend and applaud what is Evil, and disparage and discountenance what is Good.

Ibid. *That put Darknes for Light, and Light for Darknes; that put Bitter for Sweet, and Sweet for Bitter.*] This Reproof of the Prophet supposes, that the Difference between Good and Evil is as self-evident as the most contrary Qualities which we are informed of by the Report of our Senses: And that the Advantage which Light hath above Darknes doth not shine out with a brighter Evidence, than the Preheminence which Virtue hath above Vice.

Ver. 21. *Wo unto them that are Wise in their own Eyes.*] Who think themselves too wise to need any Instruction, and therefore despise the Admonitions of GOD's Prophets.

Ver. 23. *And take away the Righteousness of the Righteous from him.*] By condemning and punishing him, make him look as if he were guilty.

Ver. 24. *Their Root shall be as Rottenness, and their Blossom shall go up as Dust.*] They shall be consumed both Root and Branch. The Prophet alludes to the Metaphor insisted on at the Beginning of the Chapter, where he calls the Jews GOD's Vineyard, and his pleasant Plant.

Ver. 25. *And the Hills did tremble.*] The Mountains and the Earth it self are oftentimes said to tremble at GOD's Judgments: See *Jerem.* iv. 24. *Micab* i. 4. *Nabum* i. 5. *Habak.* iii. 10. *Psal.* lxxvii. 18. cxiv. 7. which Expressions allude to the trembling of Mount Sinai, when GOD came down upon it, *Exod.* xix. 18. as also to the Thunder which accompanies GOD's extraordinary Judgments, and makes the Earth tremble; see *Psal.* xviii. 7—13. And because these particular Judgments are an Earnest of the General Judgment, when the whole Frame of the World shall be dissolved.

Ibid. *And their Carcasses were torn in the midst of the Streets.*] The Preterperfect Tense is here used for the Future, see ver. 13. for the Words relate to Sennacherib's Invasion, or rather to the Babylonian Captivity; See the following Verses. He compares those Enemies to Lions, ver. 29. and by the same Metaphor he says that they shall tear the Jews to Pieces, and leave their Carcasses torn in the midst of the publick Ways or Streets. Compare 1 *Kings* xiii. 24.

Ver. 26. *And he will lift up an Ensign to the Nations from far.*] Setting up a Standard is a Signal for Armies to assemble together. See chap. xviii. 3. *Jerem.* li. 27. Thus GOD will gather together the Nations that live afar off, and assemble them to fight against Judea. The Nations here specified are the Babylonians, who are in like manner described as coming from a far Country, chap. xxxix. 3. *Jerem.* v. 15. 'Tis true Babylon stood upon the River Euphrates, which was once the Border of the Jewish Kingdom; see *Gen.* xv. 19. 1 *Kings* iv. 21. From whence it may be argued, that the Babylonians or Assyrians cannot be meant here. But to this it may be replied, That many of their Confederates, who made up great Part of their Army, lived at a farther Distance. Indeed all Foreigners were looked upon by the Jews as living a great way

way off, because they maintained but little Commerce with their Neighbours. So the Queen of *Sheba* is said to have come from the uttermost Parts of the Earth, Matth. xii. 42. whereas she came but from *Arabia Felix*. This Threatning may also be extended to the Desolation of *Judea* by the Romans. Compare *Deut.* xxviii. 49. and see the Note on chap. vi. 11.

Ibid. And will hiss unto them from the Ends of the Earth.] Will call them by a certain Signal. Compare chap. vii. 18. From far, and from the Ends of the Earth, are equivalent Expressions. See chap. xliii. 6. The Meaning of the Phrase is, That the least Whisper of God's Voice shall be heard from one End of the Earth to the other, and shall summon the Nations to the Place appointed.

Ver. 27, 28, 29. None shall be weary, or stumble amongst them, &c.] See a parallel Description of an hostile Army, *Joel* ii. 2, 7, 8, 9, 10. Where God girds Men with Strength, their Courage and Success is irresistible. See chap. xlv. 1, 2, 3.

Ver. 27. Neither shall the Girdle of their Loins be loosed.] A Girdle was a necessary Part of a Soldier's Habit. See *1 Kings* ii. 5. xx. 11. *2 Kings* iii. 21. for it fasten'd his Armour upon him, and made him more nimble, and fit for Action. From thence it is taken to signify Strength and Courage, *Job* xxxviii. 3. *Isaiah* xlv. 5. and to unloose the Loins, is to enfeeble and dispirit, *Dan.* v. 6. *Isa.* xlv. 1.

Ibid. Nor the Latchet of their Shoes be broken.] They shall be all well-appointed; and as their Courage shall not fail them, so neither shall any Defect in their Habit or Armour retard them, or render them unfit for Action.

Ver. 28. And their Wheels like a Whirlwind.] That nothing can stop nor resist. Chariots were a principal Instrument of War, and are always mentioned in the ancient Accounts of Battels, as well in Scripture as in prophane Authors.

Ver. 30. And if one look unto the Land, behold Darkness and Sorrow, and the Light is darkened in the Heavens thereof.] Every thing looks black and dismal. The Scripture expresses great Calamities by the Heavens being darkened, and the Sun, Moon, and Stars, withdrawing their Light. Compare chap. viii. 22. xiii. 10. *Jer.* iv. 23. *Ezek.* xxxii. 7, 8. *Joel.* ii. 10. *Amos* viii. 9.

CHAP. VI.

The ARGUMENT.

This Chapter, though not the First in Order, gives an Account of *Isaiah's* Call to the Prophetick Office, (at least of a New Commission to him) together with a Prediction of the Unsuccessfulness of his Ministry, by reason of the Hardness of the People's Hearts. The like Account we have of *Jeremiah's* Call, *Jer.* i.

Ver. 1. I SAW the Lord.] i.e. The Divine *Shekinah*, or the Glory of the Lord, as St. *John* explains it, *John* xii. 41. who also assures us, that it was the *Logos*, or second Person of the Blessed Trinity who now appeared, this Vision having a particular Relation to the Times of the Gospel; see ver. 9, 10. It was the unanimous Sense of the Ancient Church,

that all the Divine Appearances in the Old Testament were made by the Son of God, by whom all the Affairs of the Church were order'd from the Beginning: See this proved both from the New Testament and the Fathers, by Bishop Bull, *Defens. Fid. Nicen.* Cap. I. Sect. 1. Dr. *Allix* hath shewed that the Ancient Jews were of the same Opinion, in his *Judgment of the Jewish Church against the Unitarians*; especially chap. xiii. 14, 15.

Ibid. I saw the Lord sitting upon a Throne.] A Description of what the Jews call the Divine *Shekinah*, or a glorious Representation of the Divine Majesty, which was exhibited in a mighty Lustre, or Flame of Light, together with a visible Appearance of Angels as its Attendants. Compare *Exod.* xxiv. 10. *Ezek.* i. 26. *Dan.* vii. 9, 10. *Revel.* iv. 2. The Divine Presence is usually represented in Scripture, as a bright Light, or flaming Fire, breaking out of a Cloud, or thick Darkness; see *Psal.* xviii. 12. 1. 3. *Ezek.* i. 5. *Dan.* vii. 10. A lively Image of both, was that Pillar of Cloud and of Fire, which accompanied the *Israelites* in their Journey, *Exod.* xiii. 21. then settled upon the Tabernacle, chap. xl. 38. and afterward filled the Temple; *1 Kings* viii. 10. This Argument is handled with great Accuracy by his Grace of *Canterbury*, in his learned Treatise of *Idolatry*, chap. XIV.

Ibid. and Ver. 2. And his Train filled the Temple. Above it stood the Seraphims.] God is always represented as attended with a numerous Train of Angels. See *Psal.* lxviii. 17. *Deut.* xxxiii. 2. *Dan.* vii. 10. For this Reason the Cherubims were placed in the Temple, as overshadowing the Mercy-Seat, to which Posture the next Words here allude, Above it stood the Seraphims, which might better be translated, Above him (i.e. the LORD) stood the Seraphims. We read in *Ezekiel*, chap. x. 20. xi. 22. that the Cherubims were under the God of Israel, and his Glory was over them above; but there God is represented, as carried by them in a triumphal Chariot, which the modern Jews call the *Mercabah*, and the Psalmist expresses by God's riding upon the Heavens, *Psal.* lxviii. 33. and flying upon the Wings of the Wind, *Psal.* xviii. 10. The Seraphims are called so from their bright Colour, like that of flaming Fire. See *Ezek.* i. 3. *Psal.* civ. 4. There seem to be only two Seraphims represented in this Vision, in imitation of the two Cherubims over the Ark.

[Ver. 2. Above it stood the Cherubims.] The Words might be better translated, Besides it (i.e. the Throne) stood the Cherubims, as attending upon him. So the LXX understood it, and render it, The Cherubims stood round about him. The Hebrew Word *Mimmanal* signifies the same here with *Menal*, which is render'd Beside, *Jerem.* xxxvi. 21.]

Ibid. With Twain he covered his Face.] Out of Reverence toward God, as being unable to bear the Glory of his Majesty. See *Exod.* iii. 6. *1 Kings* xix. 13.

Ibid. With Twain he covered his Feet.] Or lower Parts: The Hebrew expresses the Nakedness or secret Parts by the Feet. See *Gen.* xlix. 10. *Deut.* xxviii. 57. *Judges* iii. 24. *Isa.* vii. 20. The Expression applied to Angels imports those Imperfections, to which even the Angelical Nature

ture is liable, when compared with the infinite Purity of the Divine Majesty. See *Job* iv. 18. The Stars themselves not being pure in his Sight, as the same holy Writer speaks, *chap.* xxv. 5.

Ibid. With Twain he did fly.] This denotes his Readiness to execute God's Commands.

Ver. 3. And one cried to another, and said,] From hence came the Custom of singing Psalms and Hymns alternately, which was used in the Jewish Church. See *Ezra* iii. 11. and from thence derived unto the Christian. Thus many Interpreters understand *St. Paul's* Words, *Eph.* v. 19. *Speaking to one another in Psalms and Hymns.* The same Custom is mentioned by *Pliny*, in his Famous Epistle to *Trajan*, *Lib.* X. *Ep.* 97. where he gives an Account of the Christians, and describing their manner of Worship, faith, that they do *Carmen Christo quasi Deo dicere secum invicem*, They sing by turns an Hymn to Christ as God.

Ibid. Holy, Holy, Holy, is the LORD of Hosts.] God's Holiness, or the superlative Purity of his Nature implies in it all the rest of his Attributes, especially his Justice and Mercy, which are dispensed by the most exact Rules of Rectitude. The Christian Church hath always thought that the Doctrine of the blessed Trinity was implied in this Repetition; which is intimated in several other Places of the Old Testament, particularly in that Form of Blessing which God commanded the Priests to use in blessing the People, *Numb.* vi. 24, 25, 26. The LORD bless thee, and keep thee: The LORD make his Face to shine upon thee, and be gracious unto thee: The LORD lift up the light of his Countenance upon thee, and give thee Peace. Where the Word *Jehovah* is thrice repeated, to denote some great Mystery, as the Jews themselves acknowledge. The same Doctrine is plainly intimated in this Prophecy, *chap.* lxxviii. 16. as shall be shewed in the Notes upon that Place. See the Note upon the eighth Verse of this Chapter.

Ibid. The whole Earth is full of his Glory.] Not only this Temple, where there are at present such manifest Indications of a divine Presence; but the whole World carries evident Impressions of God's Majesty. Compare *Rev.* iv. 8, 11.

[*Ibid.* The whole Earth is full of his Glory.] The Son of God being the Person here represented, see *chap.* vi. 1. this may be understood of the Times of the Gospel, when the Earth shall be full of the Knowledge of the LORD, *chap.* xi. 9. compare *Psal.* lxxii. 19. The following Part of this Chapter relates to the Promulgation of the Gospel, and foretells the Jews rejecting it.]

Ver. 4. And the Posts of the Door moved at the Voice of him that cried.] The Doors shook: The very Motion of the Wheels of God's triumphal Chariot described by *Ezekiel* (See Note upon *ver.* 1.) being compared to the Voice of the Almighty, for its Greatness and Terribleness, *Ezek.* i. 24. x. 5.

Ibid. And the House was filled with Smoke.] Or a thick Cloud; the Sign of God's Presence, which filled the Temple upon extraordinary Occasions: See *1 Kings* viii. 10. *Rev.* xv. 8.

Ver. 5. Then said I, Wo is me, for I am undone.] God himself says, That no Man can see his Face and live, *Exod.* xxxiii. 20. i. e. unless his Life be preserved by a peculiar Favour. This made

Men afraid of approaching the divine Presence. See *Dent.* v. 24. *Judges* xiii. 22. especially when they reflected upon their Sins, which made them unworthy to appear in the Presence of God. See *Luke* v. 8.

Ibid. For I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips.] *Isaiab* was terrified at this Vision, and withal sensible that God appeared to him, in order to send him upon some Message to the People, to which End he had formerly appeared to *Moses*, *Exod.* iii. 2. as he did afterward to *Ezekiel*, *chap.* i. 4. In these Words therefore he deprecates the Undertaking of the Prophetical Office, as one who had no extraordinary Talent in speaking, especially to a People that were not at all disposed to hearken to God's Commands. Compare this Place with *Exod.* vi. 12. What the Prophet here calls unclean or unsanctified, *Moses* there styles uncircumcised Lips; where he excuses himself from the like Employment, both from his own Incapacity, and from the cold Reception he was like to meet with among the Israelites.

Ver. 6. Then flew one of the Seraphims unto me, having a live Coal in his Hand,] Signifying thereby the Gift of Utterance, represented by fiery Tongues, *Ab's* ii. 3. and the Efficacy of God's Word utter'd by the Prophets, compared elsewhere to Fire; *Jer.* v. 14. xxiii. 29. The Use of Fire likewise is to cleanse and purify: See the following Verse.

Ibid. Which he had taken with the Tongs from off the Altar.] The Altar of Burnt-Offerings placed near the Porch of the Temple, where the Vision appeared.

Ver. 7. And he laid it upon my Mouth.] To signify that all the Gifts and Graces that purify the Mind, and enable us for the Discharge of any particular Function, come from God. Compare *Jer.* i. 9.

Ver. 8. Also I heard the Voice of the LORD, saying, whom shall I send?] God asks this Question, not as if he were not resolved whom to send, but that *Isaiab* might voluntarily offer his own Service. So God is elsewhere introduced as asking Questions, not to inform himself, but to condemn, or justify Men out of their own Mouths. See *Gen.* iii. 9, 10.

Ibid. Who will go for us?] So God speaks in the plural Number, *Gen.* i. 26. which is justly thought to imply a Plurality of Divine Persons: For it cannot be said with any Probability, That God is described in *Genesis*, as advising with, or communicating his Purposes to the Angels, which is the Fancy of the Rabbins; because the History of the Creation takes no Notice of Angels, and consequently there is no Ground for interpreting any Text in the first Chapter of *Genesis* with Relation to them.

Ibid. Then said I, here am I, send me.] Since the Divine Assistance communicated to the Prophet, *ver.* 6. he expresses a Willingness to undertake that Office, which before he was averse to. Compare *Ab's* xxvi. 19.

Ver. 9. Go and tell this People, hear ye indeed, but understand not.] The Imperative is put for the Future; see Note on *chap.* ii. 9. and so the Septuagint here understand it. This Threatning is denounced for their former Contempt of

of God's Messages. Compare *Matth. xiii. 12, &c.*

Ver. 10. *Make the Heart of this People fat, &c.*] The Prophets are said to do Things when they declare God's Purpose of doing them. In this Sense *Jeremy* was appointed by God to root out and destroy, to build and to plant, *Jer. i. 10. i. e.* to declare God's Purpose in these Matters. In like Manner *Ezekiel* says, *He was sent to destroy the City*, chap. xliii. 3. *i. e.* to prophesy the Destruction of it: So here *Isaiab* is said to barden the People's Hearts, and to blind their Eyes, *i. e.* to declare this to be the Event of his Preaching; which Prophecy should be more signally accomplished, when the Jews should reject the Preaching, both of *Christ* and his Apostles.

Ibid. *Make the Heart of this People fat.*] This *St. John* expresses by *bardening their Heart*, *John xii. 40.* So that it becomes insensible. Compare *Psal. cxix. 70.* God is said to harden Mens Hearts by those very Means of Grace, which are in themselves proper to produce a quite contrary Effect; but withal he foresees, that meeting with a perverse and refractory Temper, they will in the Event make them more obdurate, and he is resolved, for great and wise Reasons, not to hinder it.

Ibid. *And be healed.*] That is, *and their Sins be forgiven them*, as *St. Mark* explains it, *Mark iv. 12.* So the Word *Heal* is taken, *2 Chron. xxx. 20. Isaiab lvii. 19.*

Ver. 11. *Then said I, LORD, how long? And be answered, until the Cities be wasted without Inhabitant.*] The Prophet asks, how long shall this Blindness or Obstinacy, and the Punishments which it will bring upon this People, continue? To which Question God returns an Answer to this Effect, there is no Hope of Reformation; the People will be irreclaimable, and God will continue his Judgments, till at last they end in a final Desolation; their Country will be laid waste, and the Inhabitants carried away Captive to *Babylon*: And the same Incredulity under the Gospel, will have the same, or worse Effects; for the Romans shall take away both their Place and Nation.

We may reasonably suppose, that this, and many other Prophecies, have a double Aspect; that they immediately regard the Age wherein the Prophet lived, but have a further Prospect to the Times of the *Messias*. For the Circumstances of one Age may be exactly parallel to those of another; and God, that comprehends all Things at one single View, can adapt the same Prophecy to answer the Event in both Cases. This Subject is more largely handled in the Preface.

Ver. 12. *And the LORD have removed Men far away, and there be a great forsaking in the midst of the Land.*] The Inhabitants of the Land, by God's just Judgment, shall be carried Captive into a far Country: See Note on chap. v. 26. So that the Cities and populous Places shall become desolate, and the Palaces of great Men forsaken. Compare chap. xxxii. 14.

Ver. 13. *But yet in it shall be a Tenth, and it shall return and be eaten, &c.*] The Hebrew may be translated thus, which makes the Sense run plainer; *But yet in it shall be left a Tenth, after it is [or altho' it is] again eaten, or de-*

voured: The Verb *Shub*, which is translated here, *Return*, is often used *Adverbially*, and is translated to that Sense by our Interpreters, *Psal. lxxi. 20. Thou shalt quicken me again*; where our old Translation reads more to the Letter of the Hebrew, *Thou didst turn and refresh me*. Thus the Word is used, *Eccles. iv. 1. and ix. 11. I returned and considered, i. e. I considered again*: And so, I conceive, it should be translated here; for the Sense of the Verse is plainly this, that altho' God suffers the Jews to be devoured by repeated Judgments; first carried Captive by the *Babylonians*, and afterwards destroyed by the *Romans*: (See Note on ver. 11.) yet still he will preserve a Remnant: See chap. i. 9. called here a *tenth Part*, which holy Seed shall be a Seminary to preserve the Nation to After-times: Just as when a Tree is stripped of its Leaves, and looks as if it were dead in Winter, yet the Root and Sap of it remains, from whence arises a new Succession of Branches and Leaves in the Spring. According to this Interpretation, the Words contain in them a Promise, that God will never utterly reject the whole Nation of the Jews, how severely soever he deals with them: Which Promise is more explicitly mentioned, *Jerem. xxxi. 36, 37.* compared with *Romans xi. 1, 2, 16, 29.* The Holy Seed is called here a *Tenth*, perhaps in Allusion to the Tythe under the Law, which was set apart from the rest, and consecrated to God's Service.

CHAP. VII.

The ARGUMENT.

The Royal Family of Judah were under great Apprehensions, that the Invasion of *Rezin* and *Pekah* might put an End to that Kingdom: To comfort them, the Prophet assures them that their Family should not be extinct, but the *Messias* in due Time should arise out of it: And that those two Kings and their Kingdoms should in a short Time be destroyed. But afterwards he foretels other grievous Calamities that should befall *Judea* by the Invasion of *Sennacherib*.

Verse 1. **R**EZIN King of Syria—went up toward Jerusalem to war against it, but could not prevail against it.] But yet he carried away many Captives out of *Judea*, slew many of the People, and restored *Elab* to his own Dominions: See *2 Kings xvi. 5, 6. 2 Chron. xxviii. 5.*

Ver. 2. *It was told the House of David, saying, Syria is Confederate with Ephraim.*] The whole Royal Family was much concerned at this News, because it threaten'd the Destruction of their Government: And therefore the Promise mentioned ver. 13. is made to them. *Ephraim* is commonly taken in the Prophets for the whole Kingdom of *Israel*, that being the Chief of the Ten Tribes: See ver. 17. of this Chapter, and chap. ix. 9. xi. 13. xvii. 3. xxviii. 1. and many Instances in the Prophet *Hosea*, particularly chap. v. 3, 5, &c.

Ibid. *His Heart was moved—as the Trees of the Wood are moved with the Wind.*] The Relative [*His*] in the Original relates to the Word [*House*], the whole Royal Family of *Judah* being spoken of as one Person.

Ver. 3.

Ver. 3. *Go forth now to meet Abaz, thou and Sbear-jasub thy Son.*] This Son, and *Maber-shal-albas-baz*, mentioned chap. viii. 3. are the Children whom God gave Isaiah for Signs, ibid. ver. 18. See more of this Matter in the Notes upon chap. viii. 3.

[The Prophet takes *Sbear-jasub* along with him, because he points to him as a Sign of the Deliverance of *Judea* from the Invasion of the two Kings of *Israel* and *Syria*, which now threaten'd *Abaz* and his Kingdom: See the Note upon ver. 16. The Word *Sbear-jasub* signifies a Remnant shall return.] The Name probably alludes to the Promise made by the Prophet, of the People's Return from the Captivity, chap. vi. 13. and imports that God will never wholly cut off his People, but will still leave a Remnant, to whom he will make good the Promises he gave to their Fathers: See chap. i. 9. vi. 13. x. 21. Rom. xi. 29. Names are often imposed as Signs or Tokens of Things future: See *Hos. i. 4, 6, 9. Job. i. 42.*

Ibid. *At the End of the Conduit of the Upper Pool,*] There were two Pools or Lakes which supply'd *Jerusalem* with Water; the Upper Pool mentioned here, and chap. xxxvi. 2. and called *Gibon*, 2 *Chron. xxxii. 30.* and the Lower Pool, concerning which: See chap. xxii. 9.

Ibid. *In the Highway of the Fullers-Field,*] Where the Fullers laid out their Cloaths a drying, after they had washed them.

Ver. 4. *Take heed, and be quiet,*] An Exhortation like that of *Moses* to the *Israelites*, *Exod. xiv. 13, 14. Fear ye not, stand still, and see the Salvation of the LORD; &c.*

Ibid. *Fear not, neither be faint-hearted, for the two Tails of these smoking Fire-brands,*] Which are so far from being able to consume any Thing else, that they are almost consumed themselves.

Ver. 6. *Let us make a Breach therein for us, &c.*] Let us divide the Kingdom, and tear it in Pieces by making a Party there for our selves, and setting up a King or Viceroy that shall act by our Authority.

Ver. 8. *The Head of Syria is Damascus, and the Head of Damascus is Rezin,*] i. e. The Kingdom of *Syria* shall not extend it self beyond its ancient Bounds. *Damascus* shall be the Metropolis only of *Syria*, and *Rezin* shall have no other Royal City under his Government besides *Damascus*.

Ibid. *And within threescore and five Years shall Ephraim be broken, that it be not a People.*] Archbishop *Ussher* hath given the clearest Explication of this difficult Verse, in his *Annals of the Old Testament*, Ad A. M. 3327. where he explains it, not of the first Captivity of the Ten Tribes by *Salmaneser*, but of their final Deportation by *Esar-baddon*, who totally dispeopled the Land, and brought new Inhabitants from *Babylon*, *Cuthab*, and other Cities of the *Affyrians*, to inhabit the Cities of *Israel*: See *Ezra iv. 2.* compared with 2 *Kings xvii. 24.* And then *Ephraim* or *Israel* wholly ceased from being a People. This last Captivity that Learned Prelate places in the 22d Year of *Manasse's* Reign, which is just Sixty five Years from the Beginning of *Abaz's* Reign.

Cappellus and *Grotius* correct the Text here, and

put *Sbesb* instead of *Sbissim*, Six for Sixty, and so make the two Numbers amount but to eleven Years, which they suppose to be the Space between the Date of this Prophecy, and the Captivity of the Ten Tribes. I had not thought this Criticism worth taking Notice of, but that Mr. *White* mentions it with Approbation. But I believe he can hardly find a like Instance of any Number bigger than a Decimal, broke into such an unusual Partition. Besides, all the present Copies of the *Hebrew* Text, and the ancient Versions, justify the received Reading: And to alter the Original without either Authority or Necessity, is a Presumption not to be allowed in criticising upon profane Authors, much less upon sacred ones. It may be further observed, that this Criticism, if it were allowed, doth not solve the Difficulty; for 'tis two and twenty Years from the Date of this Prophecy, to the Captivity of the Ten Tribes by *Salmaneser*. Inasmuch as *Rezin* and *Pekah* invaded *Judea* at the Beginning of *Abaz's* Reign, as appears by comparing 2 *Kings xv. 37.* with chap. xvi. 5. Now *Abaz* reigned sixteen Years, and after him *Hezekiah* six Years before that Captivity. The Occasion of *Grotius's* Mistake appears in his Notes upon this Place, viz. That he did not allow for the *Interregnum*, which all judicious Chronologers place between the End of *Pekah's* Reign, and the Beginning of *Hoshea's*, which is plainly inferred by comparing the Times of the Kings of *Israel* and *Judah* together.

Ver. 9. *And the Head of Ephraim is Samaria, and the Head of Samaria is Remaliab's Son.*] The same Sort of Expression with that of Verse 8. Or else it may be thus translated, the Head of *Ephraim* which is *Samaria*, and the Head of *Samaria* is *Remaliab's* Son [shall be broken;] the Verb being supply'd from the foregoing Verse.

Ver. 11. *Ask thee a Sign of the LORD thy God.*] A Sign is a Miracle wrought for the Confirmation of some Message or Promise delivered from God: See *Exod. iv. 8. Judg. vi. 17. Isa. xxxviii. 22.* this was usually wrought presently; but sometimes a Thing future, where the Event is remarkable, is proposed for a Sign, as here. See likewise *Exod. iii. 12. 1 Sam. ii. 34. Jer. xliii. 9, 10.*

Ibid. *Ask it either in the Depth or the Height above.*] Either in the Heaven or in Earth. The Jews were very fond of Signs from Heaven, as if they were more convincing than any other Sort of Miracle: See *Matth. xvi. 1.*

Ver. 12. *But Abaz said, I will not ask, neither will I tempt the LORD.*] To tempt the LORD, is to mistrust his Providence, or expect he should give some extraordinary Instance of it to confirm our Belief: See *Deut. vi. 16. Matth. iv. 7.* but these Words of *Abaz*, altho' they have a Shew of Piety, do yet really proceed from Despair and Unbelief, as appears by the Prophet's Answer, Verse 13.

Ver. 13. *Hear ye now, O House of David.*] The Prophet does not apply himself any further to *Abaz*, as a Person who would not regard what he said, but directs his Discourse to the House of *David*, or the Royal Family, to comfort them under desponding Apprehensions: (See Verse 2.) and assures them that God's Promises to the Family of *David* should never fail; but have their

eminent

eminent Completion in the *Messias*, whose Birth he foretels in the following Words.

Ibid. *Is it a small Thing for you to weary Men; but will ye weary my God also?*] You may reckon it a slight and inconsiderable Fault to despise God's Prophets, but surely you must needs think it an heinous Offence to treat God Almighty after this Fashion. Men are elsewhere said to weary God with their Sins, *Isa.* xliii. 24. *Mal.* ii. 17. when they tire out his Patience; just as they are said to vex and grieve his Holy Spirit, *chap.* lxi. 10. *Eph.* iv. 30. when they turn a deaf Ear to all his Admonitions.

Ver. 14. *Therefore the LORD himself shall give you a Sign.*] He shall give it unask'd, and such a Sign as could not enter into your Thoughts to desire. This shews that the promised Sign was an extraordinary Miracle, the immediate Work of God, such as a Son of a Virgin is, which therefore must be the genuine Sense of the following Words.

Ibid. *Behold a Virgin shall conceive, and bear a Son.*] Christ is called the Seed of the Woman, by way of Distinction, *Gen.* iii. 14. as not to be born in the ordinary Way of Generation. The Hebrew Word *Almah* most properly signifies a Virgin, and so it is translated here by all the ancient Interpreters; and is never once used in the Scripture in any other Sense, as several Learned Men have proved against the Pretensions of the modern Jews. See particularly Bishop Kidder's *Demonstration of the Messias*, Part II. Chap. 5. The primary Signification of the Word *Almah* is *Hidden*, or *Concealed*; from whence it is taken to signify a Virgin, because of the Custom in the Eastern Countries to keep their Virgins concealed from the View of Men, never suffering them to stir out of the Woman's Apartment.

Ibid. *And shall call his Name Immanuel.*] This is spoken of the Mother, who usually gave the Name to the Child: See *Gen.* iv. 1. xvi. 11. xxix. 32. xxx. 6, 8. To be called is the same in Scripture-Phrase as to Be; Name being often put for Thing in the Hebrew Dialect. To this Sense the Word *Dabar* is often used in the Old Testament; and *Luke* i. 38. the Original reads *with God no Word shall be impossible*, i. e. no Thing: So it is said of Christ, *chap.* ix. 6. his Name shall be called Wonderful, i. e. He shall be a Wonderful Person; and *chap.* i. 26. *Jerusalem shall be called a City of Righteousness*, i. e. Her Manners shall answer that Title: Thus we are to understand the *Messias*'s being called *Immanuel*, i. e. being really what that Name imports; i. e. God with us; being both truly and properly God, and called so, *chap.* ix. 6. and also living or dwelling with us, Men. In the same Sense we are to understand that Prophecy of Christ, *Jer.* xxiii. 6. *This is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.* Several other Texts of the Old Testament speak of the *Messias* as God: See *chap.* xxxv. 4. xlviii. 16. *Isa.* xl. 9, 10. *Hos.* i. 7. *Zech.* ii. 10, 11. *Mal.* iii. 1.

Ver. 15, 16. *Butter and Honey shall be eat, that he may know how to refuse the Evil, and chuse the Good: For before the Child shall know to refuse the Evil and chuse the Good, the Land that thou abhorrest, shall be forsaken of both her Kings.*] According to the Judgment of several Interpreters,

these two Verses are a plain Proof, that this Prophecy, tho' in its true and natural Sense it can be fulfilled in none but the *Messiah*, yet had an immediate Aspect upon some particular Event that should quickly happen; viz. That within the Time that one who is now a Virgin could marry, and bring forth a Son, and that Son come to Years of Discretion, the two Kings of *Samaria* and *Damascus* should be destroy'd. *Huetius* embraces this Sense, *Dem. Evang. Prob.* IX. cap. 9.

It may indeed justly be wonder'd, that any Part of this illustrious Prophecy concerning Christ, should be supposed applicable to any other Person or Event. But to this it may be answer'd, that as all the Mercies promised to the Jews, were Figures or Earnests of the Times of the *Messias*, in whom all the Promises of God were verified, (see *2 Cor.* i. 20.) So the Prophets, in foretelling Temporal Mercies, are sometimes carried beyond themselves and their Subject, if I may so express it, to foretel the Blessings of the Gospel; and after this extraordinary Rapture, they return to the Subject which was the immediate Occasion of their Prophecy: See the Note upon *chap.* x. 20.

But other Learned Men, particularly Archbishop *Usher*, in his *Annals*, ad A. M. 3262. suppose this Prophecy to be applicable to none but Christ; accordingly that Learned Prelate explains the 15th and 16th Verses to this Sense, *Butter and Honey shall be eat*, i. e. Christ shall take upon him the Infirmities of Childhood, and shall be fed with the common Nourishment given to Children in those Countries, which was Milk, or Butter and Honey. Then he supposes the Prophet to point to his Son *Shear-jashub*, whom he took along with him: See *ver.* 3. and to tell *Abaz* for his present Comfort, that before that Child should come to discern Good from Evil, the Land of *Israel* and its two Confederate Kings should be destroyed by the King of *Assyria*. To confirm this Exposition, it may be observed, that *Isaiah* mentions but two of his own Children, *Shear-jashub*, here, *ver.* 3. and *Mabershalabsab-baz*, *chap.* viii. 3. and never calls *Immanuel* his Son; from whence we may justly conclude, that he was a distinct Person from them both: [And indeed, the eldest Son, or Heir of the House of *David*, and King of *Judea*: See *Chap.* viii. 8.]

Ver. 15. *Butter and Honey shall be eat.*] If we suppose these Words applicable to any Person that was to be born quickly after the uttering this Prophecy, the Sense of them will be, that altho' the Invasion of the Land, and the Siege of *Jerusalem* did threaten them with Famine, and altho' under such publick Calamities, there might be no Encouragement to plow and sow; yet there should not want Plenty of other Provisions, particularly of Butter and Honey: See *ver.* 22. such as were the common Nourishment of Children, by the Custom of those Countries: See that Custom more at large explained, in *Cotelerius*, and *Vossius*'s Note upon the Epistle of *Barnabas*, No 6.

Ibid. *That he may know to refuse the Evil, and chuse the Good.*] The Sense is better expressed, if we translate it, *Till he know to refuse the Evil and chuse the Good.* So the Particle *Le* is used, *Levit.* xxiv. 12. where our English reads thus, *They put him in ward, that the Mind of the LORD might be*

be shewed them: But the Sense is plainly thus; Till the Mind of the LORD was, or might be shewed to them. To the same Sense it should be translated, Job xxxviii. 13. Till it take bold of the Ends of the Earth. —

[Ver. 16. Before the Child shall know to refuse the Evil, and chuse the Good.] Vitringa thus explains it, Within that Space of Time allotted for this Child (whose Birth is foretold, ver. 14.) to grow up out of the State of Childhood, the Land shall be forsaken of both her Kings.]

Ibid. The Land which thou abhorrest, shall be forsaken of both her Kings.] The two Confederate Kings of Samaria and Damascus, who now join their Forces together in the Land of Israel, ver. 1. shall be cut off by the King of Assyria: See chap. viii. 4. and 2 Kings xv. 29. xvi. 9. Some render the Words thus, The Land shall be desolate, or forsaken, of whose two Kings thou art afraid, or, whose two Kings thou abhorrest: The Verb Katz, signifies first to dread, and then to hate and abhor: See Exod. i. 12. Numb. xxii. 3.

Ver. 17. The LORD shall bring upon thee — Days that have not come from the Day that Ephraim departed from Judah, even The King of Assyria.] Tho' God promised Abaz and his People a Deliverance from the Practices of Rezin and Pekah, yet their Sins would provoke him to send a more terrible Enemy against them, viz. Sennacherib King of Assyria, who should come up against all the fenced Cities of Judah, and take them, 2 Kings xviii. 13. and threaten Jerusalem it self. This would be such a terrible Judgment, as had not been felt since the Division of the two Kingdoms, Israel and Judah; and is the Subject of several succeeding Prophecies in this Book.

Ver. 18. The Lord shall hiss.] See Note on chap. v. 26.

Ibid. For the Fly that is in the uttermost Parts of the Rivers of Egypt, and for the Bee that is in the Land of Assyria.] Armies are often compared to Flies, Bees, and other Insects: See Deut. i. 44. Judges vi. 5. Joel ii. 4, 20, 25. Psal. cxviii. 12. Nabum iii. 17. Rev. ix. 7. both for their Numbers, and for the Destruction which they make: See Exod. viii. 24. and Huëtius Quæst. Alnetan. lib. II. cap. 12. Assyria and Egypt are often joined together as the two great Oppressors of God's People: See chap. xix. 23. xxvii. 13. Zech. x. 10. Archbishop Usher ad A. M. 3294. supposes that the Conquest of Egypt by the King of Assyria, foretold in the xxth Chapter of this Prophecy, happened before the Siege of Jerusalem by Sennacherib, and that a great many Egyptians were his Auxiliaries in that Expedition.

Ver. 19. And they shall come, and rest all of them in the desolate Valleys, and in the Holes of the Rocks.] He pursues the same Metaphor, and represents this Foreign Army as so many Flies that lie in shoals in lower Grounds; and as Bees, whose Custom it is to get into Rocks: See Deut. xxxii. 13. Psal. lxxxii. 17. implying that no Place should be free from them, and even the strongest and best fortified Cities (compared sometimes to Rocks: See Numb. xxiv. 21.) should be no Security against them.

Ver. 20. In the same Day shall the LORD shave with a Razor that is hired, namely by them beyond the River, by the King of Assyria.] Because shaving the Head was used in Mourning:

See Levit. xxi. 5. from thence it is metaphorically used for a great Calamity: See Ezek. v. 1. And the Invasion of an Army is particularly resembled by it here, because that leaves a Country bare, and strips off all its Ornaments, among which the Hair hath a principal Place. The Assyrian is called an Hired Razor, because God often rewards those whom he makes Instruments of his Vengeance upon Sinners, which is expressed by giving them their Hire: See Ezek. xxix. 18, 19. 2 Kings x. 30. And as Abaz hired the King of Assyria to assist him; see 2 Kings xvi. 7, 8. 2 Chron. xxviii. 21. so the Prophet says, God will hire the King of the same Country to destroy Judah, as Tiglath Pileser did, whom Abaz had hired: See *ibid.* ver. 20. By the River is meant Euphrates: See Note on chap. xi. 16.

Ibid. The Head and the Hair of the Feet; it shall also consume the Beard;] i. e. All Ranks and Conditions, both High and Low. In what Sense the Feet are here understood, see Note on chap. vi. 2.

Ver. 21, 22. And it shall come to pass in that Day, that a Man shall nourish a young Cow and two Sheep. And it shall come to pass, that for the abundance of Milk that they shall give, he shall eat Butter.] The Enemies should make such a Destruction both of Man and Beast, that there should want Hands and Cattle to till the Ground, so that the whole Land should of it self turn to Pasture. And those few Inhabitants that should be left, should have neither Flocks nor Herds to feed in those waste Places, the utmost of their Stock should be a Cow and two Sheep, which should give abundance of Milk by reason of the Plenty of Grass, and want of Cattle to eat it: Whereupon Milk and Butter should be the chief Part of the People's Sustenance: Compare chap. xxxvii. 30. where 'tis said, Ye shall eat this Year, meaning the Year of Sennacherib's Invasion, such as groweth of it self, without Plowing or Sowing, as appears by the following Words there.

Ibid. For Butter and Honey shall every one eat that is left in the Land.] He means wild Honey, which is found in the Woods, see Matt. iii. 4.

Ver. 23. Every Place where there were a thousand Vines at a thousand Silverlings, shall be for Briars and Thorns.] The choicest Vineyards, which in Times of Peace would let for a thousand Shekels a Year, shall be left uncultivated, to be over-run with Briars and Thorns, there being no Encouragement for any Improvements, which Men expected every Day should be destroyed by the Enemy.

Ver. 24. With Arrows and with Bows shall Men come thither.] For hunting wild Beasts: See Gen. xxvii. 3. or else to defend themselves against them.

Ver. 25. And on all Hills that shall be digged with the Mattock, there shall not come thither the Fear of Briars and Thorns, but it shall be for the sending forth of Oxen, and for the treading of lesser Cattle.] The Hebrew may be thus translated, which makes the Sense run easy: And all the Hills that are (or used to be) digged with a Mattock, that the Fear of Briars and Thorns may not come there, [i. e. to clear them from Briars and Thorns: See the Note on chap. xxvii. 9.] Shall be for the sending forth of Oxen, &c. All those Hills that used to be carefully manured and turned to Vineyards, which

which were usually planted upon Hills, (see chap. v. 1. *Psal.* lxxx. 11.) shall now lie waste, and be only fit for Cattle to graze in; Ground untill'd naturally turns to Pasture, therefore these and the like Expressions signify great Desolations and Destructions both of Man and Beast: Compare chap. xvii. 2. xxvii. 10. xxxii. 14.

C H A P. VIII.

The ARGUMENT.

The Prophet renews the Promises made to Ahaz in the former Chapter, which are to receive their utmost Completion in the Messiah; and he foretells the Rejecting of the Jews for not believing on him.

Verse 1. **M**oreover the LORD said unto me, Take thee a great Roll, and write in it with a Man's Pen.] When the Prophets are commanded to write any Thing, it signifies, first, the Certainty of the Thing spoken of; and then, the Importance of it, that the Memory of it ought to be transmitted to Posterity: See chap. xxx. 8. *Dan.* x. 21. *Habak.* ii. 2. The Prophet is commanded to take a great Roll, either because the Words were to be writ in Capital Letters, *that be that runs may read them*; or else because it was to contain all that Part of *Isaiab's* Prophecy which concerns this Subject, comprehending the foregoing Chapter, and the following one. By a Man's Pen is meant such a Pen, and such Characters, as are in ordinary Use among Men. So the Number of a Man, *Revel.* xxi. 17. are such as are commonly used among Men.

[*Ibid.* Take thee a great Roll.] Compare *Zech.* v. 1. and then see the Note there.]

Ibid. Concerning *Maber-shalal-baz-baz.*] The Word signifies to run swiftly to the Spoil, and make haste to the Prey; and denotes the speedy Destruction of the Confederate Kings of *Samaria* and *Damascus*: See ver. 4.

Ver. 2. And I took unto me faithful Witnesses to record.] There were always Witnesses to the Matrimonial Contract: See *Selden's Uxor Hebraica*, Lib. I. c. 2. The same Custom is mentioned, *Tobit* vii. 14. (or the 16th Verse, as 'tis reckoned in some Editions) according to the *Hebrew* Copy published by *Fagius*, which reads the Verse thus, *Then he called Witnesses, and gave her in Marriage in their Presence, who signed and sealed the Deed which contained the Particulars of the Dowry which she was to have.*

This Circumstance signifies the Prophet's contracting himself to a Woman, called the Prophetess, ver. 3. for there is no Necessity that the Child here mentioned should be born of the same Woman that was Mother to *Shear-jashub*, spoken of chap. vii. 3. the contrary is rather here intimated; nor was it against the Law of *Moses* for a Man to take another Wife, tho' the former were supposed to be still living. Accordingly *Hosea* is commanded to marry two different Women, for a Sign to the Jews, *Hos.* i. 2. and iii. 2. a Place which very much resembles this: See the Note upon the following Verse.

Ver. 3. I went unto the Prophetess.] Or, I approached unto her, as the Word is translated, *Lev.* xviii. 6. She might perhaps have the Gift of

Prophecy, as several other Women had: See *Judges* iv. 4. *2 Kings* xxii. 14. or she might be called so, as being the Wife of a Prophet.

Ibid. And she conceived and bare a Son.] This was *Isaiab's* second Son, that was given him for a Sign of the Times; see ver. 18. The Prophets foretold Things by Actions as well as by Words; so *Hosea* was commanded to take a Wife of Whoredoms, and have Children by her, *Hos.* i. 2. to signify the Jews going a Whoring after other Gods, and being thereupon rejected by the true God. But whether these and such like Figurative Representations were really performed, or not, is a great Dispute among learned Men; for the Resolution of which Question, I shall refer the Reader to the learned Dr. *Pocock's* Commentary upon the forementioned Place of *Hosea*, where this Question is largely handled.

Ver. 4. For before the Child shall have Knowledge to cry, My Father and my Mother, the Riches of Damascus, and the Spoil of Samaria shall be taken away before the King of Assyria.] In the viith Chapter it was prophesied that the Destruction of *Samaria* and *Damascus* should come to pass before the Child there spoken of should come to Years of Discretion, ver. 16. which Words were there explained of the elder Son *Shear-jashub*: Now the Time drew nearer, and it is here said that the Event should be fulfilled before this younger Child should be able to speak plain: See the Completion of this Prophecy recorded, *2 Kings* xv. 29. xvi. 9.

Ver. 6. Forasmuch as this People refuse the Waters of Siloab which run softly, and rejoice in Rezin and Remaliab's Son.] It is probable many of the Jews might be secret Friends to the two Confederate Kings, as thinking them an Over-match for the Kingdom of *Judah*, and so were resolved to be of the strongest Side. *Siloab* was a small River that ran thro' *Jerusalem*: (See *Nehem.* iii. 15. *John* ix. 7.) and denotes the small Strength and Forces of the King of *Judah*, that did bear no greater a Proportion to the Power of the *Assyrian* Monarch, than a small Brook does to the mighty River *Euphrates*.

Ver. 7. Now therefore, behold the Lord bringeth up upon them the Waters of the River, strong and many, even the King of Assyria and all his Glory.] 'Tis usual to resemble Multitudes to great Waters: See *Revel.* xvii. 1, 15. *Psal.* cxliv. 7. Especially an Army is fitly represented by the Inundation of a rapid River, which carries all before it, and leaves the Ground waste and desolate: Compare chap. xvii. 12, 13. *Dan.* ix. 26. xi. 10, 22. where the same Expressions are to be found which are used in this and the next Verse.

Ver. 8. He shall reach even to the Neck.] The Prophet persists in the same Metaphor, the Words importing the Danger which threaten'd the Jews, by reason of this Invasion, as a Person is in great Danger of being drowned when the Water comes up to his Neck: See chap. xxx. 28.

Ibid. And the stretching out of his Wings shall fill the Breadth of thy Land, O Immanuel.] i. e. His Army or his Camp shall fill thy Land, as the *Septuagint* very well expresses the Sense. So the Wing of Abominations, as some render the Original, *Dan.* ix. 27. is by many Interpreters translated the Abominable Army; which Translation is confirmed

confirmed by the Authority of St. *Luke*, chap. xxi. 20. compared with *Matth.* xxiv. 15. I observed before, that the Prophet never calls *Immanuel* his Son; and here he speaks of him as a distinct Person from both the Children above-mentioned, and in such a Style as befits none but him that was to be in an eminent Manner the Son of *David*, and King of *Israel*.

Ver. 9. *Associate your selves, O ye People, and ye shall be broken in pieces.*] The Prophet returns to the Subject spoken of, ver. 6. and insults over the Confederacy of *Syria* and *Israel* against *Judah*, foretelling them that all their united Endeavours shall prove abortive, because, faith he, God is with us, the Import of the Word *Immanuel*: See *Matth.* i. 23. He will certainly make good his Promises to the Family of *David*, which will be eminently fulfilled in raising up Christ to sit on his Throne, whose Kingdom shall have no End.

Ibid. *Give ear all ye of far Countries.*] This Expression seems to favour that Interpretation which expounds the foregoing Words of the *Affyrians* and their Associates: See the Note upon chap. v. 26. but the most distant Times and Countries may be fitly said to be concerned in the Admonition here given, the Import of which is, that God will preserve his Church, and advance the Kingdom of the *Messias*, by such Measures as he in his infinite Wisdom shall think most proper, in spite of all the united Endeavours of Men to the contrary. This is a Truth often insisted upon in the Scriptures, and is the Subject of the second Psalm in particular.

Ibid. *Gird your selves.*] See Note on chap. v. 27.

Ibid. *And ye shall be broken in Pieces.*] Ye shall be discomfited, and all your Designs blasted. Compare *Dan.* viii. 25.

Ver. 10. *Speak the Word, and it shall not stand.*] Whatever Decrees you resolve upon, whatever Commands ye give out, in order to their being put in Execution, shall come to nought.

Ver. 11. *For the LORD spake thus to me with a strong Hand.*] The Spirit of Prophecy is expressed by the Hand of the LORD being upon the Prophet: See *2 Kings* iii. 15. *Ezek.* iii. 14. viii. 1. Accordingly here the Words imply, that the Prophet felt an extraordinary Impulse to deliver this Message, as from God, containing a Doctrine of great Importance: See ver. 13. Who likewise inspired him with Courage and Presence of Mind to discharge his Duty in this Particular.

Ver. 12. *Say ye not, a Confederacy to all them, to whom this People shall say, A Confederacy.*] Or rather, *In all Things wherein this People shall say, &c.* Many of the *Jews* were secret Friends to *Rezin* and *Pekab*; and this Circumstance much increased the Fears of that Invasion, because it was given out, that they had a strong Party among the People of *Judea*: So that it seemed impossible to contend against such an Enemy. The Prophet is commanded to arm those that heard him against these Fears, and exhorts them not to join with the popular Cry in this Matter.

Ver. 13. *Sanctify the LORD of Hosts himself, and let him be your Fear, and let him be your Dread.*] Sanctify the LORD God in your Hearts, as St. *Peter* expresseth the Sense, *1 Pet.* iii. 15. God is the proper Object of our Fear: See *Psal.* lxxvi. 7. *Luke* xii. 4, 5. Men ought therefore to possess

their Minds with an awful Sense of his Power, Justice, and Faithfulness, and this will preserve them steady in their Trust and Dependance upon him under the worst Circumstances: This is a Lesson of great Importance, and necessary for our Conduct at all Times.

Ver. 14. *And he shall be for a Sanctuary.*] i. e. A Refuge and Protection: See *Ezek.* vi. 16. The same Thing is elsewhere expressed, by dwelling in the secret Place of the most High, *Psal.* xci. 1. and in his Pavilion, or Tabernacle, *Psal.* xxvii. 5. xxxi. 20.

Ibid. *But for a Stone of Stumbling, and a Rock of Offence, to both the Houses of Israel; for a Gin, and for a Snare to the Inhabitants of Jerusalem.*] God and his Promises, which shall be Mens Refuge and Security, become the Occasion of Hurt and Mischief to Unbelievers. Their Sins are aggravated thereby, and their Punishments increased: See *Matth.* xxi. 44. But this Text hath a plain Aspect upon Christ: See *Rom.* ix. 33. *1 Pet.* ii. 8. the *Immanuel* mentioned ver. 8. in whom all God's Promises are verified, *2 Cor.* i. 20. but yet the Prophets have foretold concerning him, that he should be Matter of Offence to the *Jews*, and this their Incredulity should in the End be the Occasion of their Ruin, and the taking away both their Place and Nation. The Prophet expressly mentions both the Houses of *Israel*, to shew the general Rejection of the *Jews* under the Gospel. This very Expression is a Demonstration that the Prophet here enlarges his Views beyond the Subject of *Rezin* and *Pekab's* Association, which was the immediate Occasion of this Prophecy: For under those Circumstances, *Israel* and *Judah* were in two different Interests, and the Prophet exhorts the King and People of *Judah* to trust in God, who would be their Defence against the Designs of their Brethren of the Ten Tribes; whereas this Verse speaks of them both as involved in the same Sin and Punishment.

We may further observe, that this Text is directly spoken of God by the Prophet, but apply'd to Christ and the Apostles, in the above-mentioned Places: See the like Instances in chap. vi. 1. compared with *John* xii. 41. and chap. xlv. 23. compared with *Rom.* xiv. 11. a plain Proof that Christ is God, and is described as such by the Prophets.

Ver. 16. *Bind up the Testimony, seal the Law among my Disciples.*] To Seal signifies sometimes to secure or keep safe; in this Sense it is joined with sewing up, *John* xiv. 17. the same with binding up here. But when the Word is applied to a Book, it signifies to conceal, or hide from common Understandings; see *Isa.* xxix. 11. *Dan.* xii. 4. God here commands the Prophet to deliver his Promises, and the several Declarations of his Will, especially those concerning the *Messias*, to his faithful Servants, to be kept safely by them, and laid up in their Memories; and altho' at present they were as a Book sealed up, and not easily understood; yet when the Event answer'd the Prediction, they would be a Justification of God's Truth, and of those who depended upon his Word; of which Number the Prophet professes himself to be one, in the following Verse.

The Law and the Testimony may signify in general, any Declaration of God's Will, so as to com-

comprehend his Promises as well as his Precepts: Thus the Hebrew Word *Kâk*, (equivalent to *Tarah*, the Word used here) which commonly signifies a Law or Statute, denotes God's Promise and Decree, *Psal.* ii. 6. cxi. 7. and cxix. 151. where David saith, *All thy Commandments are true*, the Context shews, that the Word *Commandments* is equivalent to Promises: The Word *Testimony* is used in the same Sense, *Psal.* xciii. 5.

Ver. 17. *And I will wait upon the LORD that hides his Face from the House of Jacob, and I will look for him.*] The Prophet still persists in his Resolution to depend upon God; though at present, saith he, He doth not give any visible Tokens of his Presence among us, yet I doubt not but in his due Time he will remember his Promises, and not suffer any Part of them to fail. God is said to *Hide his Face*, when he does not answer our Prayers, or give any Marks of his Favour and Assistance. See *Deut.* xxxi. 27. *Job* xiii. 24. *Psal.* xlv. 24.

Ver. 18. *Behold I and the Children whom the LORD hath given me, are for Signs, and for Wonders in Israel, from the LORD of Hosts.*] These are the Words of the Prophet, as well as the Verse foregoing, though speaking in the Person of Christ, whom he here represents; see *Heb.* ii. 13. and the Meaning of them is, That he and his Children mentioned *chap.* vii. 3. viii. 3. were remarkable for being visible Pledges of God's Promises, and Remembrancers of his Veracity and the People's Duty. For which Reason as they were admired and respected by well-disposed Persons; so they were made Objects of Scorn and Derision to Hypocrites and Unbelievers. Compare *Psal.* lxxi. 7. *Zech.* iii. 8. *Ezek.* xiv. 8. *Deut.* xxviii. 46. *Luke* ii. 34.

[The Word *Mophetim*, translated *Wonders*, signifies more properly here *Types* or *Figures*: *Shear-jashub* being a Sign of a Remnant's returning from Captivity, *chap.* vi. 13. and *Mahershalal-hazai*, a Type or Figure of the Destruction of the Kingdoms of Israel and Syria, *chap.* viii. 1—4. as a learned Prelate hath observed in his *Defence of Christianity from the ancient Prophecies*, *chap.* iv. 12.]

Ver. 19. *And when they say unto you, Seek unto them that have familiar Spirits, and unto Wizards that peep and that mutter.*] To *Peep* signifies the same with the Latin *Pipire*; see *chap.* x. 14. i. e. to Chirp or to Whisper, and so it is translated *chap.* xxxix. 4. By *Peeping* and *Muttering* are meant the Answers of those who pretending to Familiar Spirits, muttered or spoke imperfectly, as if their Voice proceeded out of the Caverns of the Earth: See *chap.* xlv. 19. or spoke inwardly, so that their Words seemed to come out of their Belly, from whence they were called *ἑσπερίσται*, in Greek.

Ibid. *Should not a People seek unto their God? For the Living to the Dead?*] i. e. Should they seek for the Living to the Dead? By the Dead may be meant Idols, which are dead insensible Things; see *Psal.* cxv. 5, &c. and for that Reason opposed to the Living God, 1 *Thess.* i. 9. A great Part likewise of the Heathen Idolatry consisted in worshipping dead Men; (see *Psal.* cvi. 28.) and enquiring after Oracles which were placed in the Temples, and Monuments dedicated to their

deified Heroes; see *chap.* lxxv. 4. Upon this account several mournful and funeral Rites were used in their Worship; such as cutting their Flesh, 1 *Kings* xviii. 28. and shaving their Heads, *Baruch* vi. 31. which Usages were for this Reason forbidden to the Jewish Priests in particular; *Levit.* xxi. 5. and to the People in general, *Levit.* xix. 27, 28.

Ver. 20. *To the Law, and to the Testimony.*] Have Recourse to the Oracles of God. See *ver.* 16.

Ibid. *If they speak not after this Word, it is because they have no Light in them.*] Compare *Micah* iii. 6. Some render the latter Part of this Verse, *There shall be no Prosperity to them*; according to the usual Acceptation of Light for Happiness, as Darkness is put for Misery. See particularly *ver.* 22.

Ver. 21. *And they shall pass through it, hardly beset and hungry.*] They shall pass through the Land, or the Earth, mentioned *ver.* 22. The Prophet describes the Condition of Unbelievers under the publick Calamities; That they shall wander here and there, be impatient under their Pressures, and in the Rage of their Despair, curse first God and Providence, (Compare *Revel.* xvi. 10, 11.) and then their King, to whose ill Conduct they impute a great Part of their Miseries.

Ibid. and Verse 22. *And look upward, and they shall look to the Earth.*] These two Sentences should be joined together, as the *Septuagint*, and our *Old English Translation* understand the Place to this Sense, whether they look upwards to Heaven, or downwards to the Earth, they see nothing but Trouble and Distress. Compare *chap.* v. 30.

Ibid. *And they shall be driven to Darkness;*] Or, *Darkness shall fall upon them, and they shall not be able to fly away from the Distress of that [Land,] or that [Time.]* For the six first Words in the Hebrew Text of the Ninth Chapter ought in all Reason to be joined to this; which Division of the Words is confirmed by the *Chaldee Paraphrast* and the *vulgar Latin*, and is indeed necessary for the explaining the Prophecy contained in the two first Verses of the following Chapter. See more there.

C H A P. IX.

The ARGUMENT.

The Prophet continues to foretel the Times of the Messiah, the 6th and the 7th Verses being an illustrious Prophecy of his Birth and Kingdom. Afterwards he returns to describe the Calamitous State of the Ten Tribes, and the provoking Sins they were guilty of in the midst of those Judgments; which Subject is continued to *chap.* x. 5. The Writings of the Prophets are very much obscured by the unskilful Division of the Chapters, which very often break off in the middle of a Subject; as at other Times Discourses are joined together, that have no Affinity with each other.

Verse 1. *Nevertheless the Dimness shall not be such as was in her Venation, &c.*] If we follow the Division of the Text just now mentioned, and begin this Chapter in the Original with the Words *Kaith Harishon*, the Verse may

may be thus translated according to Mr. Mede, (See Book I. Disc. 25. p. 101. of the Fol. Edit.) *As the first (or former) time made vile (or debased) the Land of Zebulon and the Land of Naphtali,* (when the King of Assyria, Tiglath Pileser carried great Part of that Country Captive. See 2 Kings xv. 29.) *so the latter Time shall make them glorious, The way of the Sea by Jordan, Galilee of the Nations, The People that walked in Darkness, &c.* This Translation exactly agrees with the Sense of the Text, as it is applied by St. Matthew to our Saviour's Preaching in Galilee, by the Borders of Zebulon and Naphtali, Matth. iv. 13, 14. So that to make the Hebrew Text correspond with the Sense of it given by the Evangelist, we must understand it as containing a comfortable Promise to those Parts of Judea: Whereas the contrary is rather suggested in the usual Translation of the Words. This Translation is likewise agreeable to the Stops or Accents which are placed under the Hebrew Text, where we find a full Stop put at the Word *Hicbid*, which is not taken Notice of in the common Versions.

But if we follow that Sense which the English and most other Translations give of the Place, we must understand the People spoken of in the second Verse, to be the same with those mentioned in the first.

Ibid. *By the Way of the Sea, beyond Jordan, Galilee of the Nations.* By the Sea is meant the Sea of Galilee, or the Sea of Tiberias: See John vi. 1. great Lakes being called by the Name of Seas in the Hebrew. This Country of Galilee border'd likewise upon the River Jordan, *Reneber, Hejarden*; it is in the Hebrew, which might better be render'd, *By the Side of Jordan*; the Word *Reneber* indifferently signifying the *bitber* or *further* Side of the River, as *Huetius* hath proved, *Dem. Evang. Prop. IV. cap. 14. p. 2.* See likewise *Isa. xviii. 1.* Galilee was divided into the *Upper* and *Lower*: The Lower was called, by way of Distinction, *Galilee of the Nations*, or *Gentiles*: Because it was first peopled by a mixt Multitude that came from several Countries, or Nations; and therefore are called by the Name of Nations, *Gen. xiv. 1.* and the Nations of *Gilgal*, mentioned *Josh. xiii. 23.* are supposed by learned Men to mean the same with the Nations of Galilee, *Gilgal* being sometimes put for Galilee, as appears by comparing *Josh. xv. 7.* with *chap. xviii. 17.* See likewise *1 Maccab. ix. 2.* compared with *Josephus, Antiq. Lib. XI. cap. 18.*

[Ibid. *Galilee of the Nations,*] or the Country of the Nations. So the Word *Gelilab* signifies, *Josh. xiii. 2. Ezek. xlvii. 8. Joel iii. 4.*

Ver. 2. *The People that walked in Darkness have seen a great Light, &c.* Compare *chap. ix. 1. Luke i. 79. Acts xxvi. 18. 1 Pet. ii. 9.*

Ver. 3. *Thou hast multiplied the Nation.* By enlarging the Church, and adding daily to the Number of Believers: See *chap. ii. 2. xxvi. 15.*

Ibid. *And not increased the Joy.* There is a different Reading in the Hebrew Margin from that of the Text; the Text reads *Lo* with an *Aleph*, which signifies *Not*, the Margin *Lo* with a *Vau*, which signifies *Him*. If we follow the Marginal Reading, the Sense will be, *Thou hast increased the Joy to him, or to it*, which seems most agreeable to the Context. If we keep the Reading of

the Text, it may be translated by way of Interrogation, *Wilt thou not increase the Joy?* Then follows the Answers, *They joy before thee, &c.* in the following Words.

Ibid. *They joy before thee according to the Joy of Harvest.* A Proverbial Expression taken from the great Rejoicing always shewed at the gathering in the Fruits of the Earth; See *chap. xvi. 10. Psal. iv. 8.* The Prophet denotes it to be a religious Joy, because 'tis said to be *before God*, i. e. in his Presence, and with a grateful Acknowledgment of his Benefits. So the religious Feasts which were made of the holy Things are expressed, *Rejoicing before the Lord, Deut. xii. 12.*

Ibid. *And as Men rejoice when they divide the Spoil.* Victory is always accompanied with Joy and Triumph. See *1 Sam. xxx. 16.* Our Saviour's Conquest over Sin and Satan is often expressed by his *dividing their Spoils*. See Note on *chap. liii. 12.* The Phrase is taken from the Custom of Conquerors to divide the Spoil among their Officers and Soldiers, who assisted them in obtaining the Victory. See *Judges v. 30.*

Ver. 4. *For thou hast broken the Yoke of his Burden (i. e. his burdensome Yoke) and the Staff of his Shoulder, the Rod of his Oppressor.* A Staff or Rod being an Emblem of Authority, it comes to signify a Stroke or Blow inflicted by a Superior, and from thence it is applied to the Oppressions of a Tyrannical Power; or of such Conquerors as God makes Instruments of his Vengeance: See *chap. x. 5, 24. xxx. 31.* So the Staff of his Shoulder means those oppressive Burdens which the Enemies of God's People laid upon their Shoulders: Compare *chap. xiv. 25.* and breaking this Staff is destroying the Power and Authority of the Oppressor: See *chap. xiv. 5.*

Ibid. *As in the Day of Midian.* By the immediate Hand of God, without any human Aid, as the Victory of Gideon over the Midianites was obtained. See *Judges vii. 22. Isa. x. 26.*

Ver. 5. *For every Battle of the Warrior is with confused Noise, and Garments rolled in Blood, but this shall be with burning and fowel of Fire.* This Discomfiture of God's Enemies shall not be effected by the Noise and Tumult of Fighting and Bloodshed, but by a sudden Destruction, like that of Fire from Heaven, which consumes in a Moment. The first and second Coming of Christ are often joined together in the Prophets, (as hath been observed in the Argument upon *chap. ii.*) and what is here said will receive its ultimate Completion at the last Day, when Christ shall come in *flaming Fire, taking Vengeance* on his Adversaries: See *2 Thess. i. 7.* God's Vengeance is often described by the Metaphor of Fire: See *chap. xxx. 33. lxvi. 15.* Some render the Verse thus, *For the whole Battle of the Warrior shall be with confused Noise, and with Garments rolled in Blood, which must be burned and consumed by the Fire*, i. e. the Spots of which cannot be cleansed with washing, and therefore are given up to be burnt, the final Punishment of Christ's Enemies, after they are overcome in Battle by him: See *Rev. xx. 9, 10.*

Ver. 6. *For unto us a Child is born.* Part of the Prophecy contained in this and the following Verse is applied by the Angel to Christ, Luke

i. 31, 32. so that no Christian ought to doubt but that the Words must be meant of him, the same Son prophesied of before, chap. vii. 14. and the Titles which are here given to this Child or Son, cannot in any tolerable Sense be applied to any other Person. Grotius's Application of the Words to *Hezekiah*, is so unnatural and trifling, that it is a Disparagement to any Man's Judgment to fall in with it, as Mr. *White* does; and he might with as much Probability have followed him implicitly in expounding away the Fifty third Chapter of this Prophecy, as the Place before us.

[Ibid. The *Chaldee Paraphrase* understands the Text in this Sense, and thus interprets the latter part of this Verse, *Christ the Man that endures for ever, whose Peace shall be multiplied upon us in our Days*; and introduces this Prophecy with this Preface, *The Prophet saith to the House of David: Compare chap. vii. 13.*

Ibid. *Unto us a Son is given.*] God's sending his Son into the World, especially his giving him to die for our Sins, is spoken of in Scripture as the greatest Gift that God could bestow upon Mankind: See *John* iii. 16. *Rom.* viii. 32.

Ibid. *And the Government shall be upon his Shoulder.*] The Weight or Burden of the Government shall lie upon him; Compare chap. xxii. 22. the whole Management of it shall be committed to him: This properly belongs to *Christ*, the Head of the Church; see *Coloss.* i. 18. to whom all Power is given both in Heaven and in Earth, *Matth.* xxviii. 18. Compare *Dan.* vii. 14.

Ibid. *And his Name shall be called,*] i. e. He shall really be what the following Titles import: See Note on chap. vii. 14.

Ibid. *Wonderful,*] So the Angel that appear'd to *Manoab*, who was the *Logos*, (See Note on chap. vi. 1.) saith that *his Name is wonderful*, *Judges* xiii. 18. His Name *Immanuel* seems denoted in the Text, as that which implies in it the wonderful Mystery of God Incarnate; in which respect *Christ* is said to have a Name that none knows but himself, *Revel.* xix. 12. Some translate it *wonderful Counsellor*; joining the Words together in Construction, as all the Nouns which follow have an Epithet joined to them. *Wonderful Counsellor*, may mean the same with *Wonderful in Counsel*, a Title ascribed to God, chap. xxviii. 29. *Jerem.* xxxii. 19. and may fitly be applied to the Mystery of our Redemption, which the Scripture speaks of as the great Master-piece of the Divine Wisdom. See *Eph.* iii. 10.

Ibid. *Counsellor,*] i. e. Intimate to all his Father's Counsels and Decrees, those eternal Purposes which he purposed in *Christ Jesus our Lord*, as St. Paul speaks, *Ephes.* iii. 10. To the same Sense we are to understand those Words of St. *John*, that the only begotten Son was in the Bosom of the Father, *John* i. 18. and those of *Christ*, None knows the Father, save the Son, *Matth.* xi. 27.

Ibid. *The Mighty God.*] The same Expression is used chap. x. 21. concerning the God of *Israel*: *Christ* is likewise stiled the Almighty, *Rev.* i. 8.

Ibid. *The Everlasting Father.*] The Author of eternal Salvation, as *Christ* is stiled by St. Paul, *Heb.* v. 9. The *Septuagint* render the Words, Πατήρ μέλλων αἰώνος, The Father of the World to

come; and the vulgar *Latin* follow this Translation; which since the *Hebrew* Words will admit of, I can't but have a particular Regard for it, because I am persuaded it is from the Authority of this Text, that the State of the Gospel, or the Kingdom of the *Messias* is called in the New Testament by the Title of μέλλων αἰών, The Age or World to come: See *Matth.* xii. 32. *Heb.* ii. 5. vi. 5.

[Ibid. *The Everlasting Father.*] If we follow the common Translation, the Words are very applicable to *Christ*. Masters and Teachers have a Title of Fathers commonly given to them: See *2 Kings* ii. 12. vi. 21. xiii. 14. *1 Cor.* iv. 15. So our Lord calls his Disciples his Children, *John* xiii. 33. xxi. 5. And St. Paul applies that Text of *Isaiah*, chap. viii. 18. Behold I and the Children whom God hath given me, to *Christ* and his Followers.]

Ibid. *The Prince of Peace.*] This Title in an eminent Manner belongs to *Christ*. Compare chap. ii. 4. xi. 6. &c. lvii. 19. *Psal.* lxxii. 7. *Micah* v. 5. *Luke* ii. 14. *Eph.* ii. 14, 17. *Heb.* vii. 2.

Ver. 7. *Of the Increase of his Government and Peace there shall be no End.*] The *Jews* write the *Hebrew* Word, *Lemarbeh* with a *Mem clausum*, as they call it, wherein they think some great Mystery is implied: This Conceit of theirs shews, that there hath been an ancient Tradition among them, for interpreting this Place of the *Messias*.

Ibid. *Upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Justice and Judgment, &c.*] The *Messias* is said to sit upon the Throne of *David*, because all the Promises concerning the Perpetuity of his Family and Kingdom did chiefly relate to *Christ*, and were fulfilled in him; see *Gen.* xlix. 10. whose Kingdom was truly and properly to be an everlasting Kingdom, *Dan.* ii. 44. vii. 14. For the same Reason *Christ* is called by the Name of *David*, *Ezek.* xxxiv. 23. *Jerem.* xxx. 9. *Hos.* iii. 5. Justice and Righteousness are elsewhere spoken of as the Characteristicks of *Christ's* Kingdom: See *ch.* xi. 4. *Psal.* xlv. 4, 6. lxxii. 1, 2.

Ibid. *The Zeal of the Lord of Hosts shall perform this.*] God shall do this, not out of Regard to a Man's Deserts, but to his own Honour, and that there may be always a Society of People in the World called by his Name, and Heirs of the Promises which he made to their Fathers. Compare chap. xxxvii. 32. The Redemption of the World is always spoken of as an Act of God's Free Grace and Mercy: See *Rom.* iii. 24. *Eph.* ii. 8. *2 Tim.* i. 9.

Ver. 8. The Remainder of this Chapter contains a Prophecy against *Israel*; see ver. 9. and was uttered before the carrying away of the ten Tribes into Captivity.

Ibid. *The Lord hath sent a Word into Jacob, and it hath lighted upon Israel.*] He speaks here of the Miseries that were antecedent to their Captivity; see ver. 11, 12. and saith, God hath brought to pass those Threatnings which he had before denounced against them by his Prophets. The Place is parallel to that of *Daniel*, chap. ix. 12. He hath confirmed his Words which he spake against us. *Jacob* and *Israel* are synonymous Terms here, and so they are used, chap. viii. 17, 18. x. 20. xvii. 3, 4.

Ver. 9. *And all the People shall know, even Ephraim, &c.*] God's Hand shall visibly appear in his Judgments. But *Abraham à Sultens*, in his *Critical Observations upon Job*, notes, That the Hebrew Verb *Jadang*, which commonly signifies to know, is sometimes used for suffering Punishment, and in this Sense he understands the Word here, as also *Job* xxi. 19. and *Judg.* viii. 16. where 'tis said, that with *Briars and Thorns Gideon taught the Men of Succoth*; or as the Margin reads, *made them know what they had deserved.*

Ver. 10. *The Bricks are fallen down, but we will build with bewen Stones; the Sycamores are cut down, but we will change them into Cedars.* The Words import the People's slighting God's Judgments, as if the Damage suffer'd by them might easily be repaired, and therefore they were not worth minding, or laying to Heart; and Men, instead of humbling themselves under his mighty Hand, took Occasion from thence to indulge their Pride and Luxury: Cedars were proper for stately Buildings, such as the Temple and the King's Palace; see *2 Sam.* vii. 2. *1 Kings* vii. 15. Compare this Verse with *1 Kings* x. 27.

Ver. 11. *Therefore the LORD shall set up the Adversaries of Rezin against him, and join his Enemies together.*] *Against him*, probably means against *Ephraim* or *Israel*, mentioned *ver.* 9. *Rezin* the King of *Syria* was a great Ally and Support of the King of *Israel*; see *chap.* vii. 1. so his being subdued and slain by *Tiglath Pileser* King of *Assyria*, *2 Kings* xvi. 9. was a great Blow to *Pekah* and his Subjects: For when *Tiglath Pileser* had subdued the *Syrians*, he made them join with his Army in invading *Israel*. See the following Verse.

Ver. 12. *The Syrians before, and the Philistines behind, and they shall devour Israel with open Mouth.*] i. e. The *Syrians* from the *East*, and the *Philistines* from the *West*; so the *Septuagint* understand it: Compare *Joel* ii. 20. The *Philistines* were ancient Enemies to *Israel*, and took all Occasions to give them Disturbance.

Ver. 14. *Therefore the LORD shall cut off from Israel Head and Tail, Branch and Rush in one Day.*] i. e. Both great and small: See the following Verse, and *chap.* xix. 15.

Ver. 16. *The Leaders of this People cause them to err, and they that are led of them are destroyed.*] When the Blind lead the Blind, both fall into the Ditch. The Margin reads, *They that call this People blessed*: The Expression is the same with that of *chap.* iii. 12. See the Note there.

Ver. 17. *Therefore the LORD will have no Joy in their young Men, neither shall have Mercy on their Fatherless and Widows.*] When the People were in his Favour, God is said to rejoice over them to do them good, *Deut.* xxviii. 63. The quite contrary is said here, that whereas in former Times God did, like an indulgent Father, take Pleasure in seeing their young Men grow up and flourish; now he would have no regard for the Strength of their Nation, nor have Compassion upon the weak and helpless Part of it, but deliver them up alike into the Power of their Enemies.

Ibid. *For every one is an Hypocrite.*] The Hebrew Word *Haneph* signifies a lewd or profane Person; and so it is used, *Job* viii. 13. xiii. 16. and xv. 34. and the Noun *Hanephab* is trans-

lated *Prophaneness* by our Interpreters, *Jerem.* xxiii. 15.

Ver. 18. *For Wickedness burneth as a Fire.*] Wickedness causeth utter Ruin and Destruction; it makes Men fit Fuel for God's Vengeance to take hold of; Compare *ver.* 19. and *Job* xxxi. 12.

Ibid. *It shall devour the Briars and Thorns, and shall kindle in the Thickets of the Forest.*] It shall make a general Destruction of the tall Cedars as well as of the lower Shrubs: Compare *chap.* x. 17, 18, 34. The *Chaldee Paraphrast* renders the former part of the Sentence thus, *It shall consume the Sinners and the Wicked*: In which Sense *Briars and Thorns* are often used in Scripture, upon the Account of their Unfruitfulness, and because as Thorns presently catch the Fire, so Destruction lays hold on Sinners: Compare *chap.* xxvii. 4. xxxiii. 12. *Micah* vii. 4. *Psal.* lviii. 9. where the Words may best be render'd, *He shall take them away*, (the Thorns mentioned just before) *both green and dry*: See the like Expression, *Ezek.* xx. 47.

Ver. 19. *Through the Wrath of the LORD of Hosts is the Land darkened.*] Compare *chap.* v. 30. viii. 22.

Ver. 20. *And he shall snatch on the right Hand, and be hungry; and he shall eat on the left Hand, and they shall not be satisfied.*] They shall plunder and devour one another without ever being satisfied, or giving over.

Ibid. *They shall eat every Man the flesh of his own Arm.*] i. e. Those of his own Country, and even those of his own Blood; compare *chap.* xlix. 26. This was literally fulfilled, when they were reduced to that Extremity, as to eat the *Flesh of their own Children*: See *2 Kings* vi. 28. *Jer.* xix. 8. a Judgment denounced for their Sins by *Moses*, *Deut.* xxviii. 53.

Ver. 21. *Manasseh Ephraim, and Ephraim Manasseh: And they together shall be against Judah.*] When those of the ten Tribes had preyed upon one another as long as they could, they should turn their Rage upon *Judah*, whom they look'd upon as their common Enemy, upon the account of their own Separation from God's publick Worship established there: See *chap.* vii. 6.

CHAP. X.

THE ARGUMENT.

The four first Verses of this Chapter should have been joined to the foregoing, as has been already observed in the Argument of the Ninth Chapter. The remaining Part of the Chapter is a Denunciation of God's Judgments upon Sennacherib, whom God had made the Instrument of his Vengeance upon others: But when that end of Providence was served, he himself should suffer a more remarkable Punishment than that which he had executed upon his Neighbours.

Verse 1. **W**O unto them that decree unrighteous Decrees.] A Continuation of the Subject treated of in the foregoing Chapter, wherein the Prophet reproves the Sins of the ten Tribes, particularly their Injustice and Oppression, and denounces the Judgments they should suffer for the same.

Ver.

Ver. 3. *And what will you do in the Day of Visitation, and in the Desolation which shall come from far?* God is said to visit when he punishes, *Jer. v. 9.* and the Time of Punishment is called the *Day of Visitation*, *Jerem. x. 15. xi. 23.* The Punishment here threaten'd is said to come from far, viz. from *Affyria*: See Note on *chap. v. 26.* compared with *chap. viii. 4.* The Prophets elsewhere mention this as an Aggravation of God's Judgments upon his People, that he would suffer them to be subdued by Foreigners, with whose Language they were unacquainted, so that it would be in vain to try to soften them by Arguments or Intreaties. See *Deut. xxviii. 49. Jer. v. 15.*

Ibid. *And where will you leave your Glory?* Where will you deposit your Honours and Possessions? To whose Keeping or Protection will you entrust them, that they be not exposed as a Prey to your Enemies?

Ver. 4. *Without me they shall bow down under the Prisoners, and they shall fall under the Slain.* The Septuagint and vulgar Latin join these Words with the foregoing Verse, to this Sense, *Whither will this People fly for Refuge to preserve themselves, that they may not bow down, or be subdued among the Captives, or destroyed among the Slain?* This seems the easiest and most natural Sense of the Words, taking the Particle *Bilti* for *Lebilti*; which Word is used in this Sense, *Jerem. xxiii. 14.*

If we follow our own Translation, the Words import that it is in vain for the *Israelites* to trust in their own Strength, or in the Assistance of their Allies, such as the *Syrians* were, since it is from God alone that they must expect Deliverance from the impendent Evils, who for their Sins is justly displeased.

Ver. 5. *O Affyrian, the Rod of mine Anger.* Here begins a new Prophecy which reaches to the end of the Chapter, and instructs us in this great and important Truth, That God often prospers wicked and tyrannical Governments to be his Scourge and the Instruments of his Vengeance upon others; and when they have done the Work which God allotted them, he then punishes them for those very Oppressions which they have exercised toward their Neighbours, and to which they were carried on purely by their own Ambition and Covetousness, although Providence made them serviceable to better Ends and Purposes. The Prophet directs this Discourse to *Sennacherib*, King of *Affyria*; see *ver. 9, 10.*

Ibid. *And the Staff in their Hand is mine Indignation.* Or, *The Staff of mine Indignation is in their Hand.* So the Wicked are called a *Sword* of God, *Psal. xvii. 13.* and his *Weapons of War*, *Jer. li. 20.*

Ver. 6. *I will send him against an Hypocritical Nation.* Or, *A Prophane Nation*, as the Word *Haneph* signifies. See Note on *chap. ix. 17.* The like Commission God gives to *Cyrus*, *chap. xli. 26. xlv. 1.* and to *Nebuchadnezzar*, *Jerem. xxv. 9.*

Ver. 7. *Howbeit he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy, and cut off Nations not a few.* The *Affyrian's* Design was purely to extend his Conquests, and thereby gratify his own Ambition: Although God, that can bring Good out of Evil, made him Instrumental in carrying on the Designs of

his Providence. For which Reason God justly punishes those very Princes for the Cruelties they commit, notwithstanding that they are the Instruments of his Vengeance in committing them; because that is beside their own Intention, the Wickedness of the Facts being altogether their own, and the good Ends served by them to be wholly ascribed unto God. Thus God punished *Jebu* for his Cruelty towards the House of *Abab*, although he himself gave him a Commission (See *2 Kings ix. 7.*) to put those very Judgments denounced against *Abab's* Family in Execution. See *Hos. i. 4.* and the Note on *Isa. xlvii. 7.*

Ver. 8. *For he saith, Are not my Princes altogether Kings?* He makes his Boast that Kings are his Tributaries, and obey his Commands. Upon this Account *Nebuchadnezzar* is stiled a *King of Kings*, *Dan. ii. 37. Ezek. xxvii. 7.* The same Title is given to *Artaxerxes*, *Ezra vii. 12.* And this very King of *Affyria* *Sennacherib*, is called a *Great King* in this Prophecy, *chap. xxxvi. 4.*

Ver. 9. *Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?* Have I not been equally successful against all these Cities? Some of which lay at a greater Distance from *Judea* upon the River *Euphrates*, as *Calno*, called *Calneh*, *Amos vi. 2.* and *Carchemish*, *2 Chron. xxxv. 20.* Others, as *Hamath*, were upon the Confines of the Jewish Territories toward *Syria*, and therefore called the *Entrance of Hamath*, *Amos vi. 14.* Compare this Place with *2 Kings xviii. 33, 34, 35.* which fully explains the Sense of this and the following Verses.

Ver. 10. *As my Hand hath found the Kingdoms of the Idols.* My Power hath subdued them, they have not been able to escape out of my Hand: Compare *ver. 14.* and *Psal. xxi. 8.*

Ver. 11. *Shall I not, as I have done unto Samaria and her Idols, so do to Jerusalem and to her Idols?* The Prophet speaks in the Person of the King of *Affyria*, who look'd upon the God of the Jews to be no better than the other Gods of the Countries round about; see *2 Kings xviii. 35.* which Deities, as he thought, sufficiently discovered their Weakness in not being able to deliver their own Countries and Votaries.

Ver. 12. *Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout Heart of the King of Affyria.* Thus *Jeremy* foretels the Destruction of the King of *Babylon* as soon as ever the seventy Years of the Jewish Captivity are ended, *Jer. xxv. 12, 13, 14.* And here in like manner, God saith, He will punish the fruit of the stout Heart of the King of *Affyria*, i. e. Those Deeds and Atchievements which were the Effects of his Pride and Ambition. The Word *Fruit* is equivalent to *Work*; see *Prov. xxxi. 16, 31.* so the *Fruits of the Spirit* are the Effects of the Spirit, *Gal. v. 22.*

Ver. 13. *For he saith, By the strength of my Hand I have done it, and by my Wisdom, for I am prudent: And I have removed the Bounds of the People.* He ascribeth all his Success to his own Prowess and Wisdom, according to the usual Pride of such haughty Tyrants: Compare *Ezek. xxviii. 3, 4, 5, 6.* This Success of his appeared in the new modelling the Governments of his new Conquests, and destroying many of those Cities which were formerly Frontier Towns, and transplanting

planting the People from one Country to another, a common Practice of Conquerors: See 2 Kings xvii. 6, 24.

Ver. 14. *And my Hand hath found as a Nest the Riches of the People, &c.*] I have made my self Master of their Substance and Treasures, as easily as one takes away a Nest of young Birds, neither the Dam nor the young Ones daring to complain.

Ibid. *Or peeped.*] It means the same as Chirped: See chap. viii. 19.

Ver. 15. *Shall the Axe boast it self against him that beweth therewith? &c.*] Men are only second Causes and Instruments in the Hands of Providence: (See Note on ver. 5.) therefore the Glory ought to be ascribed to God alone.

Ver. 16. *Therefore shall the LORD, the LORD of Hosts, send among his fat ones Leanness.*] Shall consume his principal Men for Strength and Courage: Compare Psal. lxxviii. 31.

Ibid. *And under his Glory he shall kindle a Burning like the Burning of a Fire.*] A sudden Destruction is often compared to Fire: See chap. ix. 5. The Expression here denotes that sudden Stroke which destroyed the whole Assyrian Army, 2 Kings xix. 35. Compare Isa. xxx. 33.

Ver. 17. *And the Light of Israel shall be for a Fire, and his holy One for a Flame.*] God is called the Light of Israel, perhaps in Allusion to the Pillar of Fire which conducted them in the Wilderness, and he will now be a consuming Fire to devour their Adversaries.

Ibid. and Ver. 18. *And it shall burn and devour his Thorns and Briars in one Day, and shall consume the Glory of his Forest, &c.*] It shall destroy both Small and Great: See Note on chap. ix. 18.

Ver. 18. *And they shall be as when a Standard-bearer fainteth.*] Losing the Colours, is both a Dishonour and Discouragement, and causeth great Confusion in an Army.

Ver. 19. *And the rest of the Trees of this Forest shall be few, &c.*] Few Men of Strength or Note in his Army shall escape that general Destruction: So that a Child may be able to keep the Muster-Roll.

Ver. 20. *And it shall come to pass in that Day.*] The Expression, *in that Day*, is not always confined to the Time last spoken of, but often signifies some Time that shall be very remarkable for God's Mercy toward his People: See Note on chap. iv. 2. And here it seems to point at that signal Time, when there shall be a general Conversion of the Jews to God. It is usual with the Prophets, when they foretel some extraordinary Event in, or near their own Times, to carry their Views on further, and point at some greater Deliverance which God shall vouchsafe to his People in the latter Ages of the World: See the Notes upon chap. xxiv. 14. xxx. 19.

Ibid. *The Remnant of Israel.*] The same Remnant mentioned chap. xxxvii. 32. Concerning the general Notion of a Remnant: See Note on chap. i. 9. vii. 3.

Ibid. *And such as are escaped of the House of Jacob, shall no more stay upon him that smote them.*] As Abaz did on the King of Assyria: See 2 Kings xvi. 7. compared with 2 Chron. xxviii. 20. who afterward proved the worst Enemy the Jews had.

They are often blamed for trusting in an Arm of Flesh, and making Alliances with idolatrous Nations: See Note on chap. ii. 7.

Ver. 21. *The Remnant shall return.*] The Explication of the Name *Sbear-jashub*, given as a Token of the Perpetuity of God's Promises to one of Isaiab's Sons: See chap. vii. 3. and the Notes there.

Ver. 22. *For though my People Israel be as the Sand of the Sea, yet a Remnant shall return.*] The Remnant so miraculously preserved in Jerusalem from Sennacherib's Invasion: (See chap. xxxvii. 31, 32.) were a Type or Figure of that small Number of Converts under the Gospel, stiled *σολομνοί*, Acts ii. 47. (an equivalent Expression to that which is used ver. 20. and chap. xxxvii. 31.) viz. such as should escape the Vengeance which fell upon the main Body of the Jewish Nation, for their Sin in rejecting Christ: See Rom. ix. 27. And there will be another Remnant of them that shall be saved in the latter Times of the World; as we shall have Occasion often to take Notice of in explaining the succeeding Parts of this Prophecy: See the Notes upon chap. xxvii. 12, 13. xlv. 20. lxxvi. 19. Concerning the gradual Fulfilling of several Prophecies, see the Preface, and the Notes on chap. ii. 2. vi. 11.

Mr. White, according to his usual Manner, inveighs very freely against those who refer the Words to some future Conversion of the Jews; but I leave it to him to explain how the Inhabitants of Jerusalem, who, according to his own Interpretation, were cooped up by their Enemies within that City, can be said to return home upon raising the Siege.

Ibid. *The Consumption decreed shall overflow with Righteousness.*] God's Judgments are said to overflow, when they spread universally; the Metaphor being taken from an Inundation that sweeps all before it. Compare chap. viii. 8. xxviii. 15. Dan. ix. 26. xi. 10, 22, 26. The Word *Righteousness* signifies here the Severity of Justice: See Note on chap. v. 16.

Ver. 23. *For the LORD God of Hosts shall make a Consumption, even determined in the midst of all the Land.*] Determined is the same with decreed, or pronounced by the Sentence of God the Supreme Judge: The Word likewise implies that this Destruction shall be but for a limited Time, not to endure for ever. Compare chap. xxviii. 22. Dan. ix. 27. xi. 36. This Consumption relates immediately to that Desolation which Sennacherib should make over the whole Land of Judea: See 2 Kings xviii. 13. none but Jerusalem escaping that Judgment; but it hath a further Aspect upon that Universal Desolation which should overspread that Country and People after their rejecting the Messias.

Ver. 24. *O my People that dwellest in Zion, be not afraid of the Assyrian.*] The Promises of Deliverance from Sennacherib's Invasion are made only to the Inhabitants of Sion and Jerusalem: See chap. xxxvii. 32, 33. a Type of the Elect among the Jews, in whom God will fulfil the Promises made to their Fathers: See Rom. xi. 7, 28.

Ibid. *He shall lift up his Staff against thee after the manner of Egypt.*] He shall come against Jerusalem with all his Force, to make an entire Conquest

quest over the Jews, as the Egyptians endeavoured to do, *Exod. xiv. 9.* The Use of the Word *Staff* is explained before, *chap. ix. 4.*

Ver. 25. *For yet a very little while, and the Indignation shall cease, and mine Anger in their Destruction.]* It shall appear by their Destruction that mine Anger is turned away from thee.

Ver. 26. *And the LORD of Hosts shall stir up a Scourge for him,] and shall lift up his Rod, as it follows, in Opposition to the Rod of the Assyrian, mentioned ver. 24.*

Ibid. *According to the Slaughter of Midian at the Rock of Oreb.]* See *chap. ix. 4.*

Ibid. *And as his Rod was upon the Sea, so shall he lift it up after the manner of Egypt.]* God shall give as evident Tokens of his Power interposing for the Deliverance of his People, as Moses did when he lifted up his Rod for a Signal of the Egyptians Overthrow, *Exod. xiv. 26.*

Ver. 27. *His Burden shall be taken away from off thy Shoulder, and his Yoke from off thy Neck.]* Compare *chap. ix. 4. xiv. 25.*

Ibid. *And the Yoke shall be destroyed because of the Anointing.]* For the Sake of God's chosen People (especially the Remnant mentioned *ver. 20, 21.*) called *his Anointed*, *Psal. cv. 15.* and likewise for the Preservation of the Kingdom and Priesthood, both which Offices were conferred by the Ceremony of Anointing. But without Question the *Messias*, the *Anointed* in an eminent Sense, (as the Word signifies) and described as such — *Psal. xlv. 7.* is principally intended here, who was to rise from the Stock of *Judah*, and whose Coming is directly foretold in the following Chapter. God preserved the Kingdom of *Judah* from utter Destruction, because the *Messias* was to come from that Tribe: See Note on *chap. vii. 13.*

Ver. 28, 29, 30, 31. *He is come to Aiath, he is passed to Migron, &c.]* In these Verses the Prophet describes the March of *Sennacherib's* Army, and the Consternation which it raised in all the Towns and Countries through which it passed, in its Way toward *Jerusalem*.

Ver. 32. *As yet he shall remain at Nob that Day, &c.]* Or, to Day. The Prophet describes the Army as coming within Sight of *Jerusalem*, so that after one Day's March they might sit down before it. Thus the King of *Assyria* did literally shake his Hand against it, as it follows, and stood in a threatening Posture, as just ready to assault it.

Ver. 33. *The LORD of Hosts shall lop the Bough with Terror, and the big Ones of Stature shall be hewn down.]* The Prophet here, as before, *ver. 18.* describes the Destruction of the *Assyrian* Army by the Metaphor of cutting down a Forest. Princes and great Ones are commonly represented by the tallest Trees, as the mean People are by the lower Shrubs, or the *Thickets*, *ver. 34.* Compare *chap. xiv. 8. xxxvii. 24. Ezek. xxxi.* where the same Metaphor is pursued throughout the whole Chapter, *Dan. iv. 10. Jer. xxii. 6.*

Ver. 34. *And Lebanon shall fall by a mighty One.]* The Flower of the *Assyrian* Army shall fall by the Stroke of a mighty Angel, *2 Kings xix. 35.* Might is often ascribed to Angels, *Psal. ciii. 20. 2 Pet. ii. 11. Rev. xviii. 21.* *Lebanon* was famous for its tall Cedars, to which the Captains

and principal Commanders of the *Assyrian* Army are here compared: See *chap. xxxvii. 24.*

CHAP. XI.

The ARGUMENT.

This Chapter contains an illustrious Prophecy of the Coming of Christ, and of the Advancement which his Kingdom should make in the World: But as this Advancement is made by several Steps and Degrees; so the latter Part of the Chapter, from the tenth Verse, relates to the latter Times, when the Fulness of the Jews and Gentiles should come into the Church. This Prophecy cannot with any probability be understood of Hezekiah, as some would explain it; because Hezekiah was born before Ahaz began his Reign, within which Time 'tis certain this Prophecy was uttered; and he was actually King long before Sennacherib's Invasion, with respect to which Juncture of Time they are willing to explain this Prophecy: Beside that, the Characters of the Person here described can belong to none but Christ.

Verse 1. **A**ND there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Root.] The Prophet persists in the Metaphor which he had used in the two last Verses of the foregoing Chapter: He there represented the *Assyrian* King and the Principal Officers of his Army, by the Resemblance of the tallest Trees in the Forest; and here he describes the *Messias* as a small Twig or Sucker coming out of the Family of *David*, as out of a Stock or Stem that hath been sorely lopp'd and impaired, and hath but just Life enough left to propagate its Kind: See the like Expression, *chap. liii. 2.*

[Ibid. *A Rod out of the Stem of Jesse.]* The Prophet expresses the Family of *David* by the Stem of Jesse, who was a private Man, to imply that the Royal House should then be reduced to a private Condition. The *Chaldee* Paraphrase expounds this Text of the *Messias*: *There shall come a King out from the Sons of Jesse, and Christ shall arise from his Son's Sons.]* It is usual for the Prophets to take Occasion from some great Temporal Deliverance, to foretel the Blessings of the Gospel.

Ver. 2. *And the Spirit of the LORD shall rest upon him.]* The *Messias*, being the great Prophet foretold by *Moses*, *Deut. xviii. 15.* is described as more plentifully endued with the Gifts of God's Spirit, than any other Prophet ever was: See *Psal. xlv. 7. Isa. xlii. 1. lxi. 1. John iii. 34. Acts x. 38.* The Gift of Sanctification is peculiarly attributed to the Holy Ghost. And since the Union of the *Logos*, or *Word*, with the Human Nature of Christ, is ascribed by the sacred Writers to the Operation of the Holy Ghost, all the extraordinary Graces consequent to that Union, may upon that Account be justly attributed to the same Principle.

Ibid. *The Spirit of Wisdom and Understanding.]* The former may be understood of Divine Things, the latter of Natural.

Ibid. *The Spirit of Counsel and of Might.]* Of Counsel to form good Designs, and of Might, or Courage, to execute them. The Word *Geburah*, which our Translation renders *Might*, signifies

Courage: Compare *chap. xxviii. 6.* This Word is often translated *δυσωπία* by the *Septuagint* to the same Sense; in which Sense 'tis likewise used by *St. Paul, 2 Tim. i. 7.* where he saith, *God hath not given us the Spirit of Fear, but of Power, or rather of Courage.*

Mr. *White* is pleased to say, in his Argument to this Chapter, that this Part of the Character does not belong to the meek, humble, and peaceful *Jesus*. But surely *Christ's* bearing Witness to the Truth of his Mission, and laying down his Life in Confirmation of what he had preached, were as great Instances of Constancy and Courage, as his Sufferings themselves were of Meekness and Patience. Accordingly he is called the *Faithful Witness*, or Martyr, by *St. John, Rev. i. 5.* and *St. Paul* speaks of the good Confession which he witnessed before *Pontius Pilate*, as a Pattern to his Followers, of adhering constantly to the Truth, even to Death, *1 Tim. vi. 13.*

Ibid. The Spirit of Knowledge, and of the Fear of the LORD.] The Knowledge of the Law or Will of God, and a Disposition to obey it: The Fear of God may not improperly be ascribed to *Christ*, who in all Things gave God the Glory, and professed that he had received all Things from him; see *Matth. xi. 26.* and was himself the most perfect Pattern of an entire Submission and Resignation to the Will of God; and therefore is said by *St. Paul* to have been in that he feared, or, upon the Account of his Piety, *Heb. v. 7.*

The *Septuagint* reckon up here seven Gifts of the Spirit, answerable to the Seven Spirits of God, mentioned *Zeck. iii. 9.* *Rev. i. 4.*

Ver. 3. *He shall make him of quick Understanding in the Fear of the LORD.]* In Things pertaining unto Godliness: He shall lay hold of all Opportunities of advancing God's Honour, and promoting true Piety: This exactly answers that Character our Saviour gives of himself; that he made it his Meat and Drink to do the Will of him that sent him, and to finish his Work, *John iv. 34.*

Ibid. And he shall not judge after the Sight of his Eyes, neither reprove after the hearing of his Ears.] He will not judge according to outward Appearance, but will judge righteous Judgment, as our Saviour speaks, *John vii. 24.*

Ver. 4. *But with Righteousness shall he judge the Poor, and reprove with Equity for the Meek of the Earth.]* It is a great Sign of the impartial Administration of Justice, when the Poor are equally regarded with the Rich, and protected from the Oppressions of the great Ones. Accordingly this is a constant Character of *Christ's* Kingdom: See *Psal. lxxii. 2, 12.* *Isa. xxvi. 6.* with the Note there; as the Blessings of the Gospel are peculiarly promised to the Poor, *Matth. v. 3.* *James ii. 5.* that is, to those who have the true Spirit of Poverty, which consists in a Contempt of this World, and an humble Submission to the Dispensations of Providence.

Ibid. And he shall smite the Earth with the Rod of his Mouth, and with the Breath of his Lips shall he slay the Wicked.] A Rod is an Emblem of Power: See Note on *chap. ix. 4.* So the Power of *Christ* in his Kingdom is often compared to a Rod, *Psal. cx. 2.* and to a Rod of Iron, *Psal. ii. 9.* because it will, in the End, break to pieces all its Adversaries: See *Dan. ii. 44.* *Rev. ii. 27.* This Rod is said here to proceed out of the Mouth of

Christ, as it signifies the Word of God, containing his Threatnings and Judgments denounced against Sinners. This same Word is said by *St. Paul* to be sharper than any two edged Sword, *Heb. iv. 12.* because it will utterly consume and destroy those that continue disobedient, in Allusion to the Words here: This Sword is described as proceeding out of the Mouth of *Christ*, *Rev. i. 16.* because 'tis like a Sentence of Condemnation pronounced upon the Rebellious by him as the Judge of the World: See *John xii. 48.*

The latter Part of this Verse will eminently be fulfilled in the Destruction of *Antichrist*, to whom *St. Paul* applies it, *2 Thess. ii. 8.* Compare *Rev. xix. 21.* who is by way of Eminence called the wicked One, the Man of Sin, and *ἀντίχριστος*, the Adversary to God's Truth and People, *2 Thess. ii. 3, 4, 8.*

The Earth here signifies the Ungodly, who are elsewhere called the World: See *John vii. 7.* *xii. 32.* *xv. 18.* *xvii. 9, 14.*

Ver. 5. *And Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins.]* A Girdle was a Mark of Honour: See *chap. xxii. 21.* and was used both for Strength and Expedition: See *chap. v. 27.* *Psal. lxxv. 6.* and *Luke xii. 35.* The Expression implies here, that a strict Regard to Truth, Integrity and Justice, will be the Honour and Stability of *Christ's* Kingdom: Compare *Ephes. vi. 14.* On the contrary, *Antichrist* is described, as coming with all Deceivableness of Unrighteousness, or all the Arts of unrighteous Deceit, *2 Thess. ii. 9.* And without question, nothing hath tended more to the corrupting the Truth of the Gospel, or weakening the Power of it, than the giving Encouragement to pious Frauds and Forgeries.

Ver. 6, 7, 8. *The Wolf also shall dwell with the Lamb, &c.]* These Metaphorical Expressions note, that every Thing shall contribute toward a firm and lasting Peace, both inward and outward Occasions of Disturbances being removed: The Great and Powerful, that use to oppress their Inferiors, being disposed to come to Terms of Accommodation. This may be meant by the Wolf and the Lamb's dwelling together, and the like Expressions that follow: Compare *Ecclus. xiii. 17, 18, 19.* But they further imply, that God will protect his People against all Persecution and outward Violence, which is elsewhere expressed by his making a Covenant for them with the Beasts of the Field, *Hos. ii. 18.* compared with *Levit. xxvi. 6.* *John v. 23.* *Ezek. xxxiv. 25.* See likewise the Note upon *chap. xxxv. 9.*

Ver. 9. *They shall not hurt nor destroy in all my Holy Mountain]* See Note on *chap. ii. 2.*

Ibid. For the Earth shall be full of the Knowledge of the LORD.] These Words are a Proof that the Expressions used in the foregoing Verses are Metaphorical, and denote, that the great Change in the outward Face of Things under the flourishing State of *Christ's* Kingdom, shall be chiefly owing to the Increase of their Knowledge in the Duties of Religion, which, when 'tis made the governing Principle of Mens Lives, does tame the roughest Tempers, and subdue the most boisterous Passions; from whence it follows, that such a State of outward Peace and Tranquility is not to be expected, but upon greater Advancements of Holiness, than are at present to be seen among

among the Generality of Christians: Some remarkable Instances of this Kind appeared in that Regeneration or Renovation of Mind and Manners of several Converts in the Primitive Church, upon their Baptism; for the Truth of which Facts, St. Cyprian and Lactantius appeal to their own and other Mens Experience who lived in the same Times; the former in his *Epistle ad Donatum*, the latter in his *Divine Institutions*, Lib. III. cap. 25. the same Thing having been before attested by St. Paul, 1 Cor. vi. 11.

Ibid. *As the Waters cover the Sea.*] i. e. The Channel of the Sea: The Means of Grace and Divine Knowledge are often compared to large Streams or Rivers of Water: See chap. xii. 3. xlv. 4. lv. 1. John vii. 38, 39.

Ver. 10. *And in that Day there shall be a Root of Jesse.*] The Hebrew Word *Soresh* signifies both a Root and a Branch growing out of a Root: Compare the first Verse of this Chapter with chap. liii. 3. where it is said of Christ, that *he shall grow up as a tender Plant, and as a Root out of a dry Ground*: Where the Sense directs us to explain it rather of a Branch, called a *tender Plant* just before, since a Root does not properly grow out of, but in the Ground: In the same Sense Christ is called the *Root and Off-spring of David*, Rev. xxii. 16. which Words are an Allusion to this very Place: So the Latin Word *Stirps* signifies both the Stock, and the Branches springing out of it.

Ibid. *Which shall stand for an Ensign of the People.*] See the same Metaphor, chap. xlix. 22. lxii. 10. The Design of setting up a Standard is to assemble People together. Thus the first Preachers of the Gospel, as so many Heralds, sent abroad into the several Parts of the World, gathered a numerous Assembly of the *Gentiles* into the Church: Hither the *Gentiles* are said to seek, or repair, in Allusion to the Custom among the *Jews*, of repairing to their Temple at the solemn Festivals: Compare Deut. xii. 5. and see the Note on chap. lx. 7.

Ibid. *And his Rest shall be glorious.*] The Ark is stiled God's *Resting-place*, Psal. cxxxii. 8, 13. 1 Chron. xxviii. 2. By the same Analogy the Church is here called Christ's *Rest*, which is said to be *Glorious* and *Flourishing*, in Allusion to the *Shekinah*, or Cloud of Glory, the Symbol of God's Presence, which cover'd the Tabernacle, Exod. xl. 34. and afterward filled the Temple, 1 Kings viii. 10. and then settled it self over the Cherubims: See the Note on chap. xxxvii. 16. The Words import, that in the Times here spoken of, the Church shall be in such a glorious settled State, as shall be visible in the Eyes of the World; not in a mean persecuted Condition, or forced to remove from Place to Place to avoid the Fury of its Persecutors, as the Church is described *flying into the Wilderness*, in the Revelation.

Ver. 11. *The Lord shall set his Hand the second Time to recover the Remnant of his People.*] This Chapter contains a general Prophecy of the Advancement Christ's Kingdom should make in the World. But as this Advancement is made by different Steps and Degrees; so the several Parts of this Prophecy may be supposed to point at different Ages or Periods of Time: See Note on chap. ii. 2. And I take this Part of the Chapter from the tenth Verse onward, to foretel those

glorious Times of the Church which shall be ushered in by the Restoration of the Jewish Nation; when they shall embrace the Gospel, and be restored to their own Country from the several Dispersions where they are scattered: This remarkable Scene of Providence is plainly foretold by most of the Prophets of the Old Testament, and by St. Paul in the New: See Deut. xxx. 3, 4, 5. xxxii. 43. Isa. xxvii. 12, 13. xlv. 17, &c. xlix. 6, &c. liv. lix. 20, lx, lxi, lxii, lxv, lxvi. Jerem. xxiii. 8. xxx. 8, 9, 10. xxxi. 36 — 40. l. 4. Ezek. xi. 17, &c. xx. 34, &c. xxxiv. 13. xxxvi. 24, &c. xxxvii. 21. Hosea i. 11. iii. 5. Joel iii. 1, &c. Amos ix. 14, 15. Obad. ver. 17, &c. Micah vii. 14, 15. Zech. viii. 7, 13, x. 6, &c. xii. 10. xiv. 8, &c. Rom. xi. 25, 26. 2 Cor. iii. 16.

Ibid. *The Lord shall set his Hand a second Time, &c.*] The Words imply that this shall be as great a Deliverance as that out of Egypt: Compare Psal. lxviii. 23. Micah vii. 15.

Ibid. *From Assyria and from Egypt.*] See Note on Verse 16.

Ibid. *And from Pathros.*] A Country in Egypt: See Jerem. xlv. 1. Ezek. xxix. 14.

Ibid. *And from Cush.*] See Note on chap. xviii. 1.

Ibid. *And from Elam.*] i. e. Persia.

Ibid. *And from Sinar.*] i. e. Babylon: See Gen. xi. 2.

Ibid. *And from Hamath.*] See Note on chap. x. 9.

Ibid. *And from the Islands of the Sea.*] The *Jews* call all those Places Islands, that lie upon the Sea-Coast, especially the Countries upon the Mediterranean Sea, the Coast whereof they were best acquainted with. Thus the Posterity of Japhet is said to have peopled the *Islands of the Gentiles*, Gen. x. 5. that is, the Sea-Coasts of Asia and Greece: See Mr. Mede, Book I. Discourse 49. So that the Expression of the Text may very well comprehend even the *European Nations*, and confutes that Cavil of Mr. White's, in his Argument of this Chapter, against understanding this Part of the Chapter of the Restoration of the *Jews* in the latter Times, because there is no Mention made of *England, Holland, Germany, &c.* where their Number is greatest. And it is observable, that generally where the Prophet *Isaiah* foretels the Calling of the *Gentiles*, he makes particular Mention of the Islands: See chap. xli. 1. xlii. 10, 12. xlix. 1. li. 5. lx. 9. which many Interpreters have looked upon as a plain Intimation, that the Christian Religion should take deepest Root in those Parts of the World, which were separated from the *Jews* by the Sea, and peopled by the Posterity of Japhet, who settled themselves in the *Islands of the Gentiles*. So that the Islands in the Prophetick Style seem particularly to denote the *Western Parts* of the World, or the *European Nations*: The *West* being often called the *Sea* in the Scripture-Language. In like manner some explain the *Isles afar off*, mentioned chap. lxvi. 19. of the *Western Parts* of the World, and suppose them, with the other Countries there named, to denote the four Quarters of the Earth.

Ver. 12. *And he shall set up an Ensign for the Nations, and shall assemble the Out-Casts of Israel.*] See ver. 10. The *Gentiles* shall not only come into the Church themselves, but shall likewise

with one Accord, as by a Signal, restore all the Jews to their own Country, and assemble them from the several Dispersions whither they have been scattered: Compare chap. xliii. 6. xlix. 22. lx. 4. lxii. 10.

Ver. 13. *The Envy also of Ephraim shall depart, and the Adversaries of Judah shall be cut off, &c.*] When the Ten Tribes made a Separation from Judah, Ephraim was looked upon as the principal Tribe of that Separation, and is often put for Israel, as that was a distinct Kingdom from Judah: See Note on chap. vii. 2. Thus the Word is taken here, and the Verse imports, that the Quarrels and Dissentions that used to be between those two rival Kingdoms shall be quite at an End, and they shall both be govern'd by one King, the Messias: See Ezek. xxxvii. 16—22. Jerem. iii. 18. Hos. i. 11. We may further observe, that in most of the above-mentioned Prophecies, where the general Restoration of the Jews is foretold, Israel and Judah are joined together, as equally Sharers in the Blessing.

Ver. 14. *But they shall fly upon the Shoulders of the Philistines—they shall lay their Hand upon Edom and Moab, and the Children of Ammon shall obey them.*] These People were all Borderers upon Palestine, and took all Occasions to shew their Spite and Ill-will against the Jews; upon which Account in the prophetical Dialect they are often used in a general Sense for the Enemies of God's Truth and People: Compare chap. xxv. 10. xxxiv. 5, 6. Joel iii. 19. Amos ix. 12. To the same Sense the Names of Assyria, Egypt, and Babylon are used in other Places: See particularly chap. xix. 23. Revel. xi. 8. The Meaning therefore of the Place is, that God's People should have a compleat Victory over their Enemies, whether they be the Associates of Antichrist, or of whatsoever other Denomination.

Ibid. *They shall spoil them of the East together.*] The Hebrews read, *The Children of the East*: By which are meant the Arabians in general, and the several sorts of them, as the Midianites, Amalekites, &c. Compare Judges vi. 3. vii. 12. viii. 10. Arabia is commonly called the East Country in Scripture: See Gen. x. 30. xxv. 6. Job i. 3. Jer. xlix. 28. Tho' Mr. Mede is of opinion, that it was called so in respect of Egypt, and that the Jews learned that Form of Speech during their Sojourning there; Arabia lying rather Southward of Palestine: See his Works, p. 467.

Ver. 15. *And the LORD shall utterly destroy the Tongue of the Egyptian Sea, &c.*] The Word Tongue when applied to the Sea, signifies a Bay, and so it is translated, Josh. xv. 2, 5. So that by the Tongue of the Egyptian Sea must be meant the Bay of the Mediterranean Sea, where the River Nile empties it self into the Mediterranean. By the River here is certainly meant the Nile: Compare chap. xix. 5. xxiii. 3. famous for its seven Mouths. So the Verse imports the Deliverance of the Jews in the latter Times from their several Captivities, which shall be as miraculous as that which was vouchsafed to them by Moses, when by lifting up his Rod the Red Sea was divided, and gave them a Passage out of Egypt, Exod. xiv. 16. See the following Verse.

Ver. 16. *And there shall be an Highway for the Remnant of his People, which shall be left from Assyria.*] Compare chap. xix. 23. where the same

Expression is used: It here denotes the Jews Deliverance from their Oppressors, and their very Enemies coming into the Church, and being made Partakers of the same Promises with the Jews. Assyria and Egypt were the two flourishing Kingdoms which bordered upon Judea, and by turns were the great Oppressors of God's People: See chap. lii. 4. Hosea ix. 3. Whereupon in many of the Prophecies which mention the Restoration of the Jews, and their Return from their several Dispersions, Assyria and Egypt are joined together, as the two most remarkable Places from whence their Captivity should return: Compare chap. xix. 23, 24, 25. xxvii. 13. Zech. x. 10, 11. And whether we understand by the River, ver. 15. the River Nile, according to the Note there, or the River Euphrates, (called the River by way of Eminence, chap. xxvii. 12. Jer. ii. 18.) as many Interpreters do; the Sense comes all to one, and imports the same with the Phrase of drying up the Waters of Euphrates, Rev. xvi. 12. which signifies there the removing all Impediments that might hinder the Return of God's People. The Expressions in both these Places may be an Allusion to Cyrus's draining the River Euphrates when he took Babylon: Compare chap. xlv. 27. and Jer. l. 38. li. 36.

CHAP. XII.

THE ARGUMENT.

This Chapter is an Hymn of Praise, proper to be used in that Triumphant State of the Church, described in the foregoing Chapter. Of the same Use are the Hymns recorded chap. xxv. and xxvi. and Rev. xxii. 3. Many of the Psalms relate to the same Glorious Time, particularly Psal. xcii, xcvi, xcvi, cxlix.

Ver. 3. **T**herefore with Joy shall ye draw Water out of the Wells of Salvation.] From God's Mercy and Bounty, who is the Fountain of Life, and of all Blessings both Spiritual and Temporal, Psal. xxxvi. 9. Jer. ii. 13. The Jews did use to repeat this Verse, when with a great deal of Joy and Ceremony they drew Water out of the River of Shiloah upon the last Day of the Feast of Tabernacles; to which Custom our Saviour is supposed to allude, John vii. 37.

CHAP. XIII.

THE ARGUMENT.

Here begins the third Part of this Prophecy, which reacheth unto the End of the xxviii. Chapter. After the Description of those Glorious Times which should come to pass in the latter Days, the Prophet foretells the Destruction of God's Enemies, and begins with Babylon, whither God's People were to be carried Captive, and therefore was a Type or Figure of Antichrist the great Oppressor of God's Church in After-times: See Rev. xvii. 5. And whoever carefully considers several Particulars in this and the next Chapter, and compares them with the former Part of the xx. chap. with chap. xlvii, and the I and li Chapters of Jeremiah, which treat of the same Subject, will easily find that these Prophecies have an Aspect beyond the taking of Babylon by Cyrus, inasmuch as the Prophets describe this
Judg-

Judgment as a decisive Stroke, that should thoroughly vindicate the Cause of oppressed Truth and Innocence, and put a final Period to Idolatry; and to all the Miseries and Oppressions of God's People; several of which Particulars shall be taken Notice of as the Text offers Occasion.

Verse 1. **T**HE Burden of Babylon.] A Burden in the Language of the Prophets is a burdensome Prophecy, threatening Ruin and Destruction. This Word came in After-times to be used by way of Derision of God's Threatnings among the profane Jews, upon which Account he forbid the Use of it: See Jer. xxiii. 33, 34. &c.

Ver. 2. *Lift ye up a Banner upon the high Mountain, exalt the Voice unto them, shake the Hand.*] The Use of setting up a Banner is for assembling Men of Arms together, (compare chap. v. 26.) which was for that Reason set upon an high Hill, that it might be the more taken Notice of: See chap. xviii. 3. xxx. 17. shaking, or lifting up the Hand was a Token that served to the same Purpose. Compare chap. xlix. 22.

Ibid. *That they may go into the Gates of the Nobles.*] To lift themselves under the Service of the several great Officers and Commanders.

Ver. 3. *I have commanded my sanctified ones,*] That is, those whom I have appointed and set apart for this Purpose. To *Sanctify War*, in the Hebrew Language, is the same as to prepare War, see Jer. vi. 4. xxii. 7. Joel iii. 9. To the same Purpose God calls *Nebuchadnezzar his Servant*, Jer. xxv. 9. and *Cyrus his anointed*, Isa. xlv. 1. because they were ordained and set apart by God to be the Executioners of his Judgments upon those Nations whom he had marked out for Destruction.

Ibid. *I have also called my mighty ones for mine Anger.*] Those whom I have endued with Strength for the executing my Vengeance upon a sinful People. Compare chap. v. 27. xlv. 1, 2, 3. Joel ii. 11.

Ibid. *Even them that rejoice in my Highness,*] That take Pleasure in executing those Commands of mine which will illustrate my Honour and Greatness.

Ver. 4. *The Noise of a Multitude in the Mountains,*] Gathering round the Banner which was set up there, ver. 2. Or else the Prophet represents them as described afar off upon the Mountains, and coming down from thence to besiege Babylon. The Expressions are noble, and contain a lively Description of that Terror which the Appearance of an hostile Army strikes into the Beholders.

Ibid. *A tumultuous Noise of the Kingdoms of Nations gathered together.*] Cyrus his Army was made up out of many different Nations and Kingdoms: See Jer. l. 41. li. 27, 28.

Ver. 5. *They come from a far Country, from the End of Heaven.*] Many of Cyrus's Auxiliaries came from very distant Countries: See the Places of Jeremy just now cited. The Prophet adds this as an Aggravation of the Judgment: See Note on chap. x. 3.

Ver. 6. *It shall come as a Destruction from the Almighty*] Whose Power and Purposes none is able to resist.

Ver. 7. *Therefore all Hands shall be faint, and*

every Man's Heart shall melt.] God often strikes a Terror into those whom he designs for Destruction: See chap. xxx. 17. Deut. xxviii. 7, 25. Ezek. vii. 17. xxi. 7.

Ver. 8. *They shall be in pain as a Woman that travaileth.*] Any sudden unavoidable Calamity is fitly represented by the Pains of a Woman's Travail. Compare chap. xxvi. 17. Jerem. xxx. 6. 1 Thess. v. 3.

Ibid. *They shall be amazed one at another, their Faces shall be as Flames.*] They shall gaze one at another, like Men under an Amazement, that do not know which way to turn themselves; and their Visages shall be black and ghastly. Compare Joel ii. 6. Nabum ii. 10.

Ver. 10. *For the Stars of Heaven, and the Constellations thereof shall not give their Light, &c.*] These, and such like Expressions in the Scripture-phrase, denote great Calamities, when every Thing looks dark and dismal: Compare chap. v. 30. viii. 22. Joel ii. 10. Amos viii. 9, 10. Jerem. xv. 9. These Metaphors do more particularly signify the Downfall of States and Governments: Compare chap. xxxiv. 4. Ezek. xxxii. 7. Joel ii. 31. Revel. vi. 12, 13, 14. viii. 12. Princes and Rulers being sometimes figuratively expressed by the Sun, Moon, and Stars, or the Host of Heaven: See chap. xiv. 12. xxiv. 21. Lastly, it may be observed, that all God's particular Judgments being Earnests and Forerunners of the last and general Judgment, the same Expressions are common to both: Compare Joel iii. 15. Matth. xxiv. 29. 2 Pet. iii. 10.

Ver. 11. *I will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible.*] See chap. xiv. 4, 5, 6, 13, 14. and the Note upon chap. ii. 11.

Ver. 12. *I will make a Man more precious than fine Gold,*] This Expression denotes the Havock that should be made of such Men as were fit to bear Arms, which should make them become as scarce as Gold, and as valuable: See the like Calamity described, chap. iv. 1. Or else the Words may import, that the Medes shall spare no Man's Life, though he would purchase it with Gold: Compare ver. 17.

Ibid. *Even a Man than the golden Wedge of Ophir.*] Ophir was a Place noted for the best Gold, whither Solomon trafficked for it, 1 Kings ix. 28. though the Place was famous for it long before, as appears by the Book of Job, chap. xxviii. 16. Some place Ophir in the East Indies, particularly Relandus, in his Dissertation upon this Subject. Bochart thinks that there was an Ophir in Arabia Felix, which is the Place probably meant in Job, though he supposes the Ophir that Solomon traded with to be in India: See his Phaleg. lib. II. c. 27. Huëtius places Ophir in the Eastern Coast of Africa, where there is a Place still named Sopbala, which retains some Affinity with Ophir, called Sopbir by the Septuagint, 1 Kings ix. 28. See his Treatise de Navigat. Solomonis, cap. II.

Ver. 13. *Therefore I will shake the Heavens, and the Earth shall move out of his Place.*] These Expressions denote great Alterations: See Note on chap. v. 25. and compare Haggai ii. 6. Hebr. xii. 27.

Ver. 14. *And it shall be like a chased Roe, and as a Sheep that no Man taketh up.*] The Inhabitants

tants of the Country about *Babylon*, shall fly from Place to Place like a Roe, one of the most timorous Creatures that is pursued; and having lost their Leaders, shall wander up and down like Sheep that have lost their Shepherd: Compare 1 Kings xxii. 17.

Ibid. They shall every Man turn to his own People, and see every one into his own Land.] All the Auxiliary Forces which came to assist the *Babylonians*, shall make what haste they can to get home again, as People do in a general Overthrow: Compare Jer. l. 16. 1 Kings xxii. 26.

Ver. 15. Every one that is joined to them, shall fall by the Sword.] All the Associates of the *Babylonians*, though they be Foreigners, shall partake of their Fate.

Ver. 16. Their Children shall be dashed to pieces before their Eyes,] By way of Retaliation for the Cruelty of the *Babylonians* against the *Jews*: See 2 Chron. xxxvi. 17. Psal. cxxxvii. 9.

Ibid. Their Houses shall be spoiled and their Wives ravished.] All manner of Liberty shall be given to the Rapine and Lust of the Soldiers: Compare Zech. xiv. 2.

Ver. 17. Behold, I will stir up the *Medes* against them.] A Nation of no Account when *Isaiab* uttered this Prophecy; their Country being a Province under the King of *Affyria*; see 2 Kings xvii. 6. and not erected into a distinct Kingdom till *Deioces* their first King took the Administration of the Government, about the seventeenth Year of King *Hezekiab*. But afterwards they grew to be a very considerable People, and made up the principal Part of the Army which was brought against *Babylon* by *Cyrus* (who himself was a *Median* by the Mother's Side) which Army is upon that account described as coming from the North, Jer. l. 9, 41. for so *Media* lay with respect to *Babylon*: See likewise *Isa.* xli. 25. The *Medians* afterward, by *Cyrus's* Means, came to have the chief Share in that Empire, which he erected upon the Ruins of the *Babylonian* Monarchy, which is therefore called the Kingdom of the *Medes* and *Persians* in *Daniel*, chap. v. 28. vi. 8. though afterwards the *Persians* had the Precedence: See *Ester* i. 3, 9.

Ver. 18. They shall have no pity on the Fruit of the Womb, their Eye shall not spare Children.] If these two Sentences are not equivalent, the former may be explained of their ripping up Women with Child; a Piece of Barbarity sometimes used by Conquerors: See *Hosea* xiii. 16. *Amos* i. 13.

Ver. 19. And *Babylon* the Glory of Kingdoms, the Beauty of the *Chaldees* Excellency,] The Hea-then Writers give almost an incredible Account of the Greatness of this City. The most moderate Accounts suppose its Walls to have been five and forty Miles in Compass. That Passage in *Jeremy*, chap. li. 31. shews it to be of a vast Extent, One Host shall run to meet another, and one Messenger to meet another, to shew the King of *Babylon*, that his City is taken at one end. But *Aristotle* out-does even this Account, telling us, that when one part of the City was taken, it was three Days before the other Part knew of it: *Politie.* lib. III. c. 3. The Stateliness of the City was what *Nebuchadnezzar* gloried in, as the Height of his Greatness, *Dan.* iv. 30.

Ibid. Shall be, as when God overthrew *Sodom*

and *Gomarrab*.] See the same Threatning denounced against *Babylon*, *Jerem.* l. 40, 51, 64. *Babylon* never recovered its ancient Splendor after it was taken by *Cyrus*: But upon the Removal of the Seat of the Empire from thence by the *Persians*, it by degrees decayed, till it was at last reduced to an utter Solitude: See *Strabo*, lib. XVI. and *Pliny's Nat. Hist.* lib. VI. cap. 26. But this did not come to pass, till a considerable Time after the taking of the City by *Cyrus*. From whence we may conclude, that this Prophecy looks further, to another *Babylon*, mentioned in the *Revelations*, whose Destruction is threaten'd in the fore-cited Words of *Jeremy*, *Revel.* xviii. 21. This is a pregnant Instance, among many others, that the *Mystical Sense* of several Prophecies, that is, the Sense which is more remotely intended, comes nearer to the Letter of the Prophecies, than that which some call the *Literal Sense*, and think to have been immediately designed by the Prophet.

Ver. 20. Neither shall the *Arabian* pitch Tent there, neither shall the *Shepherds* make their Fold there.] The *Arabians* were wandering *Shepherds*, that had no certain Habitation, but carried their Flocks and Tents from Place to Place, for the Convenience of Pasture: Much like the *Nomades* of *Africa*. This Expression denotes the utmost Degree of Solitude. It is a great Degree of it, for the Places where great Cities stood to be turned into Pasturage: See chap. xvii. 2. xxvii. 10. But here 'tis said, that the Ruins of *Babylon* shall be a Place fit only for wild savage Creatures to resort to.

Ver. 21. But wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there.] Compare chap. xxxiv. 11—15. *Rev.* xviii. 2. It is uncertain what Creatures are meant by several *Hebrew* Words in this and the following Verse: Particularly what the Word *Scarim* signifies, which our *English* renders *Satyrs*. The Word originally signifies *Goats*: And it is supposed, that evil Spirits of old Time appeared in the Shape of Goats, as the learned *Boschart* hath proved, *Hierozoic. Part II. lib. ii. cap. 7.* upon which Account the Word is sometimes taken for *Devils*, and is so translated by our Interpreters, *Levit.* xvii. 7. 2 *Chron.* xi. 15. But here, and chap. xxxiv. 14. it is render'd *Satyrs*. The Expression is taken from a vulgar Opinion, that desolate and forlorn Places are inhabited by evil Spirits, who have their Haunts there. See chap. xxxiv. 13, 14. *Baruch* iv. 35. *Revel.* xviii. 2. Accordingly our Saviour, in his Parable of an unclean Spirit, saith, That he walks through dry, or uninhabited Places, *Matth.* xii. 43.

[*Ibid.* Wild Beasts of the Desert shall lie there.] *St. Jerom* tells us, that in his Time the Ground upon which *Babylon* stood, was turned into a Park for the hunting of wild Beasts: See his *Commentaries* upon the Place.]

Ver. 22. And Dragons in their pleasant Palaces.] The *Hebrew* Word *Tannin* signifies any large Creature of the creeping Kind, whether upon Sea or Land. Here it is taken for a great Serpent, such as are usually found in Deserts, and desolate Places: Compare *Psal.* xlii. 19. *Jerem.* ix. 11. li. 37. See more of this Word in the Note upon chap. xxvii. 1.

Ibid.

[*Ibid.* And Dragons (or Serpents) in their pleasant Palaces.] Travellers relate, that it is dangerous approaching the Ruins of that City, for fear of Serpents and Scorpions which lurk there. See their Words in Dr. Prideaux's *Connexion of Script. Hist. vol. An. A. C. 293.*

Ibid. And her Time is near at Hand, and her Days shall not be prolonged.] What will certainly come to pass the Prophets commonly speak of as just at hand: Compare chap. xvi. 13. Habak. ii. 3. Dent. xxxii. 35. Matth. xxiv. 29.

CHAP. XIV.

THE ARGUMENT.

A Continuation of the same Subject, containing a Prediction of the utter Downfall of the Babylonian Empire, and Extirpation of the Royal Family there, under which Description is figuratively represented the Destruction of the Powers of Antichrist; the Consequence of which would be, the Deliverance and Restoration of the Jewish Nation in particular, and of the Church in general.

Verse 1. **F**OR the LORD will have mercy upon Jacob, and will yet chuse Israel.] This immediately relates to the Restoration of the Jewish Captivity by Cyrus, as appears by comparing Zach. i. 17. ii. 12. Israel is sometimes put for Judah: See 2 Chron. xxiii. 2. xxviii. 19. Malach. i. 1. ii. 11. Ezek. xiii. 16. Israel being the Name which God gave to Jacob as a Mark of his Favour, Gen. xxxii. 28. it is chiefly made use of by the Prophets, when they deliver some gracious Promises from the Mouth of God, especially such an one as concerns the twelve Tribes, who were all equally descended from Jacob, as I doubt not but this Prophecy in its ultimate Sense does: Compare chap. xxvii. 6, 12. xlii. 1. 1 Kings xviii. 31.

Ibid. And the Strangers shall be joined unto them, and shall cleave unto the House of Jacob.] It is probable, that many Strangers might be made Proselytes to the Jews Religion during their Captivity, who were willing to go along with them into Judea, there to enjoy the free Exercise of their Religion: As we find there was a mixt Multitude of Egyptians Natives, that accompanied the Jews at their Exit, Exod. xii. 38. It appears too, that Cyrus himself acknowledged the God of the Jews to be the true God; see Ezra i. 2. and Darius gave Orders, that Sacrifice should be offered daily in the Temple for the Prosperity of himself and his Family, Ezra iv. 10. But these were but small Beginnings of what should come to pass in the Times of the Gospel, to which this Prophecy does certainly relate, as will appear by comparing it with chap. lvi. 3, 6, 7, 8. and the Notes there.

Ver. 2. And the People shall take them and bring them to their Place.] They shall provide them with all necessary Accommodations for their Journey; see Ezra i. 4. This will have a more signal Completion in that Restoration of the Jewish Nation, which shall come to pass in the latter Times. See chap. xlix. 22. lvi. 20.

Ibid. And the House of Israel shall possess them in the Land of the LORD, for Servants and for Hand-maids, and they shall take them Captives,

whose Captives they were, and they shall rule over their Oppressors.] Those that left their own Country for the Sake of the true Religion, would be content to live in an inferior Condition among the Jews: And as they became Strangers during their Captivity, so some of these very People shall become their Servants; or, as some understand it, shall become Converts to the true Religion. This may be the Sense of the Words, with relation to the Return of the Jews from the Babylonish Captivity: But without Question, they have a further Meaning in them, and point at those Times under the Gospel, when those worldly Powers which were great Enemies to the Truth, shall be converted, and pay a profound Submission to the Laws of Christianity and the Pastors of the Church: And having been made Partakers of their Spiritual Things, shall minister to them in Carnal Things, as St. Paul speaks, Rom. xv. 27. Compare chap. xlix. 23. lxi. 5. and see the Notes there.

Ver. 4. Thou shalt take up this Proverb against the King of Babylon.] Compare Habak. ii. 6. The Hebrew Word *Masbal* signifies not only a proverbial Speech, such as was in every Body's Mouth, but likewise a Parable, or an acute and excellent Saying, drawn up with Art, and adorned with rhetorical Figures: See Job xxvii. 1. xxix. 1. such as are the Parables of Job, and others in the Old Testament, and those of Christ in the New. Of the same kind is this which here follows, made up of *Sarcasms* and bitter Ironies; together with a poetical Description of the infernal Regions, where all the Ghosts of the deceased Tyrants are represented as rising out of their Places, and coming to meet the King of Babylon, and congratulate his Arrival among them; ver. 9, &c.

Ver. 5. The LORD hath broken the Staff of the Wicked.] This was the LORD's doing, none but He could destroy a Power so firmly established. See the Meaning of a Staff explained in the Note upon chap. ix. 4.

Ver. 7. The whole Earth is at Rest and Quiet.] The People of the Earth are at Peace, now the great Oppressor of the World is gone.

Ver. 8. Yea, the Fir Trees rejoice together at thee, and the Cedars of Lebanon.] Kings and Princes are figuratively denoted by these Expressions: See Note upon chap. x. 33. Kings and Princes of lesser Note were oppressed and ruined by this great Tyrant, as well as the common People.

Ver. 9. Hell from beneath is moved for thee, to meet thee at thy coming.] See Note on ver. 4. The Hebrew Word *Sheol*, which our Translation renders Hell, or the Grave, signifies the State of the Dead in general; see Job iii. 14, &c. and is indifferently applied to the Good and Bad. Here it is taken in the worst Sense, and denotes the infernal Mansions of deceased Tyrants. So likewise Ezek. xxxii. 21, &c. a Place exactly parallel to this. Sometimes it signifies the Regions allotted to the Souls of good Men, as particularly when Jacob saith, Gen. xxxvii. 35. I will go down to the Grave [*Scheolab* in the Hebrew] to my Son mourning. Where the Word cannot be understood of the Grave properly so called, because Jacob thought his Son was devoured by some wild Beast; but must be meant of the Place where he supposed Joseph's Soul to be lodged.

The

The Greek Word *Ades*, which answers to *Sheol*, is render'd *the Place of the Dead* by our own Interpreters, *Ecclus. xlviii. 5.* See this Subject largely and learnedly handled by Archbishop *Usher*, in his *Answer to the Jesuit's Challenge*, chap. viii. and by Bishop *Pearson*, upon the Article *Christ's Descent into Hell*.

Ver. 11. *Thy Pomp is brought down to the Grave, and the Noise of thy Viols.]* All thy State and Glory, thy Mirth and Jollity. Thus the Destruction of Tyre is threaten'd, *Ezek. xxvi. 13. I will cause the Noise of thy Songs to cease:* That is, All that Joy and Mirth which attends Prosperity. See likewise, *chap. xxii. 2. xxiii. 7.* of this Prophecy.

Ver. 12. *How art thou fallen from Heaven, O Lucifer, Son of the Morning!* Kings and Princes are sometimes represented by the heavenly Host, see Note on *chap. xiii. 10.* So by *Lucifer* we are to understand the King of *Babylon*, who outshined other Kings and Princes, as much as the Morning Star does the other Constellations. But the Expression does likewise allude to the Fall of *Satan*, the Prince of the apostate Angels, who is described as *falling from Heaven like Lightning*, *Luke x. 18.* And the Title of *Son of the Morning*, is common both to the Morning Star and to an Angel; the Angels being stiled *Morning Stars*, *Job xxxviii. 7.* The Fall of the apostate Angels is not directly recorded in the Old Testament; but it is implied in the Distinction the Holy Writers make between good and evil Spirits, and is sometimes alluded to by the Prophets, when they threaten Destruction to proud and insolent Tyrants, who, in Imitation of the Pride of the Devil, exalt themselves against God and his Truth, and are the Instruments of *Satan* in promoting Idolatry and Wickedness in the World. See *Ezek. xxviii. 2, 13, 14.*

Ver. 13. *For thou hast said in thy Heart, I will ascend into Heaven.]* Some Tyrants have been so extravagant as to affect Divine Honours: See *Ezek. xxviii. 2. Acts xii. 23.* and the Pretences of *Caligula*, and other Roman Emperors in this kind are sufficiently known. It is too common among those whose Will is a Law, to forget their Dependence upon God, and fancy themselves to be All-sufficient, which is in Effect to ascribe that Honour to themselves which is due to God alone. It was for this Crime that *Nebuchadnezzar* was degraded into a Beast, *Dan. iv. 30.*

Ibid. I will exalt my Throne above the Stars of God.] Above the Angels: See *ver. 12.* Stars in the prophetic Dialect signify Rulers; see Note on *chap. xiii. 10.* and according to the Subject-Matter denote Governors either in Church or State. See *Revel. i. 20. vi. 13. viii. 12. ix. 1. Dan. viii. 10.*

Ibid. I will sit also upon the Mount of the Congregation, in the Sides of the North.] I will sit in the Temple of God, which was situate upon Mount *Moriah*, and on the north Side of *Jerusalem*: See *Psal. xlviii. 2. Ezek. xl. 2.* These Expressions, as they allude to the Rebellion of *Satan*, who affected to be equal with God; so they contain in them an exact Description of *Antichrist*, who is represented by *St. Paul*, as *Exalting himself above all that is called God, or that is worshipped*, as *sitting in the Temple of God*,

and shewing himself that he is God, *2 Thess. ii. 4.* See likewise *Dan. xi. 36.*

Ver. 15. *Yet thou shalt be brought down to Hell.]* To the lowest Degree of Misery and Destruction: Compare *Matth. xi. 23.*

Ver. 16. *They that see thee shall narrowly look upon thee.]* As not knowing thee at first Sight, by reason of the great Alteration of thy Condition.

Ver. 17. *That opened not the House of his Prisoners.]* The marginal Reading expresses the Sense better, *That did not let his Prisoners loose home-wards:* That is, Did not restore them to their own Country, as *Cyrus* did afterwards to the Jews, but kept them in perpetual Slavery. See *Jerem. l. 33.*

Ver. 18. *Every one in his own House.]* In his own Sepulchre. So the Grave is called the *House of Eternity*, or the *Long Home*, as our Translation very well expresses it, *Eccles. xii. 5.*

Ver. 19. *But thou art cast out of thy Grave like an abominable Branch, and as the Raiment of those that are slain.]* Thou art not allowed the Honour of decent Burial: See the following Verse, and *Jer. xxxvi. 30.* Thou art reputed no better than a dead Branch, that is fit for nothing but to rot upon the Ground. Or like the Raiment of those that are slain, which is so filthy, that no body cares to touch it. The touching the Clothes of any Person slain did contract Uncleaness by the Law, *Numb. xix. 6.* This Verse may fitly be applied to *Belshazzar*, the last King of the *Babylonian* Race, who being slain in a sudden Revolution, his Body might probably be neglected for some Time, and suffered to lie above Ground, and afterwards be buried without any Solemnity, but thrown into a Pit in the very Clothes in which he was slain, as common Soldiers are buried in the Field after an Engagement.

Ver. 21. *Prepare Slaughter for his Children, for the Iniquity of their Fathers.* *Belshazzar* being slain, and the Monarchy translated to the *Medes* and *Persians*, *Dan. v. 30, 31.* it is not likely that any related to the Family of the former Monarchs were suffered to survive.

Ibid. That they do not rise nor possess the Land, nor fill the Face of the World with Cities.] It was the Ambition of the great Monarchs of those Times, to build new Cities, and call them by their own Names, thereby to perpetuate their Memory. Hence the Cities took their Rise which were called by the Names of *Seleucia*, *Ptolemais*, *Alexandria*, &c. Some render the latter Part of the Verse, *Nor fill the Face of the World with Enemies*, such as should continue a Succession of War and Bloodshed, and disturb the Peace and Quiet of Mankind.

Ver. 22. *I will cut off from Babylon the Name and Remnant, and Son and Nephew.]* See the Note on *ver. 21.*

[*Ibid. And Son and Nephew,*] or rather *Son and Grandson*: The Word *Naked* is translated *Son's Son*, or *Grandson*, *Gen. xxi. 23.* so it should be translated here, and *Job xviii. 19.* as *Dr. Prideaux* observes, *ad an. A. C. 539.* This Prophecy was fulfilled in the Death of *Belshazzar*, who was Grandson to *Nebuchadnezzar*, and the last of that Family. See the Note upon *Jer. xxvii. 7.]*

Ver. 23. *I will also make it a Possession for the Bittern, and Pools of Water.]* Compare *chap. xiii. 21, 22. xxxiv. 11.* *Babylon* stood in a low, marshy

marshy Ground, and the Prophet threatens that it shall be as entirely destroyed, as if it were sunk into the Bottom of a great Lake or Pool: See *Jerem. li. 64.* This agrees with what is said *chap. xiii. 19.* that it shall be as when God overthrew *Sodom and Gomorrah*, which were swallowed up in a Lake of Fire and Brimstone. Several learned Men are of Opinion, that the same sort of Punishment is threaten'd to mystical *Babylon*, *Rev. xviii. 21.* which the Prophet hath here all along in his Eye.

Ibid. And I will sweep it with the Besom of Destruction.] I will make a clear Riddance of all its Wealth and Substance. See the like Expressions *2 Kings xxi. 13.*

Ver. 25. That I will break the Assyrian in my Land, and upon my Mountains tread him under Foot.] Some Interpreters understand this Verse of *Sennacherib*, whose Army was destroyed in its March toward *Jerusalem* upon the Mountains of *Judea*: See the Note upon *chap. lxxv. 9.* and they think that the Prophet mentions this as an Earnest of that Vengeance which is here denounced against the *Babylonian* Monarchy, which was all one with the *Assyrian*, and is called by that Name, even after the Seat of that Empire was removed to *Babylon*: See *2 Kings xxiii. 29.* *2 Chron. xxxiii. 11.* But to make this Part of the Verse agree better with what follows, *Then shall the Yoke depart from thy Neck, &c.* which Words imply the final Deliverance of God's People; I am apt to think that by the *Assyrian*, may be meant some remarkable Enemies of God's Church, (See Note on *chap. xi. 14.* *xxxii. 16.*) and particularly those which are expressed by *Gog* and *Magog*, *Ezek. xxxviii.* who, as the Prophet there tells us, *ver. 17.* were under several Names spoken of by the Prophets of *Israel*: And it is particularly said of them, That they shall fall upon the Mountains of *Israel*, *Ezek. xxxix. 4.* the same Expression that is used here. And if we understand the Words thus, it properly follows, as a Conclusion from the Premises, in the next Verse.

Ver. 26. This is the Purpose that is purposed upon the whole Earth, &c.] But they who interpret this Verse of the *Babylonian* Empire, suppose the Prophet speaks of it as if it were an universal Monarchy, and comprehended in a manner all the known World: As the *Roman* Empire was in After-times stiled by the Name of the World: See *Luke ii. 1.*

Ver. 28. In the Year that King *Abaz* died was this Burden.] Here begins a new Prophecy against the *Philistines*, called a Burden, as that against *Babylon*, *chap. xiii. 1.* They rejoiced upon the Death of *Abaz*, which gave Occasion to this Prophecy against them.

Ver. 29. Rejoice not thou whole *Palestina*.] All the Tribes or Clans of the *Philistines*, who had five Lords or Heads over them: See *Josb. xiii. 3.* *1 Sam. vi. 6.*

Ibid. Because the Rod of him that smote thee is broken.] Because *Abaz* is dead, the Son of *Uzziah*, thy deadly Enemy: See *2 Chron. xxvi. 6.* Children are commonly represented by Rods or Shoots, that grow out of the Root of a Tree: See *chap. xi. 1.*

Ibid. For out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent.] As much as a Cockatrice, or a

fiery flying Serpent is more to be dreaded than a common Viper; so much more Reason have you to fear *Hezekiah*, than his Grandfather *Uzziah*, because the Grandson will make an entire Conquest of your Country: See *2 Kings xviii. 8.* A flying Serpent is what the *Latins* call *Serpens Faculus*, who darts himself against any Creature he meets: And they are called *Fiery*, because they cause an Inflammation where they sting. See *chap. xxx. 6.*

Ver. 30. And the first-born of the Poor shall feed, and the Needy shall lie down in Safety.] The same *Hezekiah* shall be a mild and gracious Governor to his own Subjects, he shall take care of them as a Shepherd does of his Flock, and relieve those who were oppressed by the *Philistines* in his Father's Time: See *2 Chron. xxviii. 18.* The First-born of the Poor denotes those who are remarkably such, as the First-born of Death, *Job xviii. 13.* signifies some unusual Disease, and such as is distinguished from the common Ways of Dying.

Ver. 31. For there shall come from the North a Smoke.] *Judea* lay Northward of the *Philistines*; from whence this Judgment is threaten'd. Smoke and Fire are Emblems of God's Wrath, and of great Calamities. See *Gen. xv. 17.* *Psal. xviii. 8.*

Ibid. And none shall be alone in his appointed Time.] The Jews shall all go out as one Man against the *Philistines*, at the Time appointed by their Leaders.

Ver. 32. What shall one then answer the Messengers of the Nation? That the Lord hath founded Zion, and the Poor of his People shall trust in it.] 'Twas usual for neighbouring Nations, who were Friends and Allies, to send Ambassadors, and congratulate each other's Success: See *2 Sam. viii. 10.* *2 Kings xx. 12.* And when this good Success against the *Philistines* shall be known abroad, it will be a proper Answer to give to such Ambassadors, That God is the Founder of the Jewish Kingdom, and *Sion* the Place of his Residence, is under his peculiar Protection, where all humble and devout Persons shall find a safe Retreat: And this Promise will be more fully verified in the Christian Church. See the Notes upon *chap. xi. 4.* *xxvi. 6.*

C H A P. XV.

The ARGUMENT.

It is not certain when this Prophecy, contained in this and the following Chapter, was fulfilled; only thus far, that it was brought to pass three Years after the publishing of it: See *chap. xvi. 14.* *Archbishop Usher* in his Annals of the Old Testament, ad A. M. 3280. supposes it fulfilled by *Salmaneser*, two Years before the Captivity of the ten Tribes; but the 4th and 5th Verses of the xviii Chapter, speak of the People of *Judea* as lately delivered from some very grievous Calamity, wherein the *Moabites* afforded them no Assistance; which makes it probable, that this Judgment fell upon them some Time after *Sennacherib's* Invasion. Without question, this Prophecy relates to a different Time from that of *Jeremiah*, *chap. xlviii.*

Ver. 1. Because in the Night Ar of Moab is laid waste, and brought to Silence [or cut off, as the Margin reads] because in the Night

Kir of Moab is laid waste, &c.] *Ar* and *Kir* are originally *Appellatives*, and signify a City or a fortified Place: There are two Cities called by the Name of *Kir* in Scripture; this here mentioned belonging to *Moab*, the other a City in *Media*, spoken of 2 *Kings* xvi. 9. and *Amos* i. 5.

Ver. 2. *He is gone up to Bajith, and to Dibon, the high places, to weep.*] *He*, that is, the People of *Moab*, are gone up to *Bajith*; which Word may be taken for an Appellative, and signify the House or Temple of an Idol, which the *Moabites* worshipped; or it may signify the Place where that Temple stood, called *Beth-baal-meon*, *Josh.* xiii. 17.

Ibid. *On all Heads shall be Baldness, and every Beard cut off.*] These were Tokens of great Mourning, and frequently used in the Funeral Obsequies of the *Gentiles*, and upon that account forbidden by the *Jewish Law*: See *Levit.* xix. 27, 28. *xxi.* 5. *Deut.* xiv. 1. but seem to have been lawfully practised upon other sorrowful Occasions; see *Ezra* ix. 3. *Job* i. 20. *Isa.* xxii. 12. *Jerem.* vii. 29. *Micah* i. 16.

Ver. 3. *On the tops of their Houses — every one shall howl.*] It was the Custom of those Countries to build their Houses with flat Roofs; see *Deut.* xxii. 8. thither they retired to pay their idolatrous Worship, and for that Purpose dedicated Altars on the Tops of their Houses to the Host of Heaven; see 2 *Kings* xxiii. 12. *Jerem.* xix. 13. *Zeph.* i. 5. Or they might go up to their House-tops to discover the Motions of the Enemy, or to look out for Assistance: Compare *chap.* xxii. 1.

Ver. 4. *Their Voice shall be heard even unto Jabaz.*] A frontier Town of *Moab*. See *Numb.* xxi. 23.

Ibid. *The armed Soldiers of Moab shall cry out.*] Even the Soldiers shall lose their Courage, and cry out like Women.

Ver. 5. *My Heart shall cry out for Moab.*] This seems to be spoken in the Person of the *Moabites*, compare *chap.* xvi. 7. *xxi.* 3. *Jerem.* xlviii. 31, 36. or in order to excite them to bewail their own Misfortunes, according to that Rule of the Critick, *Si vis me flere, dolendum est primum ipsi tibi.* *Horat.* in *Art. Poet.* If we understand the Prophet as speaking in his own Person, it implies that the Calamities of *Moab* are so great, as to extort Pity even from an Enemy. It may be further observed, that God's Judgments, as they were represented to the Prophets, did sometimes raise such Ideas of Terror in them, as to affect them in an extraordinary Manner. See *Jerem.* xxiii. 9. *Dan.* vii. 28. *Habak.* iii. 16.

Ibid. *His Fugitives shall flee unto Zoar, an Heifer of three Years old.*] The Sense would run clearer, if, instead of adding the Words *shall flee*, as our Translation does, the Text were supplied from the former Part of the Verse thus, *His Fugitives shall cry out unto Zoar, as an Heifer, &c.* Compare *Jer.* xlviii. 34. An Heifer is observed to be more noisy than a Bullock. The Particle [*As*] is frequently understood. See the Note upon *chap.* xxi. 8.

Ver. 6. *For the Waters of Nimrim shall be desolate, for the Hay is withered away, &c.*] *Nimrim* was noted for good Pasture, and Meadows well watered; see *Numb.* xxxii. 3, 36. which

shall now be quite trod down and destroyed, as if it had been burnt up in a dry Season.

Ver. 7. *That which they have laid up, shall they carry away to the Brook of the Willows.*] Or, to the Valley of the *Arabians*, as our Margin reads it; whither the *Affrians*, their Enemies, carried all the Booty they took from the *Moabites*; it being the direct Way from *Moab* to *Affria*, as *St. Jerom* upon the Place informs us.

Ver. 8. *The Howling thereof unto Beer-Elim.*] *Grotius* guessed this Place to be the same which is called *Beer*, *Numb.* xxi. 16. and that it had the Title of *Elim* added to it, from the Prince's digging a Well there, *ver.* 18.

Ver. 9. *For the Waters of Dimon shall be full of Blood.*] *Dimon* is the same with *Dibon*, *ver.* 2. It hath its Etymology from the Hebrew *Dam*, which signifies Blood, and to which the Prophet here alludes.

Ibid. *For I will bring more upon Dimon, Lions upon him that escapeth, &c.*] I will bring more and more Calamities; and they that flee to escape the present Evils, shall fall into worse Disasters, as if a Man that fled from his Enemy should meet with a Lion to devour him. Compare *Jerem.* xlviii. 44. *Amos* v. 19.

CHAP. XVI.

THE ARGUMENT.

This Chapter is a Continuation of God's Judgments, against *Moab*.

Verse 1. **S**END ye the Lamb to the Ruler of the Land, from *Sela* to the Wilderness.] The *Moabites* were subdued by *David*, and became his Tributaries, 2 *Sam.* viii. 5. and Part of the Tribute which they paid, was an hundred thousand Lambs, 2 *Kings* iii. 5. which 'tis likely had been discontinued for some Time: This the Prophet exhorts them to renew, as a just Acknowledgment to the King of *Judah*, the Heir of *David's* Family. The latter Part of the Words might be better translated, from *Sela* in the Wilderness, see 2 *Kings* xiv. 7. The Wilderness of *Moab* is mentioned again at the 8th Verse of this Chapter.

Ver. 2. *For it shall be, that as a wandering Bird cast out of the Nest, so the Daughters of Moab shall be at the Fords of Arnon.*] Some render it thus, Or else it shall be, &c. if ye do not comply with the Advice I have given you, *ver.* 1. ye shall be turned out of your Habitations, and your Daughters shall wander about in an helpless Condition, as young Birds drove out of their Nest, and unable to shift for themselves.

Ver. 3. *Take Counsel, execute Judgment.*] The Prophet speaks by way of Advice, and exhorts the *Moabites* to shew that Kindness to their Brethren the *Jews* in the Time of their Distress, as in Reason and Justice they ought to do; but withal does covertly upbraid them with the Neglect of it: *Moab* and *Edom*, tho' they were a People nearly related to the *Jews*, yet laid hold of all Opportunities to aggravate their Miseries, and rejoiced at their Calamities, for which they are severely threaten'd with Judgments by the Prophets; see *Jerem.* xlviii. 27. *Obad.* *ver.* 10, &c. *Amos* i. 11. *Zeph.* ii. 8.

Ibid.

Ibid. *Make thy Shadow as the Night in the midst of the Noon-day, bide the Outcasts, bewray not him that wandreth.*] The Prophet compares the Calamities of the Jews, which they had lately endured, probably under Sennacherib's Invasion, to the scorching Heat of the Sun, and puts the Moabites in Mind, that they ought to have been a Refuge to them during this Distress: See the like Expressions, chap. iv. 6. xxv. 4.

Ver. 4. *For the Extortioner is at an End, the Spoiler ceaseth, the Oppressors are consumed out of the Land.*] This shews the foregoing Expressions to be Ironical, as if the Prophet had said, To have shewed such Kindness to us in the Time of our Distress, would have been thankfully accepted, as a seasonable Instance of Humanity and Brotherly Love; but now, Thanks be to God, we have no further Need of your Assistance, for that Storm is quickly blown over, and it comes to your Turn to feel God's afflicting Hand.

Ver. 5. *And in Mercy shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle of David, &c.*] Now Hezekiah's Throne and Kingdom is established, who shall govern his People with an equal Mixture of Justice and Mercy; and therein prefigure the Messiah, in whom all the Promises made to the House of David shall be finally accomplished. The Tabernacle of David may allude to his having been a Shepherd, and dwelling in Tents, before he was advanced to a Kingdom; but both here and Amos ix. 11. (the only Places where the Phrase is used) it mystically denotes the Church, which is elsewhere called God's Tabernacle, as being the Place of his especial Presence, as the Tabernacle of old was in the Wilderness. Compare Levit. xxvi. 11. with Revel. xxi. 3.

Ver. 6. *But his Lies shall not be so.*] Or rather, *His Strength is not so: Indignatio ejus plus quam Fortitudo ejus*, saith the vulgar Latin, joining the Words to the former Part of the Verse, *His Wrath is greater than his Strength*; or his Power does not answer his vain Boasts; which Translation agrees very well with the Hebrew, and makes the Sense run plain and easy.

Ver. 7. *Therefore shall Moab bowl for Moab.*] Or, *to Moab*. They shall lament over one another, in this general Calamity.

Ibid. *For the Foundations of Kir-bareseth shall ye mourn.*] Kir-bareseth was one of the strongest Cities of Moab: See 2 Kings iii. 25. whose Foundations or mighty Men, as some understand it, were ruined and destroyed. The same Place is called Kir-bareseth, at the 11th Verse.

Ver. 8. *For the Fields of Hesbbon languish, and the Vine of Sibmah, the Lords of the Heathen have broken down the principal Plants thereof, they are come even to Fazer, they wander'd through the Wilderness, &c.*] The Prophet describes the Destruction of a fruitful Country of Moab. See Josh. xiii. 17, 18, 19. that was noted for Plenty of Vineyards: And pursuing the Metaphor, he saith, That the Lords of the Nations, that is, the Assyrians, have broken down the principal Plants, i. e. have ruined the principal Inhabitants, and have carried them away, or forced them to leave their own Country; and pass over the Sea, i. e. the River of Fazer, (a Stream of the River Arnon, which is the Border of Moab, Numb. xxi.

13.) and made them wander through the Wilderness of Moab; concerning which, see Deut. ii. 8. This Sense of the Verse agrees best with Jerem. xlviii. 32. a Place which alludes to this, and borrows some Expressions from it. At the latter End of the Verse, instead of *her Branches are stretched out*, the Margin reads, *Her Branches are plucked up*, which is a better Translation.

Ver. 9. *Therefore I will bewail with the weeping of Fazer, the Vine of Sibmah.*] Or, *With weeping I will bewail Fazer, [and] the Vine of Sibmah. I will bewail Fazer*, that is, those that are carried away to Fazer, or forced to fly thither.

Ver. 10. *And Gladness shall be taken away out of the plentiful Field, &c.*] See Note on chap. ix. 3.

Ver. 11. *Wherefore my Bowels shall sound like an Harp for Moab.*] See Note on chap. xv. 5.

Ver. 12. *And it shall come to pass, that when it is seen that Moab is weary of the High-Place, that he shall come to his Sanctuary to pray, &c.*] We read Numb. xxiii. 13, 27. that Balak King of Moab went from one Place to another to offer Sacrifice with Balaam, thinking his Devotions might be more prevalent at one Place than another. The same Thing is spoken of here, That when the Moabites find their Prayers upon the High-Places ineffectual, (see chap. xv. 2.) they will then try what Success they may have, when offered in the Sanctuary or Temple of their God Chemosh, who was the tutelar Idol of their Nation. The Word Sanctuary is applied to idolatrous Temples, Amos vii. 9, 13.

Ver. 13. *This is the Word the LORD hath spoken concerning Moab, since that Time.*] Or rather, *A good while ago*, for so the Hebrew Meaz signifies; see Note on chap. xlv. 8. This Judgment, saith the Prophet, was denounced against Moab in former Times, particularly by Amos, chap. ii. 1, &c. and is now confirmed by this Vision, and the particular Time specified when it should be accomplished in the next Verse.

Ver. 14. *Within three Years as the Years of an Hirling, and the Glory of Moab shall be contemned.*] Within that certain and determinate Time precisely fixed; see the like Expression, chap. xxi. 16. and the Note upon that Place: And compare Job vii. 1. Some Servants were Bond-slaves during their Lives, but hired Servants were discharged precisely at the Time agreed between them and their Master, and they were usually hired for three Years; see Deut. xv. 18.

CHAP. XVII.

THE ARGUMENT.

In this Chapter to the Twelfth Verse, the Prophet renews his Threatnings against Syria and Israel, whose Destruction he had foretold in the seventh and eighth Chapters. The three last Verses are a distinct Prophecy, which seems to relate to the formidable Invasion of the Assyrians upon Judæa, and their sudden Overthrow.

Verse 1. **D**amascus is taken away from being a City.] See Notes on chap. vii. 16. viii. 4. This City was rebuilt afterward, and prophesied against by Jeremy, chap. xlix. 23. and Zachary, chap. ix. 1.

Ver. 2. *The Cities of Aroer are forsaken.*] *Grotius* supposes this *Aroer* to have been a Tract of Ground in Syria, not that *Aroer* mentioned *Deut.* ii. 26. which was in the Confines of *Moab* and *Ammon*, and part of the Possession of the *Reubenites* and *Gadites*. Others suppose this very Country to have been taken away from those Tribes by the *Syrians*, and annexed to their own Dominions.

Ibid. *They shall be for Flocks to lie down in, and none shall make them afraid.*] Where they may lie securely, and no Body disturb them. It is a proverbial Expression for utter Destruction, to say, *That Grass grows where such a Town stood*: See Note on *chap.* vii. 25.

Ver. 3. *The Fortrefs also shall cease from Ephraim, and the Kingdom from Damascus.*] As the two Kingdoms of *Syria* and *Israel* were Confederates against *Judah*; so they were threaten'd with one common Destruction. See *chap.* vii. 1, 16. viii. 4. of the Use of the Word *Ephraim*. See Note on *chap.* vii. 2.

Ibid. *They shall be as the Glory of the Children of Israel.*] Who were in a declining Condition for several Years before. See *2 Kings* xv. 29.

Ver. 5. *The Glory of Jacob shall be made thin, and the Fatness of his Flesh shall wax lean.*] *Jacob* is the same with *Israel* in the foregoing Verse, and both denote the ten Tribes, as *chap.* ix. 8. God's Judgments are sometimes expressed by *Leanness*, because like a Consumption they waste the Strength. See *chap.* x. 16. xxiv. 16. *Psal.* cvi. 16.

Ver. 5. *And it shall be as when the Harvest-man gathereth the Corn, and reapeth the Ears with his Arm.*] The Word *Harvest* is sometimes Metaphorically used to signify an entire Destruction, because the Harvest makes a clear Riddance, and leaves the Fields empty and bare. See *Jer.* li. 33. *Hos.* vi. 11.

Ibid. *In the Valley of Rephaim.*] The same Words are translated, *The Valley of Giants*, *Josh.* xv. 8. xviii. 6. It was a fruitful Valley that lay near *Jerusalem*.

Ver. 6. *Yet gleanings Grapes shall be left in it, as the shaking of an Olive-tree, &c.*] The former Verse was an Illustration of *Israel's* Destruction, from the Ridding of Fields in the Corn Harvest; in this the Metaphor is taken from the Vintage, and the gathering in of the Summer Fruits, and implies, that the Desolation shall not be so entire, but that a few should be left, like the Gleanings of a Vine or an Olive Tree after the main Crop is gathered: Compare *chap.* xxiv. 13. Accordingly we find, that some of the ancient Inhabitants of the ten Tribes were left after *Salmanezers* Captivity: See *2 Chron.* xxx. 10, 11. and even after the second Captivity of that People in the Time of *Esarhaddon*. See *2 Chron.* xxxv. 18.

Ver. 7. *In that Day shall a Man look to his Maker, &c.*] God's Judgments upon the Kingdom of *Israel* shall have that Effect, as to turn many of those that remain from their idolatrous Worship to serve the true God. See *2 Chron.* xxx. 11, 18.

Ver. 8. *Neither shall respect that which his Fingers have made, either the Groves or the Images.*] The Groves being here called the Work of Men's Hands, the Word seems to be taken for an Idol

placed in a Grove, as it is used, *2 Kings* xxi. 7. compared with *chap.* xxiii. 6. The Images here mentioned are translated *Sun-Images* in the Margin, and are supposed to be such as were erected in Honour of the Sun. See *Ezek.* vi. 4. *2 Chron.* xxxiv. 4.

Ver. 9. *In that Day shall his strong Cities be as a forsaken Bough and an uppermost Branch,*] The Cities belonging to the ten Tribes shall stand solitary and destitute of Inhabitants, all the Country about them being destroyed.

Ibid. *Which they left because of the Children of Israel.*] The Sense is here imperfect: Most Expositors understand the Words of the *Assyrians*, that they left some Cities with a few Inhabitants in the Kingdom of *Israel*, that a Remnant of that People might be preserved: See *ver.* 6. But the Copy which the *Septuagint* followed, instead of the Hebrew Words, *Hachoresb Vebaamir*, i. e. *Bough and uppermost Branch*, read *Hachivi Vebamori*, i. e. the *Hivites* and *Amorites*: For they translate the Verse thus, *The Cities shall be forsaken, as when the Hivites and the Amorites forsook them, because of the Children of Israel.* Which Reading gives a plain and full Sense to the Text. We justly esteem the present Hebrew Text as a very correct Copy; but we need not ascribe such a Degree of Infallibility to it, as to reject a better Reading, when it is suggested by the ancient Versions. For such a Concession does no more weaken the Authority of the Old Testament, than the various Readings of the Greek Copies invalidate that of the New.

Ver. 10. *Therefore shalt thou plant pleasant Plants, and shalt set it with strange Slips.*] Or rather *with foreign Slips*, such as for their Rarity are fetched from foreign Parts.

Ver. 11. *In the Day shalt thou make thy Plants to grow, and in the Morning shalt thou make thy Seed to flourish, &c.*] The Sense depends upon the former Verse, and both together import thus much; Because thou hast forsaken the true God, to follow Idols, nothing shall thrive with thee: Although like an industrious Gardener thou procurest the choicest Plants, and takest the greatest Care to make them grow, watering and trimming at all Seasons of the Day, yet when thou expectest to reap the Fruit of thy Labours, (so our Margin very fitly translates *Jom Nachalab*, the *Day of Inheritance*, or of enjoying what we have taken Pains for) thou shalt find nothing but Loss and Disappointment. The Hebrew Language wants the *Potential Mood*, which is often supplied by the *future Tense*, as it seems to be here: So the Words might be render'd more plainly, thus, *Thou may'st plant pleasant Plants, and may'st set it with foreign Slips, in the Day thou may'st make thy Plant to grow, and in the Morning thou may'st make thy Seed to flourish, but, &c.* When the Hebrews would signify doing a Thing speedily with Care and Diligence, they often express it by doing it *in the Morning*. See *chap.* l. 4. *Psal.* xlv. 5. where our Translation reads, *God shall help her*, and that *right early*: But it is in the Hebrew, *When the Morning appeareth*.

Ver. 12. *Wo to the Multitude of many People which make a Noise like the Noise of the Seas.*] As Multitudes are compared to Waters; see *Rev.* xvii. 15. so great Armies are resembled

to Inundations, because they over-run all that comes in their way, and carry every Thing before them: See Note on chap. viii. 7.

Ver. 13. *As the Chaff of the Mountains before the Wind, and like a rolling Thing before the Whirlwind.*] The Jews used to thresh their Corn upon Hills, and Places expos'd to the Wind (See chap. xli. 14. and 2 Chron. iii. 1.) which dispersed the Chaff, and blew it away. The Word *Galgal*, which our Text translates *rolling Thing*, is better render'd *Thistle-down* in the Margin; the Word signifies any Straws or Motes, which are driven about with the Wind: Compare *Psal. lxxxiii. 13.* where our *English* reads, *make them like a Wheel*, but it should be translated, *make them like Thistle-down*, for the Word both there and here is joined with *Stubble* as an equivalent Expression.

Ver. 14. *Behold at even-tide Trouble, and in the Morning he is not.*] This fitly represents the Condition of Sennacherib's Army, which caused great Consternation over Night, but were all destroyed before next Morning; 2 Kings xix. 35.

C H A P. XVIII.

The ARGUMENT.

Ethiopia and Egypt were the Jews Confederates, when they were invaded by Sennacherib; see chap. xx. 5. 2 Kings xviii. 21. compared with 2 Kings xix. 9. But it is a great Question among learned Men, whether by Ethiopia, called Chush in the Hebrew, he meant Arabia, lying Eastward of Egypt, and therefore joined with Seba, chap. xliii. 3. or Ethiopia, properly so called, lying Westward of it: If we understand it of the latter, as Huëtius does, Comment. in Origen. p. 43 and 50. we must then understand the fore-mentioned Text, 2 Kings xix. 9. of Tirhakah King of Ethiopia (called Tarkon in Strabo, lib. I. & XV.) coming to fight against Sennacherib, and sending Forces to assist the Egyptians and the Jews. And this Sense Archbishop Usher follows in his Annals of the Old Testament, ad A. M. 3294. But in which Sense soever we take the Word Chush, this Prophecy relates to Egypt, in Conjunction with Ethiopia or Arabia; and the Prophet shews, that although the Designs of the Jews Allies in their Favour, should prove abortive, yet God will defend his own Dwelling-place without their Assistance. [Ethiopia and Egypt were united into one Kingdom by Sabacon, the King of Ethiopia, called So, 2 Kings xvii. 4. who slew Bocchoris, and conquered Egypt in the last Year of King Ahaz: See Usher's Annals, ad A. M. 3277.]

Verse 1. **W**O to the Land shadowing with Wings.] It is generally agreed that this is a Description of Egypt. Some understand the Words of their Ships, with spreading Sails like Wings; others of the Protection she boasted that she could give to her Allies: But the Hebrew, *Tsiltsel*, which our *English* renders *shadowing*, does properly signify a sort of Timbrel, called in Latin *Sistrum*, which was an Instrument of Musick peculiar to the Egyptians in their Sacrifices to *Isis*; and the Words, *Tsiltsel*

Kenaphim, are interpreted a winged Cymbal by Huëtius, Demonstr. Evarg. Prop. IV. cap. IV. n. 10. which he tells us is an exact Description of the *Sistrum*, and supposes the Expression to be a Periphrasis of Egypt, called here the Land famous for its winged Cymbals. The ingenious Mr. Reeves, in his Notes upon Minucius Felix, chap. 21. expounds the Phrase, *shadowing with Wings*, of a Swallow that used to be pictured over the Statue of *Isis* with expanded Wings. Le Moyne in his *Varia Sacra*, Part II. page 4. thinks, that by the Word *Kenaphim*, Wings, the Prophet denotes the Idol which the Egyptians called *Kneph*, who was represented with Wings, and an Egg coming out of his Mouth, to signify the Creation of the World, by the Word and Decree of God; the World it self being represented by *Isis*: This *Kneph* is mentioned by Plutarch, in his Book de *Iside & Osiride*, and is called *Kvūpis*, by Strabo, lib. XVII.

Ibid. *Which is beyond the Rivers of Ethiopia.*] Or rather, *which borders upon the Rivers of Ethiopia*; the Hebrew signifies indifferently either *Cis* or *Trans*, the hither, or further Side of a River.

Ver. 2. *That sendeth Ambassadors by Sea, even in Vessels of Bulrushes upon the Waters.*] To encourage their Confederates with Promises of Assistance. But the Hebrew *Tsirim*, which our *English* renders *Ambassadors*, does likewise signify *Idols*, and so 'tis translated chap. xlv. 16. Following this Sense, Bochart and Le Moyne understand the Words of the Image of *Isis*, which the Egyptians used to carry from Place to Place by Water, in a sort of a Paper-Vessel or Ship: Lucan speaking of their little Boats, saith, *Conseritur bibulâ Memphis cymba papyro*. Lib. IV.

Ibid. *Go ye swift Messengers to a Nation scattered and peeled, &c.*] These Words may be understood of the Ambassadors, which the Ethiopians, in Conjunction with the Egyptians, sent to the Assyrians, by way of bidding them Defiance; and then by a Land scattered and peeled, must be understood Assyria, which tho' formerly terrible to all its Neighbours, yet now was distracted with foreign Wars, and exhausted of its Soldiers: If we follow this Sense, the latter Part of the Verse may most properly be render'd as our Margin reads it, *whose Land the Rivers despise*, that is, the Ethiopians, and those that dwell among the Rivers thereabout, are not afraid of the Assyrian Power. This Sense our Translators prefer, and understand *Tsirim*, *Ambassadors*, and *Melachim*, *Messengers*, as meant of the same Persons, and likewise supply the Word; *saying*, to make the following Sentence the Substance of what the Ambassadors were supposed to speak.

But others think that the Words are a Message from God, to denounce Judgment against the Ethiopians, who are called a People terrible from their Beginning, because they had invaded Judea several Times with formidable Armies: See 2 Chron. xii. 3. xiv. 9. and that the Purport of the Words is to acquaint them, that they should be scattered and peeled, meted out, and trodden down: That the Forces of the Assyrian, compared to an overflowing River, (See chap. xvii. 12.) should over-run and destroy them; which was fulfilled, as appears from chap. xx. 4. This Sense I prefer, because it agrees better with the seventh

seventh Verse, where the same Words are repeated; and with *Ezek. xxx. 9.* where God saith, *Messengers shall go from ME in Ships, to make the careless Ethiopians afraid*; which Place plainly alludes to these Words of *Isaiab.*

Ver. 3. *All ye Inhabitants of the World—see ye, when he lifted up an Ensign upon the Mountains, &c.]* To set up a Banner, and to blow a Trumpet, are usual Signals of War. The Prophet saith here, that God himself will remarkably espouse the Cause of his People, and exhorts all People to take Notice of his Proceedings.

Ver. 4. *I will take my Rest, and consider in my Dwelling-place.]* Or, *I will have a regard for my set Dwelling,* (as the Margin reads) and defend it, tho' without using any visible Means, or the outward Assistance of any of my Peoples' Confederates, such as the *Ethiopians* were, which is meant by God's *taking his Rest*, i. e. not going out with their Armies, according to the former Interpretation of the Words.

Ibid. Like a clear beat upon Herbs, and like a Cloud of Dew in the beat of Harvest,] Or, *like a clear beat after Rain,* as the Margin reads: The Vicissitude of Rain and Sunshine are very agreeable, and contribute that Warmth and Moisture which makes all Vegetables grow and flourish: See *2 Sam. xxiii. 4.* Such Refreshment will God afford his People in their Calamities, and not unlike that which a dripping Cloud gives when it falls in a soft Dew, and abates the burning Heat of the Harvest Time. See *chap. xxv. 5. xxxii. 2.*

Ver. 5. *For afore the Harvest, when the Bud is perfect, [or while the Bud is growing to Maturity] and the sower Grape is ripening in the Flower.]* Before the Designs of the *Ethiopians*, and their Confederates the *Egyptians* could come to Maturity, they should prove abortive, just as if one should cut off the bearing Branches of a Vine, before the Grapes are fit to be gathered. The Word *Harvest* is apply'd to the Time of Gathering in of the Summer Fruits, as well as of Corn: See *chap. xvi. 9. xvii. 11.*

Ver. 6. *They shall be left together unto the Fowls of the Mountains, and to the Beasts of the Earth, &c.]* Their Armies shall become a Prey unto the wild Beasts and the Birds of Prey: Compare *Ezek. xxxix. 17.* as if a Garden or Vineyard should be destroyed, and laid open to all the Fowls of the Air, and the Beasts of the Field, to come and feed there all the Year round: Compare *Ezek. xxxi. 13.*

Ver. 7. *In that Time.]* There is no Necessity of supposing this to be meant of the same Time specified in the foregoing Part of the Chapter, as hath been shewed in the Note upon *chap. iv. 2.*

Ibid. Shall the Present [or a Present] be brought to the LORD of Hosts, &c.] Bringing of Presents was a solemn Expression of that Homage which is due from Subjects or Tributaries to their Princes. See *2 Sam. viii. 2. Psal. lxxii. 10.* So here it implies, that the *Ethiopians* shall make their due Acknowledgments to God as their Sovereign, which is consonant to other Prophecies concerning them; see *Psal. lxviii. 31. Zeph. iii. 10.* This we may suppose to have been partly verified at the Destruction of *Sennacherib*, the common Enemy to them and the *Jews*, upon which remarkable Turn of Affairs, many of the Neigh-

bouring Nations congratulated *Hezekiah's* Victory, and magnified the Power of God which so evidently interposed for his Deliverance: See *2 Chron. xxxii. 23.* But the Words are chiefly to be understood of the Calling of those Nations to the Gospel. The Conversion of the *Gentiles* is elsewhere expressed by their bringing Offerings to God's Temple or Altar, because that was the most solemn Part of Religious Worship that was practis'd among the *Jews*: See *chap. lx. 6, 9. Micah iv. 13. Psal. lxvii. 29.* We may observe that several other Prophecies which threaten Destruction to Nations or Cities, conclude with a gracious Promise, that God will remember them in due Time, and acknowledge them for his People: See *chap. xix. 18, &c. xxiii. 18. Jer. xlviii. 47. xlix. 39.*

CHAP. XIX.

The ARGUMENT.

The Egyptians were the Jews principal Confederates at the Time of Sennacherib's Invasion: See 2 Kings xviii. 21, &c. who are often reproved by this Prophet for their vain Confidence in Egypt, as that which would fail and disappoint them: See chap. xx. 5, 6. xxx. 2, &c. xxxi. 1, &c. Accordingly as the Prophet foretels the Conquest of Egypt by Sennacherib, chap. xx. who over-ran Egypt and Ethiopia, the Jews Confederates before he besieged Jerusalem; so this Chapter seems to be a general Prophecy against Egypt, denouncing the several Calamities it should suffer from the Time of Sennacherib's Invasion, till the entire Change of Affairs it should undergo under the Government of the Twelve Tyrants, which at last ended in the sole Government of Psammitichus. Scaliger understands this Prophecy of Sabacon who slew Bocchoris, and made himself King of Egypt in the last Year of Ahaz's Reign, Can. Isagog. p. 318. This Opinion seems to me not to agree very well with ver. 17. Some explain the Chapter of Sennacherib's, Tirhaka's, or Tarachus's Conquest of Egypt.

Verse 1. **B**Ehold the LORD rideth upon a swift Cloud.] God's visible Appearance is described by his riding upon the Wings of the Wind, *Psal. xviii. 10. civ. 3.* and his riding upon the Heavens, *Deut. xxxiii. 16. Psal. lxviii. 4.* which Expressions allude to the Cloud of Glory in which the *Shekinah* used to appear.

Ibid. And the Idols of Egypt shall be moved at his Presence.] To be moved, either signifies that the evil Spirits which are worshipped in their Idols, shall be under a great Consternation, when God brings his Judgments upon them and their Worshipers: Or else it may be meant of their being removed and carried Captive, as *Jeremy* afterward foretold, *Jer. xliii. 12.* When God executes his Judgments upon an Heathen Nation, he is said to punish the Idols of that People: So particularly it is said of *Egypt*, *Exod. xii. 12.* and of *Babylon*, *Isa. xxi. 9. xlv. 1. Jer. l. 2. li. 44.*

Ver. 2. *They shall fight every one against his Brother — City against City, and Kingdom against Kingdom.]* One Province against another; so the *Septuagint* very properly render it, *Nomus em nominis*: The several Divisions of that Country being called *Nomi*; and *Tribes* here, *ver. 13.* This was fulfilled

fulfilled after their King *Sethon's* Death, when the Country was divided into twelve petty Governments, and *Psammitichus*, Ruler of one of these, at last subdued all the rest: See the Note on ver. 4.

Ver. 3. *And the Spirit of Egypt shall fail in the midst thereof, and I will destroy the Council thereof.* Both the Courage and Wisdom of the Egyptians shall fail them in the Time of their greatest Need: See ver. 11, 12, &c. The Wisdom of Egypt was famous in those Times all the World over: See 1 Kings iv. 30. *As* vii. 22. and from thence the Greeks in After-times derived their Knowledge.

Ibid. *And they shall seek to the Idols, and to the Charmers, &c.* As it was usual for Idolaters to do in their Distress: See chap. xlvii. 12. and the Jews themselves sometimes did in Imitation of the ill Customs of their Neighbours: See chap. viii. 19.

Ver. 4. *And the Egyptians will I give into the Hand of a cruel Lord, &c.* This most Interpreters understand of *Psammitichus*: See Note on ver. 2.

Ver. 5. *And the Waters shall fail from the Sea, and the River shall be washed and dried up.* Tremellius shews out of *Herodotus* that this was literally fulfilled under the Government of the twelve petty Tyrants, who ruled Egypt after *Sethon*. But the Expression may the more probably be Metaphorical, and denote the Decay of the Egyptian Strength, by Metaphors taken from the Decrease of the River Nile; upon the Overflowing of which River all the Plenty and Prosperity of Egypt depended. Thus the King of Egypt is described, *Ezek.* xxix. 3. as a Dragon (i.e. a Whale, or Crocodile) lying in the midst of many Waters, and boasting of his Strength, by saying, *My River is my own, &c.* Scaliger understands it of a great Drought which occasioned a Dearth, by the failing of the Inundation of the Nile: *Can. Hagog.* p. 318.

Ver. 6. *And the Brooks of Defence shall be emptied and dried up.* *Jesré Matzor*, in the Hebrew: The same Expression we meet with again, chap. xxxvii. 25. which is there translated, the Rivers of besieged Places: Such as were of Use to defend Cities against a Siege. But *Bochart*, *Phaleg. Lib. IV. chap. 24.* translates it, the Rivers of Egypt, and shews, that the Word *Matzor* denotes Egypt sometimes, and may be fitly translated so in both these Places of *Isaiab*, and likewise in *Micah*, chap. vii. 12. which Place our Translation renders very obscurely, thus; *In that Day he shall come unto thee from Assyria, and from the fortified Cities, and from the Fortresses even unto the River.* But supposing *Matzor* to signify Egypt, the Word runs plainly thus, *They shall come unto thee from Assyria to the Cities of Egypt, and from Egypt even to the River [Euphrates]* which was the Boundary of *Assyria*: And the Sense is, that the Jews shall return from their several Dispersions whither they were scattered; which is often expressed in the Prophets by their Return from *Assyria* and *Egypt*, as hath been observed in the Notes upon chap. xi. 15, 16.

Ver. 7. *And the Paper-reeds—by the Mouth of the Brook—shall wither.* Paper was an Invention of the Egyptians, and was first made of a Reed that grew upon the Banks of the Nile,

which is therefore thus described by *Ovid Metamorph. I.*

— *Papyriferi septemflua flumina Nili.*

Accordingly the Paper-Reeds are said here to grow by the Mouth of the Brooks, that is, by the Shore, or Side of the Brooks; expressed elsewhere by the *Lip of the River*, *Gen.* xli. 3. *Exod.* ii. 3. speaking of the Nile.

Ver. 8. *The Fishers also shall mourn, &c.* The same Metaphor is still continued, to signify, that all sort of Trade and Business shall cease, by reason of the great Commotions which distract the Kingdom.

Ver. 9. *Moreover they that work in fine Flax, and they that weave Net-work shall be confounded.* Fine Flax, and Linen made out of it, was a principal Commodity of Egypt: See 1 Kings x. 28. *Prov.* vii. 16. *Ezek.* xxvii. 7. and was the Habit of their Priests and other great Men, both in Egypt and in other Countries: See *Gen.* xli. 42. *Esther* viii. 15. *Dan.* x. 5. *Luke* xvi. 19. The Net-works which follow, or *White-works*, as the Margin reads, seems to have been fine weaved Works made of the same Materials.

Ver. 11. *Surely the Princes of Zoan are Fools, the Counsel of the wise Counsellors of Pharaoh is become brutish.* See the following Verses; *Zoan* or *Tanis* was one of the antientest Cities in Egypt: See *Numb.* xiii. 22. and the Metropolis of the Kingdom in *Moses's* Time: See *Psal.* lxxviii. 43. *Pharaoh* was a Name common to all the Egyptian Kings.

Ibid. *How say ye unto Pharaoh, I am the Son of the Wise, the Son of antient Kings?* It was in vain that the Court-Flatterers extoll'd their King for his extraordinary Abilities, which were derived to him by a Succession of many Generations; which yet should not fail in *Sethon* or *Sevecus*, who should be the last King of his Family. Egypt was one of the antientest Kingdoms in the World, and pretended that the Chaldeans themselves were derived from thence, as *Diodorus Siculus* affirms, *Lib. II.* tho' these vied Antiquity with the former: But the Egyptians were not content with such a Pretence to Antiquity, as might be made good by substantial Proofs, but would needs have it, that the first Men in the World arose out of the Mud and Slime of the River Nile; as may be seen in the same Author, *Hist. lib. II. cap. 2.*

[*Ibid.* *The Son of antient Kings.*] The Kings of Egypt derived their Royal Dignity from *Misraim*, the Son of *Ham*; upon which Account Egypt is called the Land of *Ham*, *Psal.* lxxviii. 51. *cv.* 23. *cvi.* 22.]

Ver. 12. *Where are thy wise Men? And let them tell thee now, &c.* The wise Men of Egypt, and the Magicians, are joined together, *Gen.* xli. 8. and the Prophet tells them here, that with all their Skill in the Arts of Divination they could not foresee the Evils impending over their Country, nor tell how to prevent them. Compare chap. xlvii. 13.

Ver. 13. *The Princes of Noph are deceived.* Noph is better known by the Name of Memphis; it is called Moph, *Hof.* ix. 6. which comes very near that Name.

Ibid. *They that are the Stay of the Tribes thereof.* The Governors of the several Provinces, or *Nomi.* See before on ver. 2.

Ver.

Ver. 14. *They have caused Egypt to err in every Work thereof, as a drunken Man staggers in his Vomit.*] God's Judgments are often called the *Cup of his Wrath*: See particularly *Jerem. xxv. 16, 17.* because they deprive Men not only of their Strength, but even of that common Prudence and Presence of Mind, which is requisite for the due Management of their Affairs; according to that Observation, *Quos Jupiter perdere vult, demorat.*

Ver. 15. *Neither shall there be any Work for Egypt; which the Head or Tail, Branch or Rush may do.*] All Orders and Degrees of Men shall fail in the Discharge of their Duty, from the Highest to the Lowest. Compare *chap. ix. 14.*

Ver. 16. *In that Day shall Egypt be like Women, &c.*] When God intends the Destruction of any People, he commonly takes from them their Strength and Courage, so that a *Thousand of them shall flee at the Rebuke of one*, as our Prophet speaks, *chap. xxx. 17.* Compare *Deut. xxviii. 25. Jer. l. 37. Nabum iii. 13.* This is what the Heathens expressed by a *Pannick Terror*; but *Isaiah* more properly calls it here, *The Shaking of the Hand of the LORD of Hosts*, God's holding his Rod over a People, and still threatening them with severer Judgments. Compare *chap. x. 32. xi. 15.*

Ver. 17. *And the Land of Judah shall be a Terror unto Egypt.*] Egypt was subdued by *Sennacherib* before he besieged *Jerusalem*, as may be gathered from *chap. xx. 5, 6.* But before that, we read of *Sennacherib's* invading *Judea*, and taking all its fenced Cities, *2 Kings xviii. 13.* which is placed by *Archbishop Usher* three Years before his besieging *Jerusalem*. 'Tis this first Invasion the Prophet here probably alludes to, and saith, That the Report of it caused great Terror in *Egypt*, being Neighbours and Allies to the *Jews*.

Ver. 18. *In that Day.*] There is no Necessity this should be understood of the same Time spoken of in the foregoing part of the Chapter, as hath been already observed in several Instances: See Note on *chap. iv. 2.*

Ibid. Shall five Cities in the Land of Egypt speak the Language of Canaan?] 'Tis a Way of speaking in Scripture, to use a definite common Number for an indefinite: See particularly *Amos i. 3, 6, 9, &c.* So here *five Cities* denote several Cities: And of these 'tis prophesied that they shall speak the Language of *Canaan*, that they shall worship God with the true *Israelites*, and with one Heart and one Mouth glorify the true God together with them. Compare *Zeph. iii. 9.* Or, as some explain it, they shall be of one Mind with the true Servants of God: So the Phrase is used *Josh. ix. 2.* where 'tis said that the Kings gathered themselves to fight with *Joshua* with one Consent. It is in the *Hebrew* with one Mouth. As the Christians are the true Seed of *Abraham*, to whom all the Promises belong, so they are sometimes even in the New Testament stiled by the Name of *Jews*: See *Rom. ii. 29. Galat. vi. 16. Revel. ii. 9.* but all along in the Old Testament they are described by the Titles, the Privileges and the Rites of Worship which belong to the *Jews*: See Notes on *ver. 19.* and *chap. lvi. 7. lxvi. 23.*

This Place cannot be understood with *Grotius*, of the *Jews* going down into *Egypt* for fear of

Sennacherib; for this is what they are severely re-proved for, and Judgments threaten'd to both Nations upon that Account, *chap. xxx. and xxxi.* of this Prophecy; whereas what is here said, is spoken as a Promise of Mercy and Comfort. See Note on *chap. xviii. 7.*

Learned Men observe from this Place, where the *Jews* Language is called the Language of *Canaan*, that the *Hebrew* is the same with the old *Phœnician* Language, as appears from many Instances. See *Bishop Walton's Prolegom. iii. 11, 12, 13, &c. ad Biblia Polyglott.*

Ibid. And swear to the LORD of Hosts.] Swear Allegiance and Fidelity to him: See *Neb. x. 29. Isa. xlv. 23.* Some render the Words, Swear by the LORD of Hosts, in Opposition to the false Gods the Heathens used to swear by. Swearing being a Religious Invocation of the Name of God; it is particularly recommended among other Religious Duties. See *Deut. vi. 13. x. 20. Jerem. iv. 2. Psal. lxxiii. 11.*

Ibid. One shall be called the City of Destruction.] Or, the City of the Sun, as our Margin reads; for our Interpreters and several others suppose, that the *Hebrew* Word *Heres* may stand for *Cheres*, so the Expression will denote that City which was called by the *Greeks* *Heriopolis*, or the City of the Sun: As several other Cities had their Names from the Sun's having an Image or Temple there: Such was *Kir-hares* among the *Mambites*, *chap. xvi. 7, 11.* and *Beth-shemesh* among the *Canaanites*, *Josh. xvi. 10.* [There was a City in *Egypt*, called *Beth-shemesh*, mention'd *Jerem. xliii. 13.*] But still it may be enquired, for what Reason the Prophet should disguise the Name of this City, and not speak it out plain? To which Question we may return this satisfactory Answer: That the Prophet would not call the City by its proper Name *Nir Cheres*, as detesting the Name of the Idol to which it was dedicated, but chose rather to call it, by way of Reproach, *Nir Heres*, implying that the Idol there worshipped should be utterly destroyed. The *Jews* were forbidden to make mention of the Names of the Heathen Idols, if they could avoid it: See *Exod. xxiii. 13. Josh. xxiii. 7. Psal. xvi. 4.* So they either changed the Names of the Places dedicated to Idol-worship, or else they gave Nick-names to them and their Idols, and substituted such a Word as had some Affinity with the true Name, but withal expressed their Abhorrence and Detestation of it. Thus they called *Baal*, *Bosbeth*, that is, *Shame*, *Jer. xi. 23. Hof. ix. 10.* and when the Mount of *Oliues* was defiled with Idolatry, they called it the Mount of Corruption, *2 Kings xxiii. 13.* changing the *Hebrew* Name, *Har Mischah*, into *Har Mischith*. In like manner *Bethel*, which signifies the House of God, when it came to be the Seat of Idolatry, was called *Beth-aven*, i. e. the House of Vanity, *Hof. iv. 15. x. 5.* So here I suppose the Prophet calleth the City of *Cheres*, by way of Irony, the City of *Heres*. The *Chaldee* Paraphrase joins both the Readings together, thus; *One of the Cities shall be called Beth-shemesh, which shall be destroyed.*

Ver. 19. *In that Day there shall be an Altar to the LORD, in the midst of the Land of Egypt.*] It is a judicious Observation of *Calvin*, upon *chap. lvi. 7.* *Loquitur Propheta figuris que sue statim*

etati convenient: The Prophets when they speak of the Gentiles coming into the Church, express their serving the true God by such Acts of Devotion as were most in Use in their own Time, and therefore could be best understood by those to whom they directed their Discourses: Such were offering Sacrifices, and keeping the solemn Feasts at Jerusalem, to which the Gentiles from all Parts should resort, as several Prophecies express their Conversion; see chap. ii. 3. xxvii. 13. lvi. 7. lxvi. 23. Zech. xiv. 16. Malachy i. 11. And to this Sense I understand the Altar and the Sacrifice, Oblation and Vows, mentioned here, and ver. 21. as taken Metonymically, for the Worship and Service of God in general. Onias indeed in After-times built an Altar and Temple in Egypt for the Use of the Jew; thinking to fulfil this Prophecy literally; but it was against the general Sense of his own Nation, who thought, that according to their Laws, no Temple ought to be built but in Jerusalem. See Joseph. de Bell. Jud. lib. VII. c. 30. From whence it appears, that they thought this Prophecy was to have a mystical, and not a literal Completion.

Ibid. *And a Pillar in the Border thereof to the LORD.*] These, and the following Words at the Beginning of the next Verse, allude to Jacob's Pillar which he set up in Bethel, Gen. xxviii. 18. and to the Altar which the Reubenites and their Brethren built upon the Borders of Jordan, Josh. xxii. 10. *to be a Witness between us and you, and the Generations after us*; as it there follows.

Ver. 20. *For they shall cry unto the LORD because of the Oppressors, and he shall send them a Saviour, and a great One, and he shall deliver them.*] Egypt was conquered by Sennacherib; see the following Chapter. And some understand the Saviour and great One here mentioned, of the Angel that cut off his Forces, which was a general Deliverance of all the Neighbouring Countries from his Tyranny. The Words may fitly be applied to that Tyranny which the Devil exercises over the Heathen World, who are led Captive by him at his Will, from whence they can be redeemed only by the great Saviour of the World, Christ Jesus. Many of the Gentiles were sensible of the Ignorance they lay under, with respect to the Things of God, and had some general Hopes and Desires of being delivered from the Bondage of Corruption: In which respect Christ is called by the Prophet Haggai, *The Desire of all Nations*, Hag. ii. 7. i. e. He who alone can answer all their Wants and Desires.

Ver. 21. *And shall do Sacrifice and Oblation.*] See Note on ver. 19.

Ibid. *Yea, they shall vow a Vow unto the LORD, and perform it.*] Making Vows, and dedicating Free-will Offerings unto God, was a considerable Part of Religious Worship among the Jews: See Levit. xxvii. 1, &c. Numb. vi. 1, &c. xxx. 1. Deut. xxiii. 21, 22. The Sense of this Expression hath been likewise explained on ver. 19. Some explain this of the devout Acknowledgments which the Egyptians, the Jews Confederates, made at the Temple, upon Sennacherib's Defeat: See Note on chap. xviii. 7.

Ver. 22. *And the LORD shall smite Egypt, he shall smite and heal it.*] That is, he shall heal it of those Plagues wherewith he had smote it.

Ver. 23. *In that Day shall there be an Highway out of Egypt to Assyria.*] The Expression denotes the Intercourse and Correspondence that shall be between the Jews, Assyrians, and Egyptians; see ver. 24. which implies, first, the Restoration of the Jews from their several Dispersions, which is often expressed by their Return out of Assyria and Egypt; see Note on chap. xi. 16. and then that their Oppressors themselves should be made Members of the same Church with them.

Ibid. *And the Egyptians shall serve with the Assyrians.*] Shall serve the same God of Israel, who shall be the Third in Conjunction with them, joined together in the holy Bond of Church Society; as it follows.

Ver. 24. *Even a Blessing in the Midst of the Land.*] Or, *In the Midst of the Earth*: To be a Blessing, is to be a remarkable Instance of God's Favour, so that it should become a Form of Blessing for others, to wish their Friends the same Happiness that these Favourites of Heaven enjoy. See Gen. xii. 2. xlviii. 20. Zech. viii. 13.

Ver. 25. *Blessed be Egypt my People, and Assyria the Work of my Hands, and Israel my Inheritance.*] My People, the Work of my Hands, and my Inheritance, are equivalent Expressions, and imply, that Egypt and Assyria, that is, those who before were Enemies to God's Truth and People, (See Note on chap. xi. 14.) should be Fellow-Heirs, and of the same Body, and Partakers of the Promises, which were made to the Jews by the Gospel, as St. Paul speaks, Eph. iii. 6.

Ibid. *The Work of mine Hands.*] The Expression is always used in this Prophet, of those who are in Covenant with God, and Members of his Church. See chap. xxix. 23. xlv. 11. lx. 21.

CHAP. XX.

The ARGUMENT.

This Chapter foretels the Conquest of the Egyptians and Ethiopians, the Jews Confederates, by Sennacherib. See the Argument of chap. xviii.

Verse 1. **I**N the Year that Tartan came to Ashdod, &c.] It appears from ver. 5 and 6. that this Expedition was made while the Jews were under the Apprehension of Sennacherib's Invasion; and thereupon to strengthen themselves, they enter'd into a Confederacy with Egypt and Ethiopia. Tartan is mentioned, 2 Kings xviii. 17. as one of the Generals of Sennacherib's Army, who is probably meant by Sargon here, and when his Armies invaded Judea for a considerable Time, and took all the fenced Cities of it, 2 Kings xviii. 13. he might then send a Detachment, and besiege Ashdod.

Ver. 2. *Loose the Sackcloth from off thy Loins, and put off thy Shoe from thy Foot.*] As it was a principal Part of the Prophetick Office to denounce God's Judgments, so the Prophets commonly wore Sackcloth, the Habit of Mourners, as a Dress suitable to their Employment. See Revel. xi. 3. Of this kind was that Hairy Garment by which Elias and John Baptist are described, 2 Kings i. 8. Matth. iii. 4. and such a Garment

ment is spoken of as the usual Habit of the Prophets, *Zech. xiii. 3.* Going bare-foot was likewise a Sign of Mourning; see *2 Sam. xv. 30.*

Ibid. And he did so, walking naked and bare-foot.] Those are said to be naked in the Scripture-Phrase, who go without their Upper-Garments; see *Job xxi. 7. Acts xix. 16.* or have put off the Habit proper to their Quality; see *1 Sam. xix. 24. 2 Sam. vi. 20.*

Ver. 3. Like as my Servant Isaiah hath walked naked and bare-foot three Years for a Sign and Wonder, &c.] Egypt was subdued by Sennacherib before he besieged Jerusalem, as hath been observed upon the first Verse of this Chapter. To this Sense Bochart explains that Expression, *chap. xxxvii. 25. With the Sole of my Feet have I dried up all the Rivers of Egypt.* The Hebrew reads *Metzor*, which is often taken for Egypt: See Note on *chap. xix. 6.*

Archbishop Usher supposes this War against Egypt, and the rest of the Jews Confederates, to have lasted three Years, and to have concluded in the Desolation of those Countries: See his *Annales V. Test. ad A. M. 3294.* The Prophets foretold Things by Actions as well as by Words, which sometimes appeared strange and uncouth in the Eyes of the People; see *chap. viii. 3, 18.* and the Notes there, and *Ezek. xxiv. 18, 19.*

Ver. 4. Even with their Buttocks uncovered.] See Note on *chap. iii. 17.*

Ver. 5. They shall be afraid and ashamed of Ethiopia their Expectation, and of Egypt their Glory.] The Inhabitants of Judea or Jerusalem, mentioned in the following Verse, shall be ashamed of such weak and insignificant Allies. The Jews are often upbraided with placing their Confidence in an Arm of Flesh; and particularly, for trusting in the Shadow of Egypt: See the Argument to *chap. xix.*

Ver. 6. And the Inhabitant of this Isle shall say in that Day.] Some understand this Isle of *Asdod*, mentioned *ver. 1.* and the Sea-coast of the *Philistines*, called the *Isle of Caphtor*, *Jerem. xlvii. 4.* But the Word may more fitly be expounded of Judea or Jerusalem; for an Isle sometimes is taken in a general Sense for any Country or Place: See *chap. xl. 15. lix. 18. Job xxii. 30.*

CHAP. XXI.

THE ARGUMENT.

The Prophet renews his Threatnings against Babylon, as he does afterward, *chap. xlvii.* to convince the Jews by this Repetition, of the Certainty of the Event; see *Gen. xli. 32.* and thereby support them under their Captivity, when that should come. To this are added two short Prophecies against Idumæa and Arabia.

Ver. 1. THE Burden of the Desert of the Sea.] The ninth Verse explains this of Babylon, which is here described by the Name of the Desert of the Sea, because altho' it were at present very populous, yet it should be made Desolate, and turned into Pools of Water: See *chap. xiv. 23.* Or the Words may be render'd, *The Burden of the Plain of the Sea*; for Babylon stood in a Plain, *Gen. xi. 2.* and among many Waters;

see *Jerem. li. 13.* The Hebrew expresses all great Collections of Waters by the Name of Seas.

Ibid. As Whirlwinds in the South pass through.] The South is described by all Writers as a stormy Wind; compare *Zech. ix. 14.* God's Anger and the over-bearing Force of a victorious Army are elsewhere compared to a Whirlwind, or Tempest: See *Job xxvii. 20. Psal. lviii. 9. lxxxii. 15. Isa. v. 28. xxix. 6. lvi. 15. Jer. iv. 13.*

Ibid. So it cometh from the Desert.] From the Desert which lieth between Media or Persia, and Babylon.

Ver. 2. A grievous Vision is declared unto me: The treacherous Dealer dealeth treacherously, and the Spoiler spoileth.] The Words may be thus translated more agreeably both to Grammar and Sense: *A grievous Vision: There is made known (or declared) to me an Oppressor of (or for) the Oppressor, and Spoiler for the Spoiler:* That is, It is now come to the King of Babylon's Turn to feel that Oppression and Ravage himself, which he before had brought upon others. Compare *chap. xxxiii. 1.*

Ibid. Go up, O Elam, [or Persia] besiege O Media.] The Babylonian Monarchy was to be divided between the Medes and Persians; see *Dan. v. 28.*

Ibid. All the sighing thereof I have made to cease.] Or, *I have made all Sorrow (or Sighing) to cease:* i. e. The Sighing of those who have been oppressed by the Babylonian Tyranny: Compare *chap. xiv. 3.* For the Termination of the Word *Anchabat*, Sighing, seems to be only *Emphatical*, as the Grammarians speak, not Relative to any Person before-mentioned.

Ver. 3. Therefore my Loins are filled with Pain, Pangs have taken hold upon me. &c.] This is spoken as in the Person of the Chaldeans: See Note on *chap. xv. 5.*

Ibid. I was bowed down at the bearing of it.] As Persons that are under great Pain or Trouble; see *Psal. xxxv. 15. xxxviii. 5.*

Ver. 4. The Night of my Pleasure hath been turned into fear unto me.] When I thought to be at Ease, and to have some Respite from Trouble and Anxiety, then the fearful Apprehensions of God's Judgments seized me: Compare *Job vii. 13.* This is still spoken by the Prophet, as representing the Chaldeans. Some understand the Words of that Festival Night wherein Belsazzar was slain, *Dan. v. 1—30.* The following Verse favours this Sense.

Ver. 5. Prepare a Table, watch in the Watch-tower, &c.] The Verse may be thus translated, *While they prepare a Table, while they watch in the Watch-tower, while they eat and drink, arise ye Princes, &c.* While the Babylonians make some faint Provisions for War, but are more intent upon Feasting and Luxury, arise ye Princes and Leaders of the Persian Army, and prepare for War in earnest. It appears by *Dan. v. 1—30, 31.* and *Jer. li. 30.* that Babylon was surprized and taken the Night after a great Festival: See likewise *Herodot. lib. I. cap. 190, 191.*

Ibid. Anoint the Shield.] To make it more beautiful, and more serviceable for War.

Ver. 6. For thus hath the LORD said unto me, Go, set a Watchman, &c.] The Prophets are often compared to Watchmen, because they foresee Evils at a Distance, and warn others to avoid them:

them; see chap. lii. 8. lxii. 6. Ezek. iii. 17. xxxiii. 7. Habak. ii. 1. So here God orders the Prophet, or some body for him, to act the Part of a Watchman, and give Notice what Enemy is marching toward Babylon, as it was usual for Watchmen to do in Times of Danger: See 2 Sam. xviii. 24, 25. 2 Kings ix. 17.

Ver. 7. *And he saw a Chariot with a couple of Horsemen.*] The two Horsemen may denote Cyrus and Darius, the principal Leaders of the Army against Babylon. As Chariots were much used in War among the Antients, so we often read in Homer, of two Heroes sitting in the same Chariot: Thus Aeneas and Pandarus are described, Iliad 5. ver. 220. So Diomedes and Sthenelus, ibid. ver. 835. one of them to guide the Horses, the other to fight the Enemy. The same Way of Fighting was used amongst the Germans, as Dio-dor. Siculus testifies, Lib. V.

Ibid. *A Chariot of Asses, and a Chariot of Camels.*] To denote two different Nations, the Medes and Persians, who were to besiege Babylon: As Cyrus was called a Mule by the Oracle, because his Father was a Persian, and his Mother a Mede: See Herodot. lib. I. c. 101. and 91. The foregoing Part of the Verse may be render'd, *he saw a Chariot with a couple of Horses, a Chariot of Asses, &c.* and then the first part of the Verse will denote the main Body of the Persian and Median Army, and the following Sentences will signify their Baggage and Provisions.

Ver. 8. *And he cried, a Lion.*] Some understand the Place, as if by a Lion were meant Cyrus: But the marginal Reading, *he cried as a Lion*, makes an easier Sense; the Particle *as* being frequently understood; see chap. xv. 5. Psal. xi. 1. 1 Sam. xxv. 37. Job xi. 12. Nahum iii. 12.

Ibid. *My LORD, I stand continually upon the Watch-tower in the Day-time, and I am set in my Ward whole Nights.*] This is said to express his great Care and Attentiveness; see ver. 7. and thereby to confirm the Truth of the Prediction which follows, ver. 9. as that which would as certainly come to pass, as if a Watchman had described the Approach of the Enemy from afar: Compare Habak. ii. 1.

Ver. 9. *And behold here cometh a Chariot of Men, with a couple of Horsemen.*] He confirms the Vision related ver. 7. The Hebrew Word *Parashim*, signifies Horses as well as Horsemen: See Note on chap. xxii. 6. And the Sense would run easier, if the Words were translated, *Here cometh a Chariot of Men, with a couple of Horses.*

Ibid. *And he answered and said,*] Some suppose this to be the Answer of the Prophet, by which he explains the foregoing Vision to be meant of Babylon: But there is no Necessity of admitting this Interpretation, for the Word *Answer* is often used in Scripture for the Continuation of a Discourse: See particularly Matth. xi. 25. and elsewhere in the Gospels.

Ibid. *Babylon is fallen, is fallen.*] The Expression is doubled, to denote the Certainty of the Event: See Gen. xli. 32. It is usual likewise for the Prophets to represent a Thing future, as if it were already accomplish'd, to signify that it will certainly come to pass: See Jerem. l. 2. To the same Sense we are to understand those Words of Christ, John iii. 18. *He that believeth not, is*

condemned already, i. e. will infallibly be condemned, if he persists in his Infidelity: See like Instances, chap. xli. 3. xlviii. 21.

Ibid. *All the graven Images of her Gods, be bath broken to the Ground.*] See Note on chap. xix. 1. Other Prophecies speak of the Destruction of Babylon, as a decisive Stroke, which should give a fatal Blow to Idolatry; see chap. xlv. 16. xlvii. 1. Jerem. l. 2. li. 17, 18, 47. which Prophecies will be fully completed in the Fall of Mystical Babylon.

Ver. 10. *O my Threshing, and the Corn of my Floor.*] The Prophet addresses himself to the Jews, who were nearly concerned in the Destruction of the Babylonish Empire: (though the Admonition extends to remote Ages: See Notes on the Beginning of chap. xiii. and xiv.) These he applies himself to, as groaning under the Oppressions of that Heathen Government; whereupon he calls them God's Threshing, and the Corn of his Floor, because they had been so severely bruised by their Oppressors, although these Calamities were intended by God to purge the pure Corn from the Chaff. To be Threshed signifies to undergo great Calamities, or be subdued by a potent Enemy. See chap. xli. 15. Jerem. li. 33. Micah iv. 13. [The Way of Threshing in the Eastern Countries, was by leading Oxen over the Corn lying on the Floor, who drew after them a pair of dented Iron Wheels, or else heavy Planks stuck full of sharp Flints; so that the Corn was trodden out by the Feet of the Oxen, and the Straw cast into small Parcels by the Wheels or Flints: See chap. xxviii. 27, 28. The same Way of treading out the Corn was practised by the Romans, as appears by Varro, Lib. I. de Re Rust. c. 52. *Excuti grassa jumentis junctis, ac tribulo; id est à tabula lapideis aut ferro asperata, quæ imposito aurigæ, aut pondere grandi, trahitur jumentis junctis; aut ex asseribus dentatis cum orbiculis.*] This Way of bruising the Corn doth fitly resemble the Weak's being crushed by the Mighty.

Ver. 11. *The Burden of Dumah,*] Or, Idumea, as appears by the Mention of Mount Seir, which follows.

Ibid. *He calleth to me out of Seir, Watchman, What of the Night?*] One or other of the Idumeans is inquisitive every Night what Tidings the Watchman brings of the Approach of the Enemies. See ver. 6.

Ver. 12. *The Watchman said, The Morning cometh, and also the Night.*] This Verse hath puzzled all the Commentators. Without repeating their several Conjectures, one may conceive the Sense to be this: "You enquire every Night what Tidings that brings, but the Morning may be as dangerous as the Night. See Ezek. vii. 7, 10.

Ibid. *If ye will enquire, enquire ye, return, come.*] Or, *return, and come again*, as the old Translation reads, which was published under King Henry VIII. Compare Job xvii. 10. if you will enquire indeed, and ask Questions in earnest, enquire of God first, ask his Mercy, and afterward come again, and ye shall have a more favourable Answer.

Ver. 13. *In the Forest of Arabia shall ye lodge, O ye travelling Companies of Dedanim.*] This Prophecy threatneth one Clan of the Arabians, those who were the Posterity of Dedan, the Grandson

of *Abraham*, Gen. xxv. 3. and tells them they shall be driven from their Tents or Habitations, and forced to seek for Shelter in the Woods and Thickets. They are called *travelling Companies*, because most of the *Arabians* lived in moveable Tents, and were therefore called *Scenite*, and removed with their Cattle from Place to Place, for the Convenience of Pasture, like the *Nomades* in *Africa*.

Ver. 14. *The Inhabitants of Tema brought Water to him that was thirsty.*] The Words describe the Straights the *Dedanites* were reduced to, being forced to fly from the Enemy, without any Provisions for their present Sustenance; whereupon their Neighbours the *Temanites* (the Posterity of *Tema*, *Ismael's* Son, Gen. xx. 15.) took Pity upon their forlorn Condition. To relieve Travellers with Necessaries, was an Instance of Hospitality received among all Nations. See Deut. xxiii. 4.

Ver. 18. *Within a Year, according to the Years of an Hireling.*] Within that precise Time: See chap. xvi. 14. This Description of a Year is used to distinguish it from a *Prophetical Year*, which consists of 365 Years, reckoning every Day for a Year: See Numb. xiv. 34. Ezek. iv. 6. or from some remarkable Time in general; in which Sense we read of the *acceptable Year of the LORD*, Isa. lxi. 2. and the *Year of Recompence*, chap. xxxiv. 8.

Ver. 17. *And the Residue of the Number of Archers of the mighty Men of Kedar shall be diminished.*] The Prophet extends this Judgment to another Division of the *Arabians*, which descended from *Kedar*, *Ismael's* Son, Gen. xxv. 13. who were famous for the Use of the Bow, at which Weapon their Ancestor *Ismael* was very expert: See Gen. xxi. 20. The same People are said to dwell in the *Tents of Kedar*, Psal. cxx. 5. Cantic. i. 5. and were remarkable for their Swarthiness, (the Word *Kedar* signifying Black or Tawny) according to that Description the Church gives of her self in that Place of the *Canticles*, *I am as black as the Tents of Kedar, but comely as the Curtains of Solomon*: For that is the true Order of the Words.

C H A P. XXII.

The ARGUMENT.

Our English Interpreters have very much mistook the Design of the following Prophecy, telling us in the Contents, that the former Part of the Chapter relates to the Invasion of Jewry by the Persians: An Occurrence mentioned neither in Sacred nor Profane History, and not at all probable, whether we consider the Distance of Persia from Jewry, or that the Persians were at this Time subject to the King of Assyria, and upon that account are mentioned, ver. 6. as part of Sennacherib's Army with which he invaded Judea, and besieged Jerusalem; to which Juncture of Time the former part of the Chapter relates, as will appear upon the Notes of the 9th and 10th Verses. The latter part of it is a Denunciation against Shebna, a Man of Authority in Hezekiah's Court.

Verse 1. **T**HE Burden of the Valley of Vision.] By the Valley of Vision is meant Jerusalem, which was surrounded with Hills, Psal. cxxv. 2. and is called by that Name, be-

cause this and many other Prophecies are directed to it.

Ibid. *What aileth thee now that thou art wholly gone up to the House-tops?*] To discover the Motions of the Enemy, or to look out for Assistance; compare chap. xv. 3.

Ver. 2. *Thou art full of Stirs, a tumultuous City, a joyous City.*] This may be better understood of the Time past, as if the Prophet had said, thou hast been full of Noise and Multitudes, Mirth and Jollity: (Compare chap. xxiii. 7. xxxii. 13.) but now a deep and melancholy Silence hath seized thee.

Ibid. *Thy slain Men are not slain with the Sword, nor dead in Battle.*] But are dead with Fear.

Ver. 3. *They are bound by the Archers, all that are found in thee are bound together, which have fled from far.*] This Part of the Verse may be rendered more clearly thus, *All that are found in thee have conspired together, for fear of the Archers, they have conspired together, [and] have fled a great Way off.* The Adverb *Merachok* doth not only signify *From far*; but likewise *to a Place a great Way off*. See chap. xvii. 13. xxiii. 7. lvii. 9.

Ver. 4. *Therefore said I, Look away from me, I will weep bitterly, &c.*] The Hebrew Verb *Shangab* is rendered by our Interpreters, *Depart* or *Turn away from me*, Job vii. 19. xiv. 6. i. e. Let me alone to my self, that I may indulge my Grief. The Prophet here sympathizes with the Afflictions of his People: Compare Jer. iv. 19. ix. 1.

Ver. 5. *For it is a Day of Trouble.*] Compare chap. xxxvii. 3.

Ibid. *Breaking down the Walls, and of crying to the Mountains.*] Some are breaking down the Walls of the Houses in the Suburbs: See ver. 10. whilst others are giving continual Alarms to those that guard the Passes of the Mountains, and calling to them stoutly to maintain their Posts: See Psal. cxxi. 1. Jer. iii. 23. the latter Part of the Verse may be understood of those who encourage one another to flee to the Mountains for Refuge: Compare Jer. xiii. 16. xvi. 16.

Ver. 6. *And Elam bare the Quiver.*] The Persians were famous Archers: See Jer. xlix. 35. and were at this Time Subjects to the King of Assyria, and made up Part of the Army wherewith Sennacherib besieged Jerusalem, that Army consisting of several Sorts of Nations: See chap. xxix. 7.

Ibid. *With Chariots of Men and Horsemen.*] Or Horses; for so the Word *Parashim* often signifies: See chap. xxi. 7, 9. xxviii. 28. 1 Sam. viii. 11.

Ibid. *And Kir uncovered the Shield.*] This Kir is a City in Media: See 2 Kings xvii. 9. Amos i. 5. The Medes were at that Time Subjects to the King of Assyria: See 2 Kings xvii. 6. There was another City of the same Name in Moab: See chap. xv. 1.

Ver. 8. *And he discovered the Covering of Judah, and thou didst look in that Day to the Armour of the House of the Forest.*] Mr. White hath given the best Sense of this Verse, translating it thus, *And he (i. e. the Enemy) shall dismantle the fortified Cities of Judah, and in that Day shalt thou look to the Armour of the House of the Forest, i. e. When you see the Army of the Enemy approach, you will think it high Time to provide for your Defence: Or else, retaining the common Translation,*

tion, we may explain the Words to this Sense: When the Enemy hath discovered the Weakness of those Fortresses in which you placed your Trust, then you will bethink your selves of providing Arms for your Defence. *The House of the Forest* was an Armory within the City of Jerusalem, as appears from hence, because the golden Shields, which were carried before Solomon when he went to the Temple, were laid up in this Place; see 1 Kings x. 17. compared with 2 Chron. xii. 9, 10, 11. It was called the *House of the Forest*, or the *House of the Forest of Lebanon*, 1 Kings viii. 2. as some think, because of its stately Groves and Walks, which resembled the Forest of Lebanon.

Ver. 9. *Ye have seen also the Breaches of the City of David, that they are many.*] At the same Time you will view the Walls of Jerusalem, and repair the Breaches of it. See 2 Chron. xxxii. 5. The City of David was that part of Jerusalem which was properly called *Sion*, which David won from the *Jebusites*, and called it by his own Name. See 2 Sam. v. 7, 9. 1 Kings viii. 1.

Ibid. *And ye gathered together the Waters of the lower Pool.*] There were two Pools or Lakes which supplied Jerusalem with Water; the upper Pool, (See chap. vii. 9. xxxvi. 2.) called *Gibon*, 2 Chron. xxxii. 30. called likewise the old Pool, ver. 11. of this Chapter: And the lower Pool mentioned in this Verse. *Hezekiah* made a Conveyance to bring down the Waters from the upper Pool into this lower, 2 Chron. xxxii. 30.

Ver. 10. *And ye have number'd the Houses of Jerusalem, &c.*] Or marked out what Houses should be pulled down for the better fortifying the Walls of the City.

Ver. 11. *Ye also made a Ditch between the two Walls, for the Water of the old Pool.*] The Ditch was a Channel to carry off the Waters from the upper to the lower Pool. See ver. 9. the outer Wall of these two seems to have been built now, to fortify the City against the Siege which they expected. See 2 Chron. xxxii. 5. Jerem. xxxix. 4.

[Ibid. *Ye gathered together the Waters of the lower Pools.*] *Gibon* and *Siloam* were both one Fountain, which had two Streams issuing out of it, called the upper and lower Pool. These two Streams run in two contrary Courses, one Eastward, the other Westward. See Dr. Lightfoot, Vol. I. p. 667. and his *Chorographical Table* at the End of the second Volume.]

Ibid. *But ye have not looked unto the Maker thereof, neither had Respect unto him that fashioned it long ago.*] In your Adversity you have not looked up to God, by whose Blessing upon David this City was built, where he promised to place his Name, and to continue his especial Protection over it. God is said to make and to build Cities, as well as to destroy them: See chap. xxxvii. 26. Jerem. xxxi. 4, 28.

Ibid. *And in that Day did the LORD GOD of Hosts call to weeping and to mourning, &c.*] GOD's Judgments did loudly call upon Men to humble themselves before him, and try to avert his Anger by Fasting, and other Acts of Humiliation.

Ibid. *And to Baldness.*] See Note on chap. xv. 2.

Ver. 13. *Let us eat and drink, for to Morrow we shall die.*] The Words of desperate Persons,

expecting nothing but Death, who thought it in vain to call upon God, because they looked upon their Case as incapable of Relief, and therefore resolved to spend that little Time they had to live as merrily as they could: Such a Story is told by *Livy*, of the Senators of *Capua*, who having revolted from the *Romans* to *Annibal*, and despairing of Mercy when the City was retaken, made a Feast together, and poisoned themselves at the End of the Entertainment; *Lib. XXVI. cap. 14.*

Ver. 14. *Surely this Iniquity shall not be purged away from you till you die.*] This your Despair of God's Mercy, and hardening your Hearts against his Judgments, shall never be forgiven you: (Compare 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5.) but whatever Respite you may have at present, you shall at length die in your Iniquity.

Ver. 15. *Go get thee to this Treasurer, to Shebna, who is over the House.*] *Shebna* had the chief Management of the King's Household and Family; he was removed afterward to be Scribe, or Secretary, a Place of less Honour and Dignity, and *Eliakim* was put into his Place, chap. xxxvi. 4, 22.

Ver. 16. *What hast thou here?*] Or, *What hast thou to do here?* Compare the Expression here with Jerem. ii. 18. This *Shebna* seems to have been a Foreigner, and not well affected to the Jewish Religion.

Ibid. *Or whom hast thou here, that thou hast bowed thee out a Sepulchre?*] What Relations or Family hast thou here, that thou art ambitious of raising thee a stately Sepulchre, or Burial place, for thy self and thine Heirs?

Ibid. *And that graveth an Habitation for himself in a Rock.*] A Monument that should preserve his Memory to all succeeding Times; the Expression denotes Security: See Numb. xxiv. 21. Sepulchres were commonly hewn out in Rocks: See Matth. xxvii. 60.

Ver. 17. *The LORD will carry thee away with a mighty Captivity.*] See the following Verse.

Ibid. *And will surely cover thee.*] Persons under Disgrace or Condemnation had their Heads covered: See 2 Sam. xv. 30. Esther vii. 8. Jerem. xiv. 3.

But if we follow our marginal Reading, that refers both the Sentences of this Verse to that Robe of State which belonged to *Shebna*, as Ruler of the King's Household: Compare ver. 21.

Ver. 18. *He will surely violently turn thee and toss thee like a Ball into a large Country.*] Some interpret the Words thus; he will wrap thee up close like a Ball or Bundle, and carry thee Captive into a large or wide Country: But I am apt to think the *Septuagint*, with whom the *Chaldee Paraphrase* agrees, have given the best Sense of this Place, who join the latter Part of the foregoing Verse with this, and translate both Verses to this Purpose; *Behold the LORD shall carry thee away with a mighty Captivity, and shall divest thee of thy Robe; He shall strip thee of thy glorious Coronet, and shall cast thee out like a Ball into a wide Country:* The Grammarians observe, that many Verbs in Hebrew have two contrary Significations: So *Sberesh* signifies to take Root, and to pluck up by the Roots: *Gata* to Sin, and to make an Atonement for Sin: *Berek* to Bless and to Curse, *Nepesh* a Soul or Living Creature, and a dead Carcass: See Dr. Pocock's *Not. Miscellan. cap.*

cap. II. and by the same Reason the Words used here, *Natab* and *Tsanaph*, may signify both to *Adorn* and to *Disrobe*. We may further observe, that the Verb *Tsanaph*, and the Noun derived from it, are in all other Places used only for adorning the Head with a Mitre.

Ibid. *Like a Ball.*] According to the Interpretation just now given, the Expression here is *Elliptical*, and runs thus in the Hebrew, *he shall strip thee of thy Coronet, like a Ball into a large Country*; which *Ellipsis* is to be supply'd thus; *and shall cast thee like a Ball, &c.* See a like Instance, *Psal. lxxxix. 39. Thou hast profaned the Crown of thy Servant, by casting it to the Ground*; so our Interpreters do rightly supply the Sense: See likewise *Pool's Synopsis* upon *Isa. vii. 6.*

Ibid. *Into a large Country, there shalt thou die.*] Where thou shalt live and die in Obscurity.

Ibid. *And there the Chariots of thy Glory shall be the Shame of thy Lord's House.*] The Honours thou didst arrive to, shall turn to the Reproach of thy Lord who preferred thee.

Ver. 19. *And from thy State shall be pull thee down.*] That is, thou shalt be pulled down, the Active being put for the Impersonal, by an usual *Hebraism*. Thus *Exod. vii. 13.* our Translation reads, *he barden'd Pharaoh's Heart*, but *chap. ix. 35.* the same Words are better translated, *The Heart of Pharaoh was barden'd*: See *chap. xlv. 18.*

Ver. 21. *And I will cloath him with thy Robe, and strengthen him with thy Girdle.*] A Girdle was a Mark of Dignity, and therefore worn both by Priests, *Exod. xxviii. 40.* and Princes, *1 Sam. xviii. 4.* and designed for both Strength and Honour: See Notes on *chap. v. 27. xi. 5.*

Ibid. *He shall be a Father to the Inhabitants of Jerusalem, and to the House of Judah.*] This denotes his tender Care of those who were under his Government. Princes themselves sometimes style their chief Ministers by the Name of Parents; frequent Instances of which may be seen in the Rescripts of *Constantine* and his Successors to their *Præfetti Prætorio*, in the *Theodosian* and *Justinian* Codes.

Ver. 22. *The Key of the House of David will I lay upon his Shoulder.*] A Key is an Emblem of Trust; and the Expression alludes to the Fashion of Keys in old Time, which were long, and made like a Hook, and then laid upon the Shoulder, and worn there as the Badge of an Office: Concerning which Custom, see *Huëtius Demonstr. Evang. Prop. IX. cap. 105.*

Ibid. *So he shall open and none shall shut, and he shall shut and none shall open.*] Herein *Eliakim* was an eminent Type of *Christ*, who, as a Son over his own House, hath an unlimited Authority in the Church: See *Rev. iii. 7.* compared with *Matth. xvi. 19.* The latter Part of the Expression is apply'd to *God*, *Job xii. 14.* Indeed the Words imply such a Sovereign and absolute Power, as cannot belong to any Person, but such a one as is *God* as well as *Man*.

Ver. 23. *And I will fasten him as a Nail in a sure Place.*] Not to be moved as his Predecessor was: Compare *Ezra ix. 8.*

Ibid. and Verse 24. *And he shall be for a glorious Throne to his Father's House: And they shall bang upon him all the Glory of his Father's House, &c.*] He shall be an Honour to his Family; they shall all depend upon him for Promotiom, from the

Highest to the Lowest, from those who are to be advanced to the more honourable Offices, to those who are designed for the meaner Services, as the like Metaphor, *2 Tim. ii. 20.*

Ver. 25. *In that Day shall the Nail that was fasten'd in the sure Place be removed.*] *Shebna*, that thought himself so secure in his Station, shall be displaced: See *ver. 23.*

Ibid. *And the Burden that was upon it shall be cut off.*] All his Dependants shall fall with him, and be removed from those Posts which they obtain'd by his Interest and Favour.

C H A P. XXIII.

THE ARGUMENT.

This Prophecy may best be understood of Nebuchadnezzar's laying Siege to Tyre, and taking it; which is likewise particularly foretold by Ezekiel, chap. xxvi. 7, &c. with the two following Chapters. This Siege lasted thirteen Years, as Josephus shews out of Philostratus, and the Phœnician Annals, Antiq. l. 10. c. 11. ad fin. and l. 1. contr. Appion. p. 1046. Upon which Account God promises Nebuchadnezzar the Kingdom of Egypt, as a Reward for the great Pains and Service he undertook in the Siege of Tyre, Ezek. xxix. 18.

Verse 1. **H**OWL ye Ships of Tarshish.] The Phrase signifies any Merchant-Ships, particularly those that trade into *Spain*: See Note on *chap. ii. 16.* As *Tyre* was one of the most famous Marts in the World in those Times: so the Destruction of it must be a great Loss to all Merchant-Adventurers.

Ibid. *So that there is no House, no entering in.*] Every House, or Warehouse in *Tyre* is shut up, and all Trade ceased: Compare *chap. xxiv. 10.*

Ibid. *From the Land of Chittim it is revealed unto them.*] *Chittim* in Scripture signifies all the Countries lying upon the *Mediterranean* Sea, called the *Isles of Chittim*, *Ezek. xxvii. 6.* The Words import, that the News of the Siege of *Tyre* should be dispersed into all the trafficking Parts upon the *Egean* and *Ionian* Seas, and so reach the Ears of those that trade in the most Western Coasts. The Sense which the *Septuagint* give of the latter Part of the Verse, is easy, and reconcileable with the *Hebrew*: Thus they render it, *It is laid waste, so that none come [to wit] out of the Land of Chittim, it is carried away Captive.* *Bochart* understands the Word *Chittim* here, and at the 12th Verse, of the *Cutbeans* or *Babylonians*; and then taking the Verb *Niglab* for being carried Captive, as the *Septuagint* and vulgar *Latin* explain it, the Sense runs very easy thus; *From the Land of the Cutbeans doth their Captivity come.*

Ver. 2. *Be still, ye Inhabitants of the Isle.*] *Tyre* was placed in an Island: See *Ezek. xxvii. 3. xxviii. 2.* and it is here commanded to be still or silent, to signify that all that Noise which is heard in populous Cities should cease, and the Place be reduced to Solitude: Compare *chap. xiv. 11. xv. 1. xxii. 2. Jer. xxv. 10, 11.*

[Ibid. *Be still, ye Inhabitants of the Isle.*] This Expression is rather a Description of the *New Tyre* than of the *Old*; the new City being built upon an Island: See *Ezek. xxvii. 3.* and the Argument to the Notes upon *chap. xxvi.* of that Prophecy:

But

But it is certain *Nebuchadnezzar* only destroy'd the old City. So the Word *Isle* seems to be used here improperly, as it is in many other Texts, for a Maritime Place or Town. See the Note upon chap. xi. 11.]

Ibid. *Thou whom the Merchants of Zidon, that pass over the Sea, have replenished.*] Tyre and Sidon were famous for Merchandize and Navigation, and helped to enrich each other.

Ver. 3. *And by great Waters, the Seed of Sibor, the Harvest of the River is her Revenue.*] The English Translation published under Queen Elizabeth, gives us a clearer Sense of this Verse thus, *The Seed of Nilus growing by the Abundance of Waters, and the Harvest of the River was her Revenues.* Tyre made her self rich by transporting Corn out of Egypt into foreign Countries. The overflowing of the Nile (called Sibor here, and Jerem. ii. 18.) made Egypt so fruitful, that it was look'd upon as one of the great Granaries of the World, and afterwards supplied Rome with a great Part of the Corn which was spent in that mighty City, as it did Constantinople in following Times. Whereupon the Government of Egypt was looked upon as an extraordinary Trust, and always reserved to the Disposal of the Emperor: See Tacitus Annal. 2. and Histor. lib. I. statim ab initio. By the River is meant the Nile, by way of Excellence: See Note on chap. xi. 15.

Ver. 4. *Be ashamed, O Zidon.*] Sidon was a Partaker both in the Prosperity and Adversity of Tyre: See ver. 2. and 12.

Ibid. *For the Sea hath spoken, even the Strength of the Sea, saying, &c.*] Tyre is called the Sea, because its Inhabitants look'd upon the Sea as their proper Element; and the Strength of the Sea, because it was strong at Sea both by its Situation, and the Strength of its Naval Forces; and the City is introduced here as bemoaning her desolate Condition, that she is become as tho' she had never had any Children or Inhabitants, because they are now quite gone or destroyed.

Ver. 5. *As at the report concerning Egypt, so shall they be sorely pained at the Report of Tyre.*] The Words as they stand in our Translation imply, That the Sidonians (spoken of ver. 4.) or in general, other neighbouring Places, shall be as much concerned at the ill News of the Destruction of Tyre, as they were at the Calamity of Egypt, mentioned chap. xix. But there is a Difficulty, admitting this Sense, because the Destruction of Tyre, here spoken of, was before that of Egypt; if we mean that Calamity of Egypt which is usually joined with the Destruction of Tyre in the Prophets: See Jerem. xxv. 19, 22. Ezek. xxix. 18, 19. Therefore others read this Verse thus; *As soon as the Report of Tyre shall come to, or be heard in Egypt, they shall be in great Pain for it, viz.* because they exported their Corn to Tyre, and made a gainful Trade by it: See ver. 3. And this Sense the Septuagint follows.

Ver. 6. *Pass ye over to Tarshish.*] Leave the Place of your Nativity, and betake your selves for Refuge to some of the Ports which lie upon the Mediterranean Sea, (see ver. 1.) where the Tyrians used to traffick, and where they might hope to settle themselves: See ver. 7, and 12. The Septuagint understand the Place of Carthage, which was a Colony transplanted from Tyre.

Ibid. *How ye Inhabitants of the Isle.*] See ver. 2.

Ver. 7. *Is this your joyous City?*] Great Cities being the Centres of Trade and Wealth, are usually the Seats of all kinds of Gaiety and Luxury. See Note on chap. xxii. 2.

Ibid. *Whose Antiquity is of ancient Days.*] Tyre is spoken of as a strong City in the Time of Joshua, Josh. xix. 29. *Μετὰ Σιδῶνα μνησὶν ἡ πόλις* & ἀρχαιοτάτη πάλαι Τύρος ἐστὶ, Strabo, l. 16. p. 756. Next to Sidon, Tyre is the greatest and most ancient of all the Phœnician Cities.

Ibid. *Her own Feet shall carry her afar off to sojourn.*] The Prophet speaks of Tyre as of a tender and delicate Woman not used to Hardships, who yet should be forced to travel on Foot tedious Journeys into foreign Countries, being driven from her own Habitation. Compare chap. xlvii. 2.

Ver. 8, and 9. *Who hath taken this Counsel against Tyre, the crowning City? &c.*] Who but God, whose Decrees none can frustrate? Whose Purpose it is to bring down the Pride of that topping City, who does vaunt it self as the Queen of Cities: See Ezek. xxvii. 3. xxviii. 2. and compare Rev. xviii. 7.

Ver. 7. *The LORD of Hosts hath purposed it, to stain the Pride of all Glory.*] See chap. ii. 11.

Ver. 10. *Pass through the Land as a River, O Daughter of Tarshish.*] According to this Translation Tyre is called the Daughter of Tarshish, because it was enriched by the Sea Trade, especially the Traffick which came from the Spanish or African Coasts, as Huëtius interprets the Place, lib. de Navigat. Solomon. c. III. Num. 9. So the Prophet here exhorts her Inhabitants to make all possible Speed, and with the Swiftneſs of a River to get out of their own Country, and from the Reach of the Enemy. But others translate the Words, *Pass into thy Land, O Daughter of Tarshish*, and understand them of the City Tarshish, or the Merchants of that Place, as if it were an Exhortation to them to return home. Their Merchandize had formerly flow'd in like a River into the Ports of Tyre, but now that gainful Traffick, their Strength and Support, would entirely cease: Compare ver. 14.

Ver. 11. *He stretched out his Hand over the Sea, he shook the Kingdoms.*] The LORD, mentioned in the latter Part of the Verse, stretched out his Hand over Tyre, called the Sea, ver. 4. and the neighbouring Kingdoms were frightened at the News of such a terrible Judgment.

Ver. 12. *Thou shalt no more rejoice, O thou oppressed Virgin, Daughter of Zidon.*] Tyre was probably a Colony of Sidonians, and therefore called here the Daughter of Sidon: Colonies commonly retained the Name of the Mother City: Thus Rome was called New Troy, and Carthage the Tyrian City: See Spanheim de Numismat. Dissert. IV. p. 436, 437. It is certain, that of the two Cities Sidon was much the ancientest, being mentioned by Moses at the peopling of the World after the Flood, Gen. x. 19. and again chap. xlix. 13. Afterward 'tis called by Joshua Great Zidon, Josh. xi. 8. Homer likewise takes notice of Sidon, but not of Tyre. The Authority of Strabo is express to the same Purpose. See Note upon ver. 7. The Prophet calls Tyre an oppressed Virgin, because she was conquered, and as it were ravished by her Enemies: Whereas those Cities which never came into

into a Conqueror's Hands are stiled Virgins, as having preserved their Integrity: See chap. xxxvii. 22.

Ibid. *Pass over to Chittim, there also shalt thou have no Rest.*] See Notes on ver. 1, and 6. *Bochart* understands the *Cutbeans* by *Chittim*, (which Word is here written *Chittim*) as he does *Chittim* in the first Verse; So the Sense of the Verse will be, Thou shalt be carried Captive to *Cutha*, or *Susana*: See 2 Kings xvii. 24. a Province lying upon the East of *Euphrates*; but *there also shalt thou have no Rest*: But God's Judgments shall still pursue thee.

Ver. 13. *Behold the Land of the Chaldeans.*] Even the *Chaldeans* themselves who are your Conquerors, their Prosperity will not be perpetual: As their Beginning was small, so their Destruction will come to pass in due Time.

Ibid. *This People was not, till the Assyrian founded it for them that dwell in the Wilderness.*] Within the Memory of Man, *Baladan* or *Nabonassar*, (See chap. xxxix. 1.) founded *Babylon*, to be the Metropolis of the *Scenites*, that dwelt in Tents before, dispersed thro' *Arabia deserta*: See chap. xiii. 20. and it came by degrees to be raised to that Strength and Magnificence in which now we see it. This is *Sir John Marsham's* Interpretation of this difficult Text. *Chron. Can.* p. 478. *Edit. Fol.*

Tho' *Babylon* was as old as *Nimrod*, Gen. x. 10. xi. 9. yet it might undergo several Turns of Fortune, as most other Cities have done, and after it was gone to Decay, be restored by *Baladan*, as it was afterward rebuilt by *Nebuchadnezzar*, Dan. iv. 30. Thus *Reboboam* is said to have built *Hebron*, 2 Chron. xi. 10. which yet was one of the oldest Cities in the World. See *Numb.* xiii. 22.

Ibid. *He brought it to ruin.*] The LORD of Hosts, see ver. 9. Some translate the Words thus, *It is brought to Ruin*, the Active being put for the Impersonal, (See Note on chap. xxii. 19.) The Prophet foresees the Destruction of *Babylon* mentioned chap. xiii. and speaks of it here as already come to pass: A way of speaking usual in the Prophets to denote the Certainty of the Event: See chap. xxi. 9.

[Ibid. *He brought it to Ruin.*] The People of the *Chaldeans*, an upstart Nation, have brought *Tyre* to Ruin. So *Vitringa* upon the Place: See the Note upon ver. 1. and *Ezek.* xxvi. 7. By the *Assyrian*, in the former Part of the Verse, the same Commentator understands *Ninus*.]

Ver. 14. *Howl ye Ships of Tarshish.*] See ver. 1, and 10.

Ver. 15. *Tyre shall be forgotten seventy Years, according to the Days of one King.*] The Word *King* is put here for Kingdom, as the same Word is used, Dan. vii. 17. viii. 21. Thus *Revel.* xvii. 10. *seven Kings* are seven Governments succeeding one another. So this Expression denotes the Duration of the *Babylonish* Monarchy, whose Dominion over all the neighbouring Countries should last seventy Years; and when that Time was expired, the *Tyrians*, with other People, oppressed by the *Babylonian* Government, should recover their ancient Liberty. Compare *Jerem.* xxv. 9, 10, 11, 12—22. xxvii. 3—6, 7.

[Ibid. *Tyre shall be forgotten seventy Years.*] The

Destruction of *Tyre* was some Years after that of *Jerusalem*: See Dr. *Prideaux ad. An. A. C.* 573. But the Prophet *Jeremy* seems to confine the Devastations of all those Countries which *Nebuchadnezzar* conquered, to the Space of seventy Years, at which Time an End should be put to the *Babylonish* Empire: See *Jer.* xxv. 9, 11, 12. But there are several ways of computing those seventy Years. See the Note upon *Zech.* i. 12.]

Ver. 16. *Take an Harp, go about the City, thou Harlot that hast been forgotten, &c.*] The Imperative is here put for the Future: See Note on chap. ii. 9. Cities are often compared to Women: See ver. 12. and *Jer.* vi. 2. And sometimes to Harlots, by reason of those Vices which too much prevail in great and rich Cities, and infect those that resort to them. Lewd Women are commonly described in ancient Authors as skilful in Musick, which is one of the Arts that they used to inveigle Men into their Company. The Expressions in this Verse, as well as those which follow, of *Tyre's* committing Fornication with all the Kingdoms of the World, signify the several Arts which she had to entice Merchants to trade with her, the Frauds she made use of in managing her Trade, and the Luxury which her Traffick promoted. Compare *Revel.* xviii. 3, 9. where the same Expressions are applied in a spiritual Sense to *Mystical Babylon*.

Ver. 18. *And her Merchandise and her Hire shall be Holiness unto the LORD.*] The Sense of this Verse may be, that several of the *Tyrians* in after-times shall become Profelytes to the *Jewish* Religion, and shall devote Part of their Substance to the Service of the Temple at *Jerusalem*. See the Note upon chap. xlv. 14. But there is no Necessity of supposing that this Part of the Prophecy should be fulfilled just upon the Restoration of *Tyre*: For 'tis usual for the Prophets to join together Things relating to the same Place or People, tho' the fulfilling the several Parts of the Prophecy may belong to several different Ages: See chap. iv. 2. And this I take to be the Case here. The Prophets commonly express Heathens and Idolaters in general by some remarkable Name, as that of *Egypt*, *Babylon*, and the like: See the Note on chap. xi. 14. In this Sense I suppose the Name of *Tyre* to be used in this Verse, and in the same Sense the *Daughter of Tyre* is understood by most Interpreters upon *Psalms* xlv. 12. not so as to exclude that particular City, but withal to signify that both that Place and many others which were Strangers to the true Religion, should at length be converted, and consecrate a great Part of their Wealth and Substance to the Service of God. See Notes on chap. xviii. 7.

Ibid. *Her Merchandise shall be for them that dwell before the LORD.*] Her Riches shall be set apart for the Maintenance of those that attend upon God's Service: An Allusion to the Office of the Priests and *Levites*, who by turns gave constant Attendance at the Temple.

Ibid. *To eat sufficiently.*] The Expression alludes to those Feasts which the *Jews* made at *Jerusalem* of their First-Fruits and other Holy Things: And of which the Priests and *Levites* had a particular Share. See *Deut.* xii. 18, 19. xiv. 23—27.

C H A P. XXIV.

The ARGUMENT.

After the several Denunciations of God's Judgments upon the Jews, and all the neighbouring Countries, contained in the foregoing Chapters, from the xiiith onward; in this the Prophet gives a general Description of the State of that Part of the World, especially of the Ten Tribes, whose Country was ruined, and themselves carried Captive by Salmaneser, under these Calamities: But withal he uses such Expressions as plainly denote the general Destruction of the World at the Last Day: As indeed all God's particular Judgments are Earnests and Fore-runners of the General Judgment: See Note on chap. xiii. 10.

Verse 1. **B**EHOLD the LORD maketh the Earth empty.] The Hebrew Word *Haârets* is promiscuously render'd in this Chapter by our Interpreters, either *Earth* or *Land*: And may be taken in a larger or narrower Sense, as the Context inclines us to understand it.

Ver. 2. And it shall be as with the People so with the Priest.] Or, the Prince, as the Word does likewise signify. This and the following Expressions denote, that all Orders and Conditions shall be equally involved in the same common Calamity.

Ver. 3. The Land shall be utterly emptied, and utterly spoiled.] Shall be deprived both of its Riches and Inhabitants.

Ver. 4. The haughty People of the Earth do languish.] These suffer most under such Calamities, as having most to lose, and not being used to Hardships: See chap. ii. 12.

Ver. 5. The Earth also is defiled under the Inhabitants thereof.] The Contagion of Sin infecteth the very Ground, and bringeth a Curse upon it, (See ver. 6.) making it obnoxious to God's Judgments. See Gen. iii. 17. Numb. xxxv. 33. Psal. cvii. 34.

Ibid. Because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant.] So the wicked Horn in Daniel is said to change Times and Laws, i. e. to abrogate God's Laws and the Ordinances of his Service, and substitute new ones, Dan. vii. 25. By the Everlasting Covenant is meant that Covenant which God made with the Jews at Mount Sinai; see Exod. xxiv. 7, 8. and the Expression alludes to Gen. xvii. 7. where God calls the Covenant between him and Abraham, an Everlasting Covenant, *Be-ritb Olam*, in the Hebrew: Because it was to endure for a long Succession of Years, called *Olam* in that Language, and to last till the new *Olam*, or Age of the Messiah: (See Note on chap. ii. 2.) and then was to be more eminently completed in the Spiritual Seed of Abraham.

Ver. 6. Therefore the Inhabitants of the Earth are burned.] Are destroyed by Fire and Sword, and entirely consumed. Compare chap. xlii. 25.

Ver. 7. The new Wine mourneth, the Vine languisheth.] There is a Destruction of the Vineyards, and the Fruits of the Earth are consumed by hostile Invasions. Compare chap. xvi. 8, 9. Joel i. 10, 12.

Ver. 8. The Mirth of Tabrets ceaseth.] There is no Place for Mirth or the Expressions of it, when Men are under great Calamities: Compare Jerem. vii. 34. xv. 9. xxv. 10. Ezek. xxvi. 13. Hos. ii. 11.

Ver. 9. They shall not drink Wine with a Song.] Those that can command Wine under this Scarcity, will have no Heart to drink it; nor will it be able to cheer their Spirits under such Afflictions.

Ver. 10. The City of Confusion is broken down.] The Word *Tobu*, which our English Translation renders *Confusion*, signifies likewise Desolation; see chap. xxxiv. 11. and this Sense of the Word is most proper here: As if it had been said, Every City is the Image of Desolation. Compare ver. 12. and chap. xxv. 2. Some understand by the City, *Samaria*: The Head of the Kingdom of Israel, which was now ruined by Salmaneser.

Ver. 13. When thus it shall be in the midst of the Land among the People, there shall be as the shaking of an Olive Tree, &c.] Compare chap. xvii. 5, 6. When the Prophets denounce God's Judgments upon his People, they commonly conclude with a Promise of still reserving a Remnant; tho' they were to be but few, in Comparison of those who are involved in the general Destruction; see Notes on chap. i. 9. iv. 2.

Ver. 14. They shall lift up their Voice, they shall sing for the Majesty of the LORD.] They shall magnify the Power of God, which appeared so signally in their Deliverance.

Ibid. They shall cry aloud from the Sea.] Or, from the Isles of the Sea, as it is expressed in the following Verse; i. e. from the Isles of the Western or Mediterranean Sea, whither many of the Jews were scattered, and from whence they should return into their own Country in the Latter Days. See Note on chap. xi. 11. The Hebrew Word *Ijam*, signifies the West as well as the Sea, because the Mediterranean Sea lay Westward of Judea; see Josh. xxiii. 4. and so the Word is render'd by some Interpreters here: Compare Hos. xi. 10. where the Word is translated the West. This Verse is to be understood of the final Restoration of the Jews, as some other Parts of the Chapter plainly relate to the Consummation of all Things; see ver. 19, 20, 23. The Prophets take Hints from the State of Things in or near their own Time, to describe what shall come to pass in the latter Times; as hath been before observed upon chap. x. 20. See likewise the Note upon chap. xxx. 19.

Ver. 15. Wherefore glorify ye the LORD in the fires.] In the fiery Trials of Affliction, out of which the Just shall be delivered as out of the Midst of the Fire: Compare chap. xliii. 2. and see the Note on chap. iv. 2.

Ibid. In the Isles of the Sea.] See the Note upon ver. 14.

Ver. 16. From the uttermost Part of the Earth have we heard Songs, even Glory to the Righteous.] From the uttermost Part of the Earth means the same, as from the Isles of the Sea, in the foregoing Verses; from these utmost Regions have we heard the joyful Acknowledgment of the Righteous, praising God for their Deliverance, and for all the glorious Things he hath done for them; making them thereby remarkable in the Eyes of the World, as his Favourites. Some understand

the Word *Righteous* of God, as if it were Glory to the righteous God: But we may observe, that the Word *Tsebi* is often taken for *Judea*, as being *the Glory of all Lands*, as *Ezekiel* speaks, *chap. xx. 6.* where he uses this very Word: Compare *Dan. viii. 9. xi. 16, 41. Jerem. iii. 19.* And if we take the Word in this Sense, the Meaning of the Place will be, That the Substance of their Hymns were, that now the promised Land should be restored to the righteous Seed of *Abraham*: Which confirms the Interpretation given of the 14th Verse, that the Context relates to the final Restoration of the *Jews*.

Ibid. But I said, my Leanness, my Leanness, woe unto me.] *Leanness* sometimes signifies God's Plagues or Judgments, which are like a Consumption of the Vitals: See *chap. x. 16. xvii. 4. Psal. cvi. 16.* Or the Word may signify the Sins and Defects of God's People, the Thoughts of which caused inward Grief and Consumption of Heart to the Prophet: And it very much abated the Joy which he had conceived upon the miraculous Deliverance of the Righteous, when he considered how many were involved in the Calamities of the Wicked.

Ibid. The treacherous Dealers have dealt treacherously.] The Word *Bogedhim* often signifies the Transgressors of, or Apostates from, God's Law; so it is used *chap. xlviii. 8. Jerem. v. 11.* and elsewhere. And in this Sense the *Septuagint* understand it here; which agrees best with the Scope of the Place, and implies, that Iniquity should very much abound, even among the Professors of the true Religion, and should bring down God's Judgments in a terrible Manner upon great Numbers of them.

Ver. 17. *Fear, and the Pit, and the Snare, are upon thee, O Inhabitants of the Earth!]* It seems to be a Proverbial Expression, denoting divers sorts of Calamities, some of which if Men happened to escape, they should fall into others as bad: See *Jerem. xlviii. 43.* As if a Man, flying from his Enemy out of Fear, should fall into a Pit; and escaping from thence should be taken in a Snare, Compare *Amos v. 15.* The three Hebrew Words, *Pachad, Pachath, and Pach,* are a *Paronomasia*, or have an Affinity in Sound with each other, which cannot be translated into another Language. Such Allusions are sometimes used by the sacred Writers, (see Bishop *Sander-son's* Sermon on *Eccles. vii. 1. N^o 3.*) and are not disdained by the greatest Masters of Wit and Elegance: Witness that noted Passage between *Julian* the Apostate and *St. Basil*; they were acquainted, as having studied together at *Athens*; and the former, having read over a certain Treatise recommended by *St. Basil* to his Perusal, gave this Magisterial Censure of it, *Ἀνέγνω, ἔγνω, κατέγνω.* To which that eloquent Father returned this smart Repartee, *Ἀνέγνω, ἔκ ἔγνω, κατέγνω.* *St. Basil's Epist. 207, 208.* The Beauty of these Sentences cannot be translated into another Language.

Ver. 18. *For the Windows from on high are opened, the Foundations of the Earth do shake.]* A plain Allusion to the Description of the Deluge, *Gen. vii. 11.* The Prophet describes the Destruction of the present World at the Last Day by Expressions taken from the Destruction of the old World; for, to use *St. Peter's* Words,

As the World, which then was, perished by Water, so the Heavens and the Earth which are now, are reserved unto Fire, against the Day of Judgment, and Perdition of ungodly Men, 2 Pet. iii. 6, 7. See the Notes upon the following Verses.

This one Text does sufficiently confute an extravagant Notion of one of the great *Libertines* in Opinion of the present Age, who would fain persuade the World that the *Pentateuch* was writ a considerable Time after the Captivity of the ten Tribes; a Fancy which hath not one probable Argument to maintain it, and may be confuted almost out of every Writer of the Old Testament from *Moses* downward.

Ver. 19. *The Earth is utterly broken down, the Earth is clean dissolved, the Earth is moved exceedingly.]* A further Allusion to the Deluge, especially if we admit of a late ingenious *Hypothesis*, which maintains, that the Destruction of the Earth at the Deluge, was chiefly caused by the breaking down of its Arch, and its falling into the Abyss.

This and the foregoing Verse may be thought an hyperbolical Description of the Desolations which Wars and other Plagues made in *Judea*, and the neighbouring Countries; as if God had rained down Vengeance upon Sinners from above, and Heaven and Earth had conspired to punish the Wicked: And we may observe, that the Prophet *Jeremy* describes the like Calamities in much the same Expressions, *chap. iv. 23, &c.* But the Words do in their full Import evidently point at the Judgment of the Last Day, as in the following Verses more plainly appears.

Ver. 20. *The Earth shall reel to and fro like a Drunkard.]* This may be understood of its Inhabitants, who shall be at their Wits End for Fear. Compare *chap. xix. 14. Psal. cvii. 27.*

Ibid. And shall be removed like a Cottage.] It is the World to come alone that hath Foundations that cannot be shaken, *Heb. xii. 27.*

Ibid. And the Transgression thereof shall be heavy upon it.] See the Note on Verse 5.

Ver. 21. *The Lord shall punish the Host of the big bones that are on high, and the Kings of the Earth upon the Earth.]* As the two foregoing Verses plainly respect the Dissolution of all Things, so this and those that follow, do evidently look the same Way. The Words here import the Overthrow of all worldly States and Governments: Kings and Princes being expressed in the prophetic Stile by the Name of Sun, Moon, and Stars; see Note on *chap. xiii. 10.* and then by Analogy, tributary Princes and other inferior Rulers, will be meant by the *Kings of the Earth upon the Earth*, as placed in a Station below the former, and subject to their Influence, as the lower World is to that of the heavenly Constellations. Compare *chap. x. 8.* Some Commentators understand by the *Host of the big bones which are on high*, the Devil and his Angels, who are described by *St. Paul* by the Names of *Principalities and Powers*, dwelling in high or heavenly Places, and having Power in the Air, or lower Region of the World, *Ephes. ii. 2. vi. 12.* and then by the *Kings of the Earth* must be meant those earthly Princes who are influenced by them, and are their Instruments in abetting Idolatry, or persecuting God's Truth. The evil Spirits

Spirits are sometimes represented as Part of the Heavenly Host, both with respect to their original Dignity, and because they are the Instruments of Providence, and have a Command over the inferior World, as far as God thinks fit to permit: See 1 Kings xxii. 19, &c. Job i. 6. Rev. xii. 7. And in this Sense some understand that Contest between the Angels mentioned Dan. x. 13. as if it were between the good and bad Angels.

Ver. 22. *And they shall be gathered together as Prisoners are gathered together in the Pit, (or Dungeon:) See chap. li. 14, &c.]* The Verse alludes to the Custom of Kings, who use to confine the chief Commanders of their Enemies whom they take Prisoners, and reserve them to some extraordinary Day of Triumph, and then bring them out to publick Punishment. The Word *Visiting* is used for punishing, as well as for remembering with Grace and Favour. Thus this very Phrase, *After many Days thou shalt be visited*, is used, Ezek. xxxviii. 8. See likewise Prov. xix. 23. I cannot find any Explication of this Verse so agreeable to the natural Sense of the Words, as that of a late Learned Writer upon the Revelation, chap. xix. 6. who explains it of the Kings of the Earth, who made War with Christ and his Saints at Armageddon, Rev. xvi. 16. xix. 19. and being there discomfited, lay languishing under the Sentence of Condemnation till after the Battle of Gog and Magog, chap. xx. 8, 9, 10. when they were, together with Satan their Leader, punished with everlasting Destruction.

Ver. 23. *Then shall the Moon be confounded, and the Sun asbamed, when the LORD of Hosts shall reign in Mount Zion.]* If the Expressions of the *Moon's being confounded, and the Sun asbamed*, be understood literally, the Sense must be, that the Sun and Moon should be darken'd and give no Light; a Circumstance that will certainly attend the last Day: See Joel iii. 15. Matth. xxiv. 29. But I rather think the Place to be parallel with chap. lx. 19. and Rev. xxi. 23. where it is said, that when the Kingdom of God shall come, his Glory shall shine out so illustriously, that there shall be no need of the Light of the Sun and Moon; upon which Account they are represented here as *asbamed* and *confounded* to see their Light eclipsed by a greater.

Ibid. *When the LORD shall reign in Mount Zion and in Jerusalem, and before his Antients gloriously.]* We need not understand this and such-like Expressions in a literal Sense with the Jews, but are sufficiently warranted by the Authority of the New Testament, to explain them of the Triumphant State of the Church, when the Saints shall reign with God and CHRIST in Glory: See Galat. iv. 26. Heb. xii. 22. Rev. xxi. 2, 3. and the Note upon chap. ii. 2.

Ibid. *And before his Antients.]* Or, *In the Presence of his Antients:* An Allusion to the Elders of Israel, and Moses, and their succeeding Kings at the Head of them, who were the Governors and Representatives of the whole Nation. In like manner Heaven is represented as the general Assembly of the Saints, with God and CHRIST at the Head of them: See Psal. lxxxix. 7. Heb. xii. 22. Rev. chap. iv, v. and vii. 9, 10, 11. Part of this heavenly Company are called by the Name of *Elders* or *Antients*, Rev. iv. 4. and elsewhere,

particularly chap. xix. 4, 6. where there is a plain Allusion to this Place.

C H A P. XXV.

The ARGUMENT.

Some Parts of the last Chapter having a Relation to the End of the World, we may, without breaking in upon the Connexion of the Prophecy, suppose the triumphant Hymns, in this and the next Chapter, principally to regard the same Time, and to be of the same Nature with those recorded Rev. xi. 17. xv. 3. xix. 6.

Verse 1. **T**HY Counsels of old are Faithfulness and Truth.] What thou hast formerly decreed, thou dost in due Time punctually fulfil.

Ver. 2. *For thou hast made of a City an Heap.]* That is, of several Cities, such as Babylon, Tyre, Samaria, and others mentioned in the foregoing Chapters: Compare chap. xxiv. 10, 12. and see the Note on chap. xxvi. 5. xxvii. 10.

Ibid. *A Palace of Strangers.]* By Strangers are meant Heathens, Aliens from the Commonwealth of Israel, as St. Paul calls them, and Enemies to it: See ver. 4, and 5. or, as a Learned Friend hath suggested to me, this Appellation very properly belongs to Babylon, which was built for the Strangers and Sojourners, who before dwelt in Tents, as Wanderers in Arabia Deserta: See the Notes upon chap. xxiii. 13.

Ver. 3. *Therefore shall the strong People glorify thee, the City of the terrible Nations shall fear thee.]* The Word *Naz*, which is translated *strong*, does likewise signify *fierce*, and so it is render'd by our Interpreters, chap. xix. 4. and so it should be translated in Sampson's Riddle, Judg. xiv. 14. *Out of the Fierce came forth Sweetness.* I take this Verse to be parallel to that of Psal. lxxvi. 10. *The Fierceness of Man shall turn to thy Praise:* The humbling of these potent Cities and terrible Nations, or *terrible Ones*, as they are called ver. 4, and 5. will be a Means of bringing them to give Glory to God, and to acknowledge, that the most High rules over the Children of Men.

Ver. 4. *For thou hast been — a Refuge from the Storm, a Shadow from the Heat, &c.]* Compare chap. iv. 6. xxxii. 2. This Verse may be applied to the Deliverance which God vouchsafed to the Jews from their formidable Enemy Sennacherib. But I presume it may more fitly be expounded of the Church's Deliverance from the Tyranny of Mystical Babylon: See chap. xiv. 3, 4, &c. and the Insults of all her Enemies; when the Saints shall sing the Song of Moses, as those who are delivered out of a State of Bondage and Slavery: See Rev. xv. 3.

Ver. 5. *Thou shalt bring down the Noise of Strangers, as the Heat in a dry Place, even the Heat with the Shadow of a Cloud.]* Lud. de Dieu hath translated the Words more clearly thus, *The Noise [or Tumult] of Strangers is as the Heat in a dry Place, thou shalt bring down (or abate) the Heat with the Shadow of a Cloud.* The Prophet compares the Oppressions of those Strangers and Infidels to an excessive Drought, which parcheth up every Thing, ver. 4. and here he says, that God will overshadow his People,

and protect them till this Tyranny be overpast: Our *English* Translation adheres more strictly to that Distinction of the Sentences, which the *Hebrew Accents* point out: But we do not find, that the ancient Versions took any Notice of those Distinctions; and our own Translation in some Places neglects them, where the Sense is clearer if we divide the Sentences otherwise: Indeed the *Rabbins* are not agreed what is the Use of those Accents, and therefore it seems a needless Curiosity to lay any Strefs upon them.

Ibid. *The Branch of the terrible Ones shall be brought low.*] Some render *Zemir*, the Rejoicing of the terrible Ones, &c.

Ver. 6. *And in this Mountain.*] Called Mount Zion, chap. xxiv. 23. See the Note there, and upon chap. ii. 2.

Ibid. *Shall the LORD of Hosts make a Feast of fat Things, &c.*] GOD's calling Men by his Grace is often expressed in Scripture by the Metaphor of inviting them to a Feast: See *Prov.* ix. 2. *Matth.* xxii. 4. and the Joys of Heaven are described by the same Metaphor, *Luke* xxii. 29. *Rev.* xix. 9. The same Representation is used here, and implies that GOD will bestow his Grace in a plentiful Manner upon his People, and fill them with spiritual Delights, when the *Jews* shall be converted, and the Fulness of the *Gentiles* shall come into the Church. The Words may likewise allude to those Religious Feasts which were kept at *Jerusalem*, when the *Jews* were commanded to rejoice before the LORD, *Deut.* xii. 18. xiv. 26.

Ibid. *Of fat Things full of Marrow.*] An Expression denoting the richest Taste: See *Psal.* lxiii. 5. *Job* xxxvi. 16.

Ibid. *Of Wines on the Lees well refined.*] Of Wines that had been settled on the Lees, and thereby enriched, and afterwards drawn off for Use.

Ver. 7. *And he will destroy — the Face of the Covering cast over all People, and the Veil that is spread over all Nations.*] The Face of the Covering is put for the Covering of the Face, by an *Hypallage* usual in Scripture: The Phrase may signify all Tokens of Mourning and Sorrow, which were expressed by covering the Face, or putting a Veil upon it: See Note on chap. xxii. 17. If we take the Words in this Sense, they are equivalent to *wiping away the Tears from off all Faces*, in the following Verse; or they may denote the taking away all Ignorance and Prejudice from Mens Minds, which St. Paul compares to a Veil, *2 Cor.* iii. 13, 14. and the Word *Covering* is used in the same Sense in this Prophecy, chap. xxix. 10. Mr. White is pleased to slight this Interpretation, but I think it is every whit as proper a one, as that which he produces out of *Grotius*, and he hath not thought fit to explain how *all People, and all the Earth* could be concerned in the Terror which *Sennacherib* brought upon *Jerusalem*.

Ver. 8. *He will swallow up Death in Victory.*] Or, *For ever*, as the Word *Lanetsach* often signifies: St. Paul expounds this Text of the general Resurrection, and tells us it will not be brought to pass till then, *1 Cor.* xv. 54. whose Authority, I think, ought to oblige every Christian to acquiesce in this Interpretation: And they that strain their Wits to find out some other Meaning of

the Place, can offer nothing but what is forced and trifling.

Ibid. *And the LORD GOD will wipe away Tears from off all Faces.*] This too is apply'd by St. John to the Heavenly State, *Rev.* vii. 17. xxi. 4. and will never be made good till then.

Ibid. *And the Rebuke of his People shall be taken away from off all the Earth.*] Or, *The Reproach of his People*, as the Phrase is translated, *Micah* vi. 16. That is, those Reproaches which they endured under their several Distresses and Persecutions in divers Parts of the World, which made their Enemies scorn them, as Persons despised and rejected by GOD himself: Compare *Psal.* xlii. 10. *Joel* ii. 17.

Ver. 10. *For in this Mountain* [See Verse 6.] *shall the Hand of the LORD rest.*] The Church is called the Place of GOD's Rest, chap. xi. 10. (See the Note there) where his Power in protecting his People shall visibly exert it self, as the Words here import.

Ibid. *And Moab shall be trodden down under him, as Straw is trodden down for the Dungbil.*] Or in *Madmenab*, as the Margin reads, which was a City of Moab, *Jer.* xlviii. 2. Moab is put here for the Enemies of the Church in general: See Note on chap. xi. 14.

Ver. 11. *And he shall spread forth his Hands in the midst of them, as he that swimmeth spreadeth forth his Hands to swim.*] Some understand these Words of Moab, and render them thus, *Altho' he spread forth his Hands, &c.* that is, tho' he do all he can to save himself, as Swimmers use their utmost Skill when they are in danger of drowning, yet GOD shall bring down his Pride. Others interpret the whole Verse of GOD; that He should stretch forth his Hands, and reach his Enemies where-ever they are. The Expression, *in the midst of them*, or, *in the midst thereof*, as the *Hebrew* Word signifies, favours the latter Exposition.

Ibid. *Together with the Spoils of their Hands.*] With the Goods which they have unjustly taken from others to enrich themselves. Some render the Words, *Together with the Strength of their Hands*.

Ver. 12. *And the Fortrefs of the high Fort of thy Walls shall be bring down.*] See chap. xxvi. 5.

CHAP. XXVI.

See the ARGUMENT of the foregoing Chapter.

Verse 1. **I**N that Day shall this Song be sung in the Land of Judah.] In the Church, in which Sense Mount Zion and *Jerusalem* are often used: See Note on chap. xxiv. 23.

Ibid. *We have a strong City, Salvation will GOD appoint for Walls and Bulwarks.*] The Church is called the City of GOD: See *Psal.* xlviii. 1. lxxxvii. 3. *Heb.* xii. 22. and its Strength consists in GOD's Protection: See *Zech.* ii. 5. His Salvation will supply the Place of the strongest Fortifications: Compare chap. lx. 18.

Ver. 2. *Open ye the Gates.*] The Expression denotes the enlarging the Number of Believers, and bringing into the Church daily such as should be saved: Compare chap. lx. 11. *Rev.* xxi. 25.

The

The Prophet addressees himself to different Persons in this Song, and speaks sometimes in the Singular, and sometimes in the Plural Number, which is a grateful Variety in Poetry. See the Note upon chap. lxiii. 1.

Ibid. *That the Righteous Nation, which keepeth the Truth, may enter in.*] The Jews are stiled an Holy Nation, Exod. xix. 6. which Title more properly belongs to the Christian Church, 2 Pet. ii. 9. especially when it comes to be purged from its Dross, and all the Members of it to be Righteous. See chap. lx. 21.

Ver. 5. *He bringeth down them that dwell on high.*] God will subdue those that pride themselves in their worldly Power and Greatness. See the Note on chap. ii. 11. or trust in their Castles and Fortifications: Compare chap. xxv. 12.

Ibid. *The lofty City be layeth it low.*] As the Church is stiled the City of God, so the Society of Infidels, or Enemies to God's Truth, is represented by the like Similitude of a City, and typified under the Figures of Sodom, Babylon, and that Jerusalem, which killed the Prophets: See Revel. xi. 8. And this Sense I think best agrees with the Scope of the Place, and with the parallel Texts, chap. xxv. 2, 12. in neither of which Places can the Expression be understood of any one particular City.

Ver. 6. *The Foot shall tread it down, even the Feet of the Poor and the Steps of the Needy.*] The Planting of the Gospel was a remarkable Triumph over the Power and Wisdom of Men, when God chose the foolish Things of the World, to confound the Things which were wise; and the weak Things of the World to confound the Things which were mighty: Accordingly under every Advancement of Christ's Kingdom, the Poor and Humble, those who have despised the World, and have been despised by it, are to have a particular Share in the Glory and Success thereof. See chap. xi. 4. and the Notes there: chap. xxix. 19. lxi. 1. Zeph. iii. 12. If we understand the Words of that last and great Triumph of the Church over Antichrist and all its Enemies, (as many of the Expressions in this and the former Chapter look that Way) we may fitly explain the Poor and Needy here, to be those who shall escape out of the great Tribulation which shall precede those Times, mentioned Dan. xii. 1. Revel. vii. 14.

Ver. 7. *Thou most upright dost weigh the Path of the Just.*] Or, *Make plain the Path of the Just:* Thou, O God, who art the Author of all Goodness, dost direct his Steps, and keep him from falling: See Psal. xxxvii. 23, 24. To this Sense the Verb Pilles is used, Prov. iv. 26.

Ver. 8. *Yea, in the Way of thy Judgments, O LORD, have we waited for thee.*] We have possessed our Souls in Patience under thy Chastisements, (so Judgments signify, ver. 9.) and have waited thy good Time for our Deliverance.

Ibid. *The Desire of our Soul is to thy Name, and to the Remembrance of thee.*] We desire and endeavour to stir up devout Affections in our Souls towards thee, to possess our Minds with due Apprehensions of the Greatness of thy Majesty, and the Dependance we ought to have upon thy Promises.

Ver. 9. *With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek*

thee early.] And these devout Affections we stir up within us, both late at Night, and early in the Morning, when others give themselves up to Sleep and Drowsiness. Compare Psal. v. 3. lxiii. 6. cxix. 55, 62, 147. cxxx. 6.

Ibid. *For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.*] The Afflictions thou sendest have this good Effect upon all but hardened Sinners, (see the following Verse) that they engage Men to seek God, and turn to him whom they have offended.

Ver. 10. *In the Land of Uprightness will he deal unjustly, and will not behold the Majesty of the LORD.*] Tho' he lives among those who are remarkable for the Regularity of their Behaviour, among the People of God, or the righteous Nation, mentioned ver. 2. yet will he not be prevailed upon by their Example, or the many Demonstrations God hath given of his Power and Providence: See ver. 11.

Ver. 11. *But they shall see, and be ashamed for their Envy at the People.*] They shall at last be forced to give God the Glory, and take Shame upon themselves for the Envy and Hatred they have shewed towards God's People. Some render the Words thus, *They shall see thy Zeal for the People, and be ashamed:* They shall be seized with Confusion, when they see what a Care and Concern God hath for his People, and how visibly he exerts his Power in protecting them, and punishing their Adversaries. In this Sense the Hebrew Word *Kinab* is used in other Places: See chap. lxiii. 15. Zech. i. 14. viii. 2.

Ibid. *Yea the Fire of thine Enemies shall devour them.*] The divine Vengeance, which shall consume God's Enemies like Fire: See Deut. iv. 24. xxxii. 22. Heb. x. 27.

Ver. 12. *LORD, thou wilt ordain Peace for us, for thou also hast wrought all our Works in us.*] All the Mercies and Deliverances we have hitherto enjoyed, proceed only from thee; which encourageth us to trust in thee for an happy Issue out of all our Troubles.

Ver. 13. *O LORD our God, other Lords have had Dominion over us, &c.*] Meaning the Assyrians, Babylonians, and all the Oppressors of God's Church in After-times; compare 2 Chron. xii. 8. but it is by thee only that we have been delivered out of their Hands, and therefore upon thee alone will we call as our God and Saviour.

Ver. 14. *They are dead, they shall not live; they are deceased, they shall not rise.*] These Oppressors of God's People shall never rise again, but to Shame and everlasting Contempt, as 'tis said, Dan. xii. 2. whereas thy dead shall live and rise again: See Verse 19th of this Chapter. The Prophet sees the Destruction of the Wicked by Faith, and speaks of it as a Thing already done: (See Note on chap. xxi. 9.) tho' it be not yet brought to pass; compare ver. 19, 21.

Ibid. *Therefore thou hast visited and destroyed them.*] Or rather, *because thou hast visited, &c.* So the Particle *Laben* is used, Numb. x. 31. xiv. 43.

Ver. 15. *Thou hast increased the Nation, O LORD — thou hast removed it far unto all the Ends of the Earth.*] Thou hast spread or enlarged the Church, called the righteous Nation, Verse 2. Compare chap. ix. 3. Here too the Expressions are

are in the *Præter-perfect Tense*, as in the foregoing Verse; but the Words will be signally verified, when all God's Enemies shall be made his Footstool, and the Kingdoms of this World shall become the Kingdoms of God and of his Christ, Rev. xi. 15.

Ver. 16. LORD, in Trouble have they visited thee.] Or, remembred thee: This and the two following Verses represent the Sense of God's People under their Afflictions.

Ver. 17. Like as a Woman with Child that draweth near the time of her Travail is in Pain, &c.] A Comparison often used to express Mens Consternation under publick Calamities: See chap. xiii. 8. Psal. xlviii. 6. Jer. iv. 31. vi. 24. xxx. 6. Hof. xiii. 13.

Ver. 18. We have as it were brought forth Wind, we have not brought any Deliverance in the Earth.] The latter part of the Sentence explains the former: We have had no good Issue, saith the Prophet, of all our Pangs and Throws; they did not produce Ease and Deliverance, as in the Case of travailing Women, but all our own Labours proved abortive; in vain we struggled with our Enemies, who are still too mighty for us, and it is from God alone we must expect our Deliverance. To bring forth Wind, is much the same Phrase with feeding upon Wind, and reaping Wind, Hof. viii. 7. xii. 1. and signifies to take a great deal of Pains to no Purpose.

Ibid. Neither have the Inhabitants of the World fallen.] By our Means: The Inhabitants of the World mean the same as the Men of the World, Psal. xvii. 14. The World is often taken for the Wicked, who make the greatest Part of the World, and have the greatest Share in it. See Jobn vii. 7. xii. 31. xv. 18. xvi. 8. xvii. 14, 16, 25.

Ver. 19. Thy dead Men shall live..] This and the following Verses contain God's Answer to the former Complaints of his People: Wherein he promiseth them a Revival, or new Life, after all their Miseries, which had brought them to Death's Door. The Restoration of the Jews, whether after the Babylonish Captivity, or after their Dispersions in following Times, is represented as a rising again from the Dead by Ezekiel, chap. xxxvii. 1, &c. And perhaps this Verse may in its primary Sense mean no more; especially if the last Sentence of it, which our English renders, and the Earth shall cast out the Dead, be thus translated, but thou wilt cast down the Land of the Oppressors; which Sense is followed by the Septuagint: The Word *Rephaim*, which is translated the Dead in our English Version, both here and in the 14th Verse, signifies originally Giants, and from thence is applied to wicked Men or Oppressors. But I doubt not but this Verse was one of those Texts upon which the ancient Jews grounded their Belief of the Resurrection, the Hope of which was founded upon the Writings of the Law and the Prophets, as St. Paul tells them, Acts xxiv. 14. And the Jews from ancient Times have used the Words of a Text parallel to this, chap. lxvi. 14. as a Form over a Person interred, at the same Time throwing Grass into the Grave (as in some Places with us they do Rosemary) to testify their Belief of a Resurrection: And this is what the true and genuine Sense of the Words plainly import.

Ibid. Together with my dead Body shall they arise.] The Hebrew runs thus, My dead Body [or Bodies] shall arise: The Noun is in the Singular Number, and the Verb in the Plural; so the Singular is taken distributively for every dead Body; just as it is Psal. xii. 7. Thou shalt keep them, O LORD, thou shalt preserve Him from this Generation for ever: Where the Word Him is taken for every one of them, as the Sense is explained in the Margin. These two Sentences, Thy dead Men shall live, and my dead Bodies shall arise, are equivalent; they are called the Church's Dead in the former Sentence, as being Members of that mystical Body, and God's or Christ's Dead in the latter Sentence, from the Interest he hath in them, and because he hath promised to raise them up at the last Day: See Jobn vi. 39.

Ver. 20. Come my People, enter then into thy Chambers, and shut thy Doors about thee.] The Words are an Allusion to that Command given to the Israelites in Egypt, not to go out of the Doors of their Houses till Morning, when the destroying Angel was to pass through the Land of Egypt, Exod. xii. 22, 23. So God here promises to be an Hiding-place to his People in the midst of those terrible Judgments which should destroy his Adversaries: This probably may be meant of those Days of extraordinary Trouble at the end of the World, spoken of Dan. xii. 1. Matth. xxiv. 21. in which many of the Righteous should be saved, but so as by Fire, i. e. by passing through a fiery Trial; but the Wicked should be finally destroyed, 2 Pet. iii. 7. Whereupon the Righteous are described as coming out of great Tribulation, Rev. vii. 14. See Notes on ver. 6. of this Chapter, and upon chap. iv. 2, 4. and compare chap. xxiv. 13, 14.

Ver. 21. For behold the LORD cometh out of his Place.] God is elsewhere described as coming down from Heaven to Judgment, because of the visible Effects of his Power and Presence upon Earth: See Micah i. 3.

Ibid. To punish the Inhabitants of the Earth for their Iniquity.] These are called the Inhabitants of the World, ver. 18. See the Note there: These Expressions, especially when compared with the Context, must be of a larger Extent, than barely to signify the Assyrian Army destroyed before Jerusalem, chap. xxxvii. 36. as Grotius and some others would confine the Sense of the Words.

Ibid. The Earth also shall disclose her Blood, and shall no more cover her Slain.] The Number of the Slain shall be so great, that the Earth can neither give them Burial, nor soak up their Blood: Compare chap. xxxiv. 3. lxvi. 16. Rev. xiv. 20.

CHAP. XXVII.

THE ARGUMENT.

This Chapter treats of the same Subject with the two former, and describes that happy State of the Church, when Satan and his Agents shall be subdued, the Church shall be enlarged and purged from Idolatry, and the Jews shall be restored: All which are Circumstances attending those glorious Days, which the Prophets often foretel shall

shall come to pass at or near the end of the World.

Verse 1. **I**N that Day the LORD with his sore and great and strong Sword shall punish Leviathan,] Tyrants and Oppressors are often resembled to Whales and other Sea Monsters which devour the lesser Fry: Thus Pharaoh is called the Leviathan, and the Dragon or Whale in the Waters, Psal. lxxiv. 13, 14. Isaiah li. 9. Ezek. xxix. 3. and so the Expressions of this Verse denote in general those worldly Potentates, who have been the noted Oppressors of God's People, and are indeed the Instruments and Types of Satan, so often called the Serpent in Scripture, to whom some Interpreters apply the Expressions here: See the following Note.

Ibid. The piercing Serpent, even Leviathan that crooked Serpent, and shall slay the Dragon that is in the Sea.] The Hebrew Word Beriah, which our English translates Piercing, is rendered in the Margin Crooked, i. e. having his Mouth run out in length like a Bar: It signifies likewise running away, and so it is rendered here by the Septuagint. But in Job xxvi. 13. where the same Phrase occurs, they render it ἀποστάτων ὁ δράκων, The Apostate Dragon, as if they understood it of the Devil. The Word Serpent is sometimes taken for a Water Animal: See Amos ix. 13. in which Sense it is used here, and ranked with Leviathan, and the Dragon or Whale that is in the Sea. The Word Tannin signifies any great Fish, such as a Whale, and so is plainly taken Gen. i. 21. and Psal. cxlviii. 7. Praise the LORD ye Whales (not Dragons) and all Deeps. Bochart thinks it sometimes signifies a Crocodile, particularly Ezek. xxix. 3. xxxii. 2. The Word is very fitly rendered Sea-Monsters, by our Translators, Lament. iv. 3.

Ver. 2, and 3. In that Day sing ye to her, a Vineyard of Red Wine, I the LORD do keep it, &c.] The Church is often compared to a Vineyard: See chap. v. 1. Jer. ii. 21. Matth. xxi. 33. and Red Wine was esteemed the best and most generous Sort of Wine: See Prov. xxiii. 31. The Import of these two Verses is, That when the Enemies of God's People are destroyed, among other Songs and Thanksgivings to God, this Acknowledgment shall be made to the Praise of God, and of the Church which he protects, that as she is fruitful in all good Works, so God continually watches over her and defends her from Danger. Compare Psal. lxxx. 8—13.

Ver. 4. Fury is not in me. Who would set the Briars and Thorns against me in Battel? &c.] These are still the Words of God, who speaks to this Purpose: Though Fury doth not belong to me, and Vengeance be called my strange Work, chap. xxviii. 21. yet if the Briars and Thorns, i. e. the Wicked and Incurable bid Defiance to me, they will find I shall soon destroy and consume them like Fire; an Instance of which I have given in the Judgments mentioned chap. xxvi. 21. xxvii. 1. By Briars and Thorns are meant Sinners: See Note on chap. ix. 18.

Ver. 5. Or let him take hold of my Strength, that he may make peace with me, &c.] Or rather, let such a one return to me, and make his Peace with me, who am a sure Refuge and Strength to all that fly to me for Succour: See chap. xxx. 4.

Ver. 6. He shall cause them that come of Jacob to take Root, Israel shall blossom and bud.] Compare chap. xxxvii. 31. Hos. xiv. 5, 6. The Words may be rendered, In times to come he shall cause Jacob to take Root.

Ibid. And fill the Face of the World with Fruit.] Compare chap. iv. 2. These and the foregoing Words are a Description of the flourishing State of the Jews after their Conversion, which shall be as new Life from the Dead, as St. Paul expresses it, Rom. xi. 15. and shall occasion the Fulness of the Gentiles coming into the Church. All that Mr. White will have to be meant by these Expressions, is, that the Jews, after Sennacherib's Overthrow, shall flourish again, and grow populous. The Sense he owns must make the Expressions very Hyperbolic, or else his Interpretation will hardly pass for a Literal one.

Ver. 7. Hath he smitten him, as he smote those that smote him? Him, that is, Israel: God never makes an utter Destruction of his People, but always preserveth a Remnant: See Note on chap. i. 9. whereas his Enemies he threatens with utter Destruction, and oftentimes puts the Sentence in Execution, as in the Case of Amalek, Exod. xvii. 14. Numb. xxiv. 20. 1 Sam. xv. 3.

Ver. 8. In measure when it shooteth forth, thou wilt debate with it.] The Execution of God's Judgments is expressed by God's having a Controversy with his People, Hos. iv. 1. Micah vi. 2. which yet will be in Measure, or with Moderation, as the Prophet here speaks. Some Expositors think that the Word Beshallekah, which our English renders, When it shooteth forth, is a Metaphor taken from the Art of Pruning, as if the Prophet had said, God will cut off the superfluous Branches, but spare the main Body of the Tree. Grotius renders the Word, When thou sendest [the People] into Captivity; and explains it, That God would not utterly destroy them in a foreign Land, but preserve a Remnant to return, and repossess their native Country.

Ibid. He stayeth his rough Wind in the Day of the East-wind.] That is, in the midst of Judgment he remembers Mercy. The East-wind may allude to the shooting forth of the Branches, mentioned in the foregoing Words; that Wind being very prejudicial to tender Shoots. The East-wind being a dry blasting Wind, elsewhere signifies the Calamities of War, and such like wasting Judgments. See Jer. iv. 11. Ezek. xvii. 10. xix. 12. Hos. xiii. 15.

Ver. 9. By this therefore shall the Impiety of Jacob be purged, and this is all the Fruit to take away his Sin, [or, of taking away his Sin] when he makes all the Stones of the Altar as chalk Stones that are beaten asunder.] This shall be the most remarkable Effect of that Reformation, which God's Chastisements shall produce; viz. The abolishing of all the Monuments of Idolatry, such as Altars, Groves, and Images: See chap. xvii. 8. The Word Altar in the Singular Number is taken distributively, for any Altar; concerning which Phrase, see the Note on chap. xxvi. 19. These Altar-Stones, the Prophet saith, shall be beaten to Dust like Chalk-Stones, in order to the abolishing the very Memory of idolatrous Worship. So Moses ground the Golden Calf to Powder: See Exod. xxxii. 20. Dan. ix. 21. and Asa stamp'd his Mother's Idol to pieces, 2 Chron.

Chap. xv. 16. It hath been already observed, that when the Prophets speak of an entire Reformation, they always mention the utter abolishing of Idolatry, especially out of the Church, as if that were one of the last Enemies of God's Truth that should be destroyed: See the Note on *chap. i. 29.*

Ibid. The Groves and Images shall not stand up;] Or, *so that the Groves and Images may not rise again.* The Hebrew Language wants the *Potential* or *Subjunctive Mood*, which is often supplied by the *Future Tense*: See a like Instance *chap. vii. 25.*

Ver. 10. Yet the defenced City shall be forsaken, &c.] The Prophet mixes Threatnings with the Promises, as is usual elsewhere, and tells the *Jews* that before these happy Days come, great Calamities should befall them: *Jerusalem* and the rest of their fortified Cities should be desolate. *CITY* is here taken for Cities in general: See the Verse foregoing, and the Notes upon *chap. xxv. 2.*

Ibid. There shall the Calf feed, and there shall be lie down.] Desolate Places naturally turn to Pasturage: So these and the like Expressions are used to signify an entire Desolation. Compare *chap. vii. 25. xvii. 2. xxxii. 14.*

Ver. 11. When the Boughs thereof are withered, they shall be broken off, the Women come and set them on Fire.] The Prophet continues to describe the Places where Cities stood, as turned into Fields, where the Fences are broke down, and the withered Branches of the Trees gathered by Women to make a Fire: So should the whole Country of *Judea* be exposed to the Ravage and Spoil of the weakest and most contemptible Enemy: Compare *chap. iii. 12.* Thus the Fall of the *Affyrian* is represented by the lopping of a great Tree, and breaking off its Boughs, *Ezek. xxxi. 12, 13.* and the Destruction of Sinners is often compared to the burning of the dead Branches: See *Matth. iii. 10. Job xv. 6.*

Ibid. For it is a People of no Understanding, therefore he that made them will not have Mercy on them, &c.] These Calamities are owing to their own Stupidity and wilful Blindness: See *chap. i. 3. vi. 10. Deut. xxxii. 28.*

Ver. 12. And it shall come to pass in that Day,] At the time mentioned *ver. 2.* The Prophet returns to his former Subject, the two last Verses being in the nature of a Parenthesis.

Ibid. That the LORD shall beat off,] The Metaphor is taken from threshing or separating the pure Grain from the Chaff: So shall God sever his Saints from the Hypocrites, in order to the restoring the Righteous from their several Dispersions, and destroying the wicked. This relates to the Restoration of the *Jews* in the latter Times: Consider and compare *Ezek. xx. 34—38, 40. Amos ix. 8, 9.*

Ibid. From the Channel of the River to the Stream of Egypt.] From the River *Euphrates*, which is upon the Border of *Affyria*, to the River *Nile*, which is the Boundary of *Egypt*: See the following Verse. This Expression denotes the several Dispersions of the *Jews*, these two Countries being the Places into which the greatest Part of them were dispersed. See the Note on *chap. xi. 16.*

[*Ibid. To the Stream of Egypt.]* The River of

Egypt is to be distinguish'd from the *Nile*; it riseth out of Mount *Paran*, and takes its Course toward *Rhinocorura*; so the *LXX* translate it here, *ἡ ποταμός ῥινοκόρου*, and from thence falls into the *Mediterranean Sea*: See *Gen. xv. 18. Josh. xv. 47. 1 Kings viii. 65.]*

Ibid. And ye shall be gathered one by one, O ye Children of Israel.] Each Man of you, none of you shall be left behind, or neglected: See the Note on *chap. liv. 7.*

Ver. 13. And it shall come to pass in that Day, that the great Trumpet shall be blown.] A general Alarm or Summons shall be given: Compare *Matth. xxiv. 31.* which Place some understand of this very Restoration of the *Jews* the Prophet here speaks of. The Expression is taken from the use of Trumpets under the Law, which was to assemble the Congregation together: See *Numb. x. 22. Jerem. iv. 5. Joel ii. 15.* or it may allude to the Loud Voice of the Trumpet which summon'd all *Israel* at Mount *Sinai*, *Exod. xix. 19.*

Ibid. And shall worship the LORD in the holy Mount at Jerusalem.] They shall be joined to the true Worshipers of God, and serve him in his Church. Compare *chap. ii. 3. xi. 9. xxiv. 23. xxv. 6, 7, 10.* and see the Note on *chap. xix. 19.*

CHAP. XXVIII.

THE ARGUMENT.

According to the Division I proposed at the Beginning of the Book, here begins the Fourth Part or Session of this Prophecy, which chiefly relates to Sennacherib's Invasion, and is concluded with an History of that Affair, in the xxxvith and xxxviith Chapters, which is placed there as a Key to explain several of the foregoing Prophecies. I observed upon *chap. i. 1.* That the Prophecies are not always recorded in that Order of Time in which they were published; so the Beginning of this Chapter denounces God's Judgments against the ten Tribes, who were carried away captive some Years before several of the foregoing Prophecies were delivered. In the Seventh and following Verses, the Prophet severely reproves the two other Tribes for their Excess, their Ignorance, and their Contempt of those Threatnings he had denounced against their Sins, and which they fondly presumed that they could by their Cunning and Management evade and escape: But he tells them they would find themselves very much mistaken.

Verse 1. **W**O to the Crown of Pride, to the Drunkards of Ephraim.] Wo to that proud Kingdom of *Israel*, (Compare *Jer. xiii. 18. Lam. v. 16.*) of which *Ephraim* is the Head; *Samaria* the Royal Seat of that Kingdom being situate in that Tribe: See Note on *chap. vii. 2.*

[*Ibid. The Drunkards of Ephraim,]* From whence *Sichem*, situate in that Tribe, was called, by way of Reproach, *Sychar*, i. e. the City of Drunkards: See *John iv. 5.]*

Ibid. Whose glorious Beauty is as a fading Flower.] Whose State and Pride should be of a very short Continuance, like the Beauty of a Flower

Flower, which soon fades and withers: See ver. 4.

Ibid. *Which are in the Head of the fat Vallies of them that are overcome with Wine.*] *Samaria* was built on an Hill: See *1 Kings* xvi. 24. having a very rich Valley under it.

Ver. 2. *The LORD hath a mighty and a strong one, which as a Tempest of Hail and a destroying Storm,*] Under these Resemblances the Prophet represents *Salmaneser* the King of *Affria*, who should carry the Ten Tribes away Captive, and make an utter Destruction of that Kingdom: God's severe Judgments are often set forth under the Emblems of Storms and Tempests, which are the Artillery of Heaven: See *chap.* xxix. 6. xxx. 30. *Ezek.* xiii. 11. *Rev.* xvi. 21.

Ibid. *Shall cast down to the Earth with the Hand.*] That is, with great Force, as when an Earthen Vessel is dashed to pieces against the Ground.

Ver. 4. *As the basty Fruit before the Summer,* when he that looketh upon it, seeth it, while it is yet in his Hand, he eateth it up.] Or, *As the first ripe Fruit* [which comes] *before the other Summer-Fruits,* for so the Word *Keits* often signifies, and is translated so by our Interpreters, *chap.* xvi. 9. of this Prophecy; *Jer.* xl. 10, 12. *xlviii.* 32. *Amos* viii. 1, 2. The Hebrew *Biccurab* properly signifies the first ripe Fruits, and is here translated by the *Septuagint*, in conjunction with *Keits*, *Πρώτου ὄρου*, the first ripe Fig, the Greek Word *Πρώτου* being a Term used by those who write about Trees and Fruit, for the first ripe Figs, as *Athenaus* shews out of *Dioscorides*, *Deipnosophist*, *Lib.* III. and *Pliny Nat. Hist.* *Lib.* XVI. c. 26. and *Hesychius* explains *Πρώτου* by *Πρώτου ὄρου*, where the Printed Copies corruptly read, *Πρώτου*. Most People are very fond of early ripe Fruit, and devour it greedily: See *Hos.* ix. 10. So shall the *Affrians* serve the *Israelites*.

Ver. 5. *In that Day shall the LORD of Hosts be for a Crown of Glory, and for a Diadem of Beauty to the Residue of his People.*] God will then be the Glory and Protection of the two remaining Tribes of *Judah* and *Benjamin*, he will raise up King *Hezekiah* for their Defence, and signally protect him against his Enemies.

Ver. 6. *And for a Spirit of Judgment to him that sitteth in Judgment.*] The same God will direct the King when he sits upon the Judgment-Seat, to administer Justice impartially to all his Subjects: Compare *Prov.* xx. 8.

Ibid. *And for Strength to them that turn the Battel from the Gate.*] Or, *That return the Battel to the Gate*; that turn it back upon their Enemies, and pursue them to the Gates of their own Cities: See *1 Sam.* xvii. 52.

Ver. 7. *But they also have erred through Wine—the Priest and the Prophet have erred through Strong Drink, &c.*] The Sins of Excess are as notorious among the remaining Two Tribes, as they were in those that are carry'd away Captive: And even among the Priests and Prophets, Persons more immediately dedicated to God's Service; although the Priests were forbidden so much as to drink Wine, during the Time of their Ministration, that they might more exactly determine between what is Holy and Unholy, and between Clean and Unclean, *Lev.* x. 9.

Ver. 9. *Whom shall he teach Knowledge, and whom shall he make to understand Doctrine? Them that are weaned from the Milk, and drawn from the Breasts.*] The Prophet here, as elsewhere, upbraids the Peoples profound Ignorance, and careless Neglect of Instructions: See *chap.* vi. 9, 10. xxix. 10, 11. If the Teachers, saith he, were never so well qualified to instruct, there are none that will learn: They that are grown to Years of Discretion, are but Children in respect of Religious Knowledge, and it is to as little Purpose to undertake the instructing of this People, as it would be to teach Infants that are but just weaned.

Ver. 10. *For Precept must be upon Precept—Line upon Line—here a little, and there a little.*] You must frame your Instructions, as if you were to deal with Children, repeat the same Thing over and over again, and instil good Principles into them by easy and gentle Degrees, as they are able to bear it.

Ver. 11. *For with stammering Lips, and another Tongue, will he speak to this People.*] The first Word, or Particle *Ki*, were better render'd *Therefore*, which Interpretation gives the Words this Turn: God hath dealt with this People as with Children; and as Nurses teach them to speak by lisping and stammering like them, so he hath condescended to the lowest Rudiments of Instruction, and hath fed them with Milk, and not with strong Meat. But since all this is to no Purpose, therefore now he will take a new Course with them; he will send other Sorts of Stammerers among them, viz. the *Affrians* and *Chaldeans*, whose Language they understand not, and they shall instruct them by Blows and Corrections. This is a great Aggravation of the Miseries that attend a Foreign Conquest, that there is no parlying or treating with such a Conqueror, nor any moving him to Compassion, because they understand not each other's Language: Accordingly this is threaten'd as one of the sorest Judgments God can send upon a People, *Deut.* xxviii. 49. *Jer.* v. 15. That this is the true Meaning of this Verse, appears by *St. Paul's* applying of it to the speaking in an unknown Tongue, *1 Cor.* xiv. 21, 22. and by the Use of the Hebrew *Lanag*, translated *Stammering*, which is apply'd to a Foreign Language, *chap.* xxxiii. 19. See the Note upon that Place.

Ver. 12. *To whom he said, This is the Rest wherewith ye may cause the Weary to rest, and this is the refreshing: Yet they would not hear.*] God often admonished this People by his Prophets, that his Word, and the Promises of it, were the only Thing that could give true Comfort to those that were under any Pressure or Trouble: See *chap.* l. 4. *Matth.* xi. 28. but they would not hearken to his Advice.

Ver. 13. *But the Word of the LORD was unto them, Precept upon Precept, &c.*] This should be joined to the foregoing Sentence, and the beginning of the Verse render'd, *Although the Word of the LORD, &c.* They would not hearken, tho' God spake never so plainly, and often renewed the same Message by his Prophets.

Ibid. *That they might go and fall backward, and be broken, and snared and taken.*] That is, that in their Goings they might fall backwards, &c. This Refractoriness of theirs will in the Event

prove their utter Ruin: It will be the Cause of those Calamities, which will end in their being carry'd Captive to *Babylon*, and it will occasion their utter Rejection under the Times of the Gospel: Compare *chap. vi. 11, 12. viii. 14.* St. Peter, alluding to this Place, saith, that God's Word is a *Stone of stumbling to the Disobedient*, *1 Pet. ii. 8.* and it is appointed or decreed by God, that they who will not accept of the Offers of Grace, should be ruined by rejecting them: See *Matth. xxi. 44.* and the Notes on *chap. viii. 14.*

Ver. 14. *Ye scornful Men that rule this People which is in Jerusalem.*] The Rulers and chief Magistrates are here reproved as Men that despised God's Words and Threatnings, and trusted wholly to the Art of worldly Policy: See *ver. 22.* and compare *chap. i. 10.*

Ver. 15. *Because ye say, We have made a Covenant with Death, and with Hell we are at agreement.*] We have made Peace, say they, with those that threaten to destroy us, (meaning probably *Sennacherib* and his Forces: See Note on *chap. viii. 12.*) So that we need not fear any of those Evils from them, with which you threaten us. The Phrase of *making a Covenant with Death*, is best explain'd from *Hof. ii. 18.* where God's *making a Covenant for the Jews with the Beasts of the Field*, is the same with giving them Assurance that the Beasts shall not hurt them. *Hell*, or the *Grave*, and *Death*, are often joined together as equivalent: See *Psal. lv. 15.* and the Notes on *chap. xiv. 9.*

Ibid. *When the overflowing Scourge shall pass through, it shall not come to us.*] Tho' a general Calamity should go through the Land, yet we shall escape: The Expression is Metaphorical, and taken from Storms or Inundations that carry all before them: See *chap. viii. 8.* *Dan. xi. 22.*

Ibid. *For we have made Lyes our Refuge, and under Falshood have we hid our selves.*] Our Arts of Cunning and Falshood will secure us in the most difficult Times. They are not supposed to have said thus much in express Terms, but this was their true Meaning: See the Note on *chap. xxx. 10.*

Ver. 16. *Behold I lay in Zion for a Foundation, a Stone, a tried Stone, &c.*] This Prophecy cannot belong to any but *Christ*, to whom it is often apply'd in the New Testament. But it may import thus much, with respect to the Time wherein *Isaiab* lived, that he should never be disappointed, who believes in God, whose Dwelling is in *Zion*, and hath made peculiar Promises to the *Jewish Church* and Kingdom seated there, which shall eminently be fulfilled at the Coming of the *Messias*, in whom all God's Promises made to his People shall receive their final Accomplishment.

Ibid. *He that believeth shall not make haste.*] He that believes God's Promises made to his faithful Servants, will patiently depend upon God, and not out of Distrust of his Mercy betake himself to any unlawful Means of securing himself, as many did, *ver. 15.* The *Septuagint*, instead of *shall not make haste*, read, *shall not be ashamed*, which makes some think that they read *Jabish* in the Hebrew, instead of *Jackbish*, which is the reading of the present Hebrew Copies. But our Learned Dr. *Pocock* has shewed, that the

Verb *Cbush* still signifies to be *ashamed* in the Arabick Tongue; which makes it probable, that it was formerly used in the same Sense in the Hebrew: See his *Miscellaneous Notes in Portam Mosi*, cap. I. p. 10. In the same Sense the Verb *Cbush* is probably taken, *Job xx. 2.* where our English renders the Place, *For this I make haste*; but the Sense would run much better if it were translated, *For this I am troubled or confounded.* *Capellus*, who would fain suspect the present reading of the Hebrew Copy, did not consider that the Copies in the Son of *Syrach's* Time read as ours do now, as appears from those Words of his, *Ecclus. ii. 2.* *Make not haste in the Time of Trouble*; which Sentence certainly alludes to this Text, taking the Hebrew *Cbush* in its usual Signification.

Ver. 17. *Judgment also will I lay to the Line, and Righteousness to the Plummets.*] The Prophet carries on the Metaphor of Building, and tells those *Scorners*, that God would square his Actions by the severest Rules of Justice, as they should find to their Cost.

Ibid. *And the Hail shall sweep away the Refuge and Lyes, and the Waters shall overflow the Hiding-place.*] God's Judgments, like a Storm of Rain and Hail, (see *ver. 2.* and *15.*) shall destroy all that Security in which you place your Confidence.

Ver. 18. *And your Covenant with Death shall be disannulled, &c.*] See *ver. 15.*

Ver. 19. *From the Time that it goeth forth, it shall take you, &c.*] The Prophet still persists in the Metaphor of an Inundation, which seizes immediately without giving any Warning, and carries all before it without Intermission.

Ibid. *And it shall be a Vexation only to understand the Report.*] The Words may be better translated thus, *And nothing but Vexation can make you understand* (or lay to heart) *this Instruction.* You will not believe what I say till the Event verifies my Words. The Hebrew Word *Shemunab*, which our English renders *Report*, signifies *Instruction*, in the ninth Verse of this Chapter. And the Verb *Bûn* signifies not only to *understand*, but likewise to *consider* and lay to heart; in which Sense it is used *chap. xl. 21.* See the Note there. So likewise *Psal. cxix. 95.* where our Translation renders it, *I will consider thy Testimonies*; again, *Psal. cvi. 7.* where our last Translation reads, *Our Fathers understood not thy Wonders in Egypt*, the Old Translation expresses the Sense better, by *Our Fathers regarded not thy Wonders, &c.* In like manner the Verb *Ijadang*, to *know*, signifies to *consider*, *chap. xliii. 25.* of this Prophecy. The Greek Word *Συνίμι* is taken in the same Sense, *Matth. xiii. 19.* *When any one hears the Word of the Kingdom, and considers it not*, or layeth it not to heart; for so it should be translated.

Ver. 20. *For the Bed is shorter than that a Man can stretch himself on it; and the Covering narrower than that he can wrap himself in it.*] Two Proverbial Expressions, importing that all worldly Comforts are insufficient to cure the Maladies they are apply'd to, and that human Devices are too short to secure us against the Hand of Providence, whenever that will find us out to punish us. And therefore we ought not to rely too much on outward Means, much less betake our selves

elves to evil Arts for our Security, but commit our selves to God in well doing, as the surest Refuge in the Time of Trouble.

Ibid. *And the Covering narrower.*] An Allusion to the *Covering of Falshood*, mention'd ver. 15, 17.

Ver. 21. *For the LORD shall rise up as in Mount Perazim.*] See 2 Sam. v. 20. The Destruction of the *Philistines* is there compared to a *Breach of Waters*: The same Resemblance which is here used, ver. 19.

Ibid. *That he may do his Work, his strange Work: and bring to pass his Act, his strange Act.*] Those extraordinary Manifestations of God's Power at *Perazim* and *Gibeon*, were for the Deliverance of his People, and the Destruction of their Enemies: But now God will act contrary to his usual Proceedings of Grace and Mercy, and employ his Power in destroying his own People.

Ver. 22. *Now therefore be not Mockers, lest your Bands be made strong.*] Do not despise God's Threatnings: See ver. 14. or else this incorrigible Temper will be a Means of bringing you under a foreign Yoke. Compare chap. lii. 2. Jerem. xxvii. 2.

Ibid. *For I have heard from the LORD God of Hosts a Consumption, even determined upon the whole Earth.*] Or rather, the *whole Land*: See chap. x. 23. The Prophet had, in the Beginning of the Chapter, foretold the Destruction of the Ten Tribes; and here he denounceth the like Judgment upon the two Tribes remaining.

Ver. 23. *Give ear and hear my Voice, hearken and bear my Speech.*] The Design of the ensuing Parable is to shew, That as an Husbandman hath his set Times and Methods of manuring the Ground, and ordering his Grain when it is brought into the Barn: So God hath his Seasons of Mercy and Judgment; and even in inflicting Judgments he deals in different Measures with the Righteous and the Wicked: He chastiseth the former in order to his Amendment, and punishes the latter to his utter Destruction.

Ver. 23. *Doth the Plowman plow all Day to sow?*] Or as the Words may better be render'd, *Doth the Plowman plow every Day to sow? Doth he [every Day] open and break the Clods of his Ground?* Is there not a Time for harrowing and sowing too? Which are described in the following Verse.

Ver. 26. *For his GOD doth instruct him, &c.*] The Art of Husbandry is so necessary for the Support of Human Life, that all Men have ascribed its Original to God, as the Inventor or Ordainer of it. *The most High hath created Husbandry*, saith the Son of Syrach, Ecclus. vii. 15. In like manner, *Virgil*, Georg. l. i.

— *Pater ipse colendi*

Haud facilem esse viam voluit, primusq; per artem Movit agros —

By other Heathens, the Invention of Agriculture is ascribed to the Goddess *Ceres*.

Ver. 27. *Neither is there a Cart-wheel turned about upon the Cummin.*] See Note on ch. xxi. 10.

Ver. 28. *Bread-Corn is bruised, because he will not ever be threshing it, &c.*] Bread-Corn is bruised in a Mortar, or ground in a Mill, and so made Flour, because the threshing Instruments are not proper for that Purpose. The Hebrew

reads, *Bread is bruised*; but Bread is sometimes taken in that Language for the Corn that makes it. See chap. xxx. 23.

[Ibid. *Bread-Corn is bruised.*] *Gataker* in his *Cinuis*, p. 183. translates the Words thus; *Neither is Bread-Corn bruised*; supplying the negative Particle from the foregoing Verse, i. e. It is not bruised into Meal by threshing, but beat in a Mortar, or ground in a Mill for that Purpose.]

Ibid. *Nor bruise it with his Horse-men.*] Or rather, *with his Horses*: See Note on chap. xxi. 9. In the Eastern Countries they beat their Wheat out of the Husk, by drawing Dreyes or heavy Planks with Iron Wheels over it, as hath been observed on chap. xxi. 10. To draw these they used Horses, and sometimes Oxen, as appears by that Law of *Moses*, which forbids the *Muzzling of the Ox*, when he treads out the Corn, Deut. xxv. 4. Some explain the Word *Parashim*, which is here translated *Horsemen*, of the Spokes or Teeth of those Iron Wheels.

Ver. 29. *This also cometh from the LORD of Hosts, which is wonderful in Counsel, and excellent in working.*] This Judgment, or Consumption, threaten'd upon the whole Land, ver. 22. cometh from God, whose Decrees are the Results of Infinite Wisdom, and who brings them to pass in such a Manner, as doth best promote his own Glory.

CHAP. XXIX.

THE ARGUMENT.

This and the four following Chapters, have an immediate Aspect upon Sennacherib's Invasion. In the Beginning of this Chapter the Prophet describes the Terribleness of that Siege, and withal how suddenly it should be raised, and the Enemy's Hopes disappointed. He then proceeds to upbraid the Jews for their Hypocrisy and Stupidity in not discerning the Signs of the Times, as our Saviour speaks, Matth. xvi. 3. nor observing the Hand of Providence, evidently shewing it self both in Mercies and Judgments, which Circumstances are very applicable to the Time of our Saviour's preaching among them. He then foretels better Times, with respect to those who are piously disposed, and concludes with such Promises of Grace and Favour to the Meek and Humble, as plainly relate to the Times of the Gospel.

Ver. 1. **W**O to Ariel, to Ariel, the City where David dwelt.] *Ariel* signifies the Lion of God, and was the Name of the Altars, because it devoured the Sacrifices which were offered upon it; see Ezek. xliii. 15. Here it is by a Synecdoche put for the City of Jerusalem, which David made the Seat of the Kingdom, and where God, for David's Sake, promised to place his Name; see 1 Kings xv. 4. And yet for the People's Sins, God was now resolved to expose it to the Assaults of Sennacherib and his Army. Some render the latter Part of the Sentence thus, *The City which David besieged*, (in which Sense of the Verb *Chanah* is taken, ver. 3.) implying, that the Enemy should distress it in the same Manner.

Ibid. *Add ye Year to Year, let them kill Sacrifices.*] The former Part of the Sentence may be better

better translated to this Sense, *Add ye one Year to another*: As if the Prophet had said, For two Years you may have Liberty to come and offer your Sacrifices at the Temple, but afterward the City will be so closely besieged, that there will be no Admittance for any that live in the Country to attend upon the publick Worship of God at the solemn Festivals. Then another Sort of Sacrifices will be offered; concerning which see the following Note.

Ver. 2. *Yet I will distress Ariel,---and it shall be unto me as Ariel.*] When the City is closely besieged and distressed, it shall resemble the Altar of Burnt-Offerings, being every way surrounded with Carcasses, not of Beasts, but of Men. The Slaughter of Men is sometimes called a Sacrifice, because it makes some kind of Satisfaction and Atonement to the Justice of God: See chap. xxxiv. 6. Ezek. xxxix. 17. Zeph. i. 7.

Ver. 3. *And I will encamp against thee round about, and will lay Siege against thee, &c.*] Mr. White very well observes, that this Verse must be understood of the Army under Tartan, Rabaris and Rabshakeh, whom the King of Assyria sent with a great Host against Jerusalem, 2 Kings xviii. 17. xix. 8, 9. intending himself to follow in Person and have the Honour of taking the City: but upon the Defeat of that Army by a Stroke from Heaven, he returned homeward without ever making any Approach to the City by way of Assault; see chap. xxxvii. 33, 34, 37.

Ver. 4. *And thou shalt be brought down, and thou shalt speak out of the Ground, &c.*] Thou shalt be very humble, and thy King Hezekiah shall send Ambassadors to bespeak the Favour of the King of Assyria in very submissive Terms: See 2 Kings xviii. 14.

Ibid. *And thy Voice shall be as of one that hath a familiar Spirit.*] See Note on chap. viii. 19.

Ver. 5. *Moreover the Multitude of thy Strangers shall be like small Dust, and the Multitude of the terrible ones shall be as Chaff, &c.*] Strangers and terrible ones are joined here together, as they are chap. xxv. 4. Here they signify the Assyrian Army, which tho' they made such a dreadful Appearance, the Prophet foretels they shall be defeated by a sudden Stroke from Heaven, and vanish in an Instant; 185000 being destroyed in one Night, chap. xxxvii. 36. Compare chap. xvii. 13.

Ver. 6. *Thou shalt be visited of the LORD of Hosts with Thunder and with Earthquake.*] The Prophet, applying himself to Jerusalem, calls the Army which besieged it, *Thy Army*, ver. 5. and by the same Figure we may understand the Words here, *Thou shalt be visited*, of the same Army, to which he threatens utter Destruction in this and the following Verses, and that from the immediate Hand of God; see the Notes on chap. xxviii. 2. and compare chap. xxx. 30. Psalm xviii. 13, 14. Some render the Beginning of the Sentence thus, *It shall be visited*, and explain the Words of the *Multitude of Strangers*, mentioned ver. 5. but the Rules of Syntax will hardly allow that Construction, because the Verb taken in the third Person, will be of the Feminine Gender, and that Noun is of the Masculine.

Ver. 7. *And the Multitude of all the Nations that fight against Ariel---shall be as a Dream of*

a Night Vision.] Shall vanish away as a Dream doth when one awaketh, Psalm lxxiii. 20. Job xx. 8.

Ver. 8. *It shall even be as when a hungry Man dreameth, and behold he eateth, but he awaketh, and his Soul is empty, &c.*] The Assyrians had swallowed up Jerusalem in their Imagination, but God should suddenly disappoint all their Hopes, and send them away empty and confounded.

Ver. 9. *Stay your selves and wonder, cry ye out, and cry; they are drunken, but not with Wine, &c.*] The Prophet often upbraids the Jews with their Carelessness and Stupidity, never minding the Indications of Providence, nor laying to heart the Instructions of the Prophets: See Note on chap. xxviii. 9. In this Verse he applies himself to his Auditors, and bids them reflect a little, and wonders to see how unconcerned the Generality of the People are at what is spoken to them from the Mouth of God. You will, saith he, be forced to cry out, These Men have lost their Sense and Reason, like those who are overcome with intoxicating Liquors. The Words which our English translates, *Cry ye out, and cry*, may perhaps be better rendered, *Consider ye, and cry out*; so some Interpreters render that Word in another Form, chap. xli. 23.

Ver. 10. *For the LORD hath poured upon you the Spirit of deep Sleep.*] The Word *Spirit* is often taken for Temper and Disposition; in which Sense we find the *Spirit of Heaviness*, chap. lxi. 3. and the *Spirit of Meekness*, 1 Cor. iv. 21. and here the *Spirit of Sleepiness*, or Drowsiness, is the same with a careless, unthinking Temper or Disposition. In what Sense God may be said to infuse such a Temper into Men, or how far he may contribute to the blinding of their Eyes, or hardening their Hearts, and how this and such like Prophecies were eminently accomplished at the first Preaching of the Gospel, hath been explained in the Notes upon chap. vi. 10, 11.

Ibid. *The Prophets, and your Rulers, the Seers hath he covered.*] That is, covered the Eyes of their Understanding, brought Night upon them, and made the Sun go down over the Prophets, as we read Micah iii. 6. The Prophets had great Authority over the People by virtue of their Office, which made so many Pretenders to that sacred Function: *Seers* and *Prophets* are equivalent Expressions: See chap. xxx. 9. 1 Sam. ix. 9.

Ver. 11. *And the Vision of all [or every Vision] is become unto you as the Words of a Book that is sealed.*] One Use of Sealing, especially when applied to a Book, is to close it up; or keep it from common View. To this Purpose we read, Dan. xii. 4. *Shut up the Words, and seal the Book.* So the Book mentioned, Revel. v. 1. is described as *sealed with seven Seals, which none but the Lamb could open*, that is, unfold or explain, *ibid.* ver. 5. See likewise chap. viii. 16. of this Prophecy.

Ibid. *Which Men deliver to one that is learned, &c.*] Prejudice doth as much hinder the Learned from understanding God's Word, as Ignorance doth the Unlearned.

Ver. 13. *Forasmuch as this People draw near me with their Mouth---but have removed their Heart far from me, &c.*] One fatal Mistake of the Jews, and that which led them into many others, was, That they confined the whole Business

liness of Religion to the external Worship of God, such as Sacrifice and other outward Ceremonies: See chap. i. 11, &c. And these religious Performances they looked upon as so acceptable to God, that these alone would secure his Favour to them, and so long as they were punctual in these Observances, they thought they needed not to fear any Threatnings denounced against their Sins. This Opinion, together with their relying upon an external Obedience to the Letter of the Law, and over-valuing the Traditions of their Rabbies and Elders, was a principal Cause of their rejecting the Gospel, and being themselves rejected by God upon that account.

Ver. 14. *Therefore behold I will proceed to do a marvellous Work amongst this People.*] A thing that will scarce be believed: Compare Hab. i. 5.

Ibid. *For the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid.* The most refined Arts of their deep Politicians shall not avail their Authors, nor be able to preserve them from God's Judgments; and their learnedest Men shall lose their Judgment and Discretion. This Threatning was remarkably verified under the Gospel, when their crucifying Christ out of fear of the Roman Power, brought the Romans upon them: And their learned Rabbies ever since have minded little else but fabulous Stories, and their Cabbalists have vented Trifles for profound Mysteries.

Ver. 15. *Wo unto them that seek deep to hide their Counsel from the LORD.*] Who think they can carry on their Projects without the Knowledge or Interposal of Providence.

Ver. 16. *Surely your turning Things upside down shall be esteemed as the Potter's Clay, &c.*] Your giving Things unexpected Turns, or false Appearances, to hide your true Designs, shall signify no more toward the producing the intended Effects, than the Clay does without the Artificer. We, and all our Works, are in the Hands of God; as Clay is in the Hand of the Potter, to give what Form and Fashion to them he pleases: See chap. xlv. 9. Jer. xviii. 6. He is as wise as the wisest Politician: See chap. xxxi. 2. and when the finest Schemes are laid, can work Things to a quite contrary End.

Ver. 17. *Is it not yet a very little while?*] The following Promises relate to the Times of the Gospel. See the Notes on ver. 18, and 23. Nor is this Expression any Objection against such an Interpretation, for the very same is used concerning Christ's coming to Judgment, as if it were just at hand, Heb. x. 37.

Ibid. *And Lebanon shall be turned into a fruitful Field, and the fruitful Field shall be esteemed as a Forest.*] A proverbial Form of Speech, to signify the great Changes that shall happen; the high Ones shall be abased, and the Meek shall be exalted: Compare chap. xxxii. 15. as visible an Alteration, as if the Mountain Lebanon, famous for its Cedars, should be turned into a Corn Field or Pasture; and the richest Meadow Ground should be turned into a Forest.

Ver. 18. *And in that Day shall the Deaf hear the Words of the Book, and the Eyes of the Blind shall see out of Obscurity.*] That Blindness and Insensibility, which the Prophet complained of

at the 10th and 11th Verses, shall be quite removed, and the Word of God, which before was a Book sealed up, shall become intelligible to ordinary Capacities. This relates to the Times of the Gospel, (Compare chap. xxxv. 5.) when a plentiful Effusion of God's Holy Spirit is promised: See the Note on chap. xlv. 3. liv. 13.

Ver. 19. *The Meek also shall increase their Joy in the LORD, &c.*] This is another Character of those flourishing Times under the Gospel, which the Prophets often mention, in the Glories of which the Meek and Humble shall have a particular Share: See the Notes on chap. xi. 4. xxvi. 6.

Ver. 20. *For the terrible one is brought to nought, and the Scorned is consumed.*] By the terrible one we are to understand the foreign Enemies of God's People: See ver. 5. and chap. xxv. 4, 5. and by the Scorned, those Scepticks and Infidels that lived among them, and made a Mock of God's Messengers, and what they said. Compare chap. xxviii. 14, 22.

Ibid. *And all that watch for Iniquity are cut off.*] Who are continually employed in devising Evil, and very industrious in bringing it to pass: *Who devise Iniquity upon their Beds, when the Morning is light, they practise it,* as the Prophet Micah speaks, Micah ii. 1.

Ver. 21. *That make a Man an Offender for a Word.*] Who condemn Men for speaking the Truth, as they often served the Prophets, or for so slight a Matter as an unwary Expression.

Ibid. *And lay a Snare for him that reproveth in the Gate, and turn aside the Just for a Thing of nought.*] Who plot Mischief against the Judges that sit at the City Gates to distribute Justice; that so they may without Controul oppress the Righteous, and deprive him of his Right. Compare Amos v. 10, 12. Malachi iii. 5. And this they will do upon the meanest Considerations, to gain a Piece of Bread, as Solomon speaks, Prov. xxviii. 21. It was the Custom for the Judges to execute their Office at the Gates of the City: See Deut. xxi. 19. xxii. 15. Ruth iv. 1, 11.

Ver. 22. *Therefore thus saith the LORD who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, &c.*] Abraham and Jacob, as Fathers of the Family, are taken here for the whole Stock of true Israelites: And as God had often been their Deliverer, so when he should free them from Enemies without, and evil Doers amongst themselves (see ver. 20.) then the Faithful will begin to lift up their Heads, and not be ashamed to shew themselves.

Ver. 23. *But when he seeth his Children, the Work of my Hands, in the midst of him, they shall sanctify my Name.*] The Words may be thus rendered, *For in his Sight, his Children, the Work of my Hands, in the midst of him, shall sanctify my Name:* The Prophet speaks of a new Generation of the Faithful, which shall be added to the Church, called elsewhere the *Work of God's Hands*. See chap. xlv. 11. lx. 21. and compare Ephef. ii. 10. when these shall be called or regenerate by that extraordinary Measure of Grace which is promised ver. 18. they shall with one Mind and one Mouth sanctify my

my Name, and give me all Honour and Reverence.

Ver. 24. *They also that erred in Spirit, shall come to Understanding.*] See chap. xxviii. 7. and the 10th, 11th, and 18th Verses of this Chapter.

Ibid. *And they that murmured shall learn Doctrine.*] They that murmured at, and found fault with God's Dispensations, shall now submit their own Judgment to the Will and Wisdom of God.

CHAP. XXX.

The ARGUMENT.

The Egyptians were the Jews Confederates at the Time of Sennacherib's Invasion: See 2 Kings xviii. 21. and are often reproved for that Confederacy, and placing their chief Trust in an Arm of Flesh: See chap. xx. 5. xxxi. 1. This is the Subject of the former part of this Chapter. Then follow some gracious Promises, which have a plain Aspect upon the Gospel Times: And from the 27th Verse to the End of the Chapter, there is a lively Description of God's Vengeance devouring the Assyrian Army like Fire, and consuming them all at once.

Verse 1. **A**ND *that cover with a Covering, but not of my Spirit.*] This Covering may either signify their seeking for Refuge and Protection from Egypt without any Directions from God: See ver. 2. or else it may mean their forming Schemes to secure themselves against the Calamities that threaten'd them, by ungodly Methods, which are called a Covering, or Hiding-place of Falshood, chap. xxviii. 15, 17. See likewise chap. xxix. 15.

Ibid. *That they may add Sin to Sin.*] Thereby adding this Iniquity to their former Transgressions.

Ver. 2. *That walk to go down into Egypt, and have not asked at my Mouth.*] It was usual in Affairs of great Consequence, especially in Matters of War, to ask Counsel from God by his Prophets: See Josh. ix. 4. 1 Kings xxii. 7. Jerem. xxi. 2. This the Jews neglected now, because they apprehended that the Prophets would not give them such an Answer as they liked: See ver. 10. and the Argument of the Chapter.

Ver. 3. *Therefore shall the Strength of Pharaoh be your Shame.*] See chap. xx. 5. xxxi. 3.

Ver. 4. *For his Princes were at Zoan, his Ambassadors came to Hanes.*] King Hezekiah's Ambassadors came to apply themselves to the King of Egypt and his great Men, for Succour and Assistance; to which Purpose, they arrived at the two principal Cities of Egypt, Zoan or Tanis (concerning which see the Note on chap. xix. 11.) and Hanes, called Tabanbes, Jer. ii. 16. xliii. 7. Ezek. xxx. 18.

Ver. 5. *They were all ashamed of a People that could not profit them.*] The Egyptians, in Conjunction with the Ethiopians, did assist the Jews, by giving a Diversion to Sennacherib's Forces: See the Arguments of the xviii. and xix. Chapters, but were both entirely routed: See chap. xx. 4. So that in Effect, the Egyptians

were rather a Burden than an Help to them, and are therefore compared to a broken Reed, chap. xxxvi. 6. which not only fails the Hand that leans upon it, but pierces and wounds it.

Ver. 6. *The Burden of the Beasts of the South.*] The Word Burden hath an ambiguous Sense, for besides its usual Signification, it denotes likewise a threatening Prophecy: So the Words imply, that the Burdens of Presents, which the Jews sent upon the Backs of Asses and Camels, to make Friends withal in Egypt (a Country lying Southward of Judaea) should meet with but ill Success.

Ibid. *From whence come — the Viper and fiery flying Serpent.*] The Wilderness, that lies between Egypt and Judaea, is described after the same manner by Moses, Deut. viii. 15. The fiery Serpent is called in the Hebrew, *Saraph*, and hath its Name from its bright and flaming Colour: For the same Reason the Angels are called *Seraphims*, because, when they attended upon the divine *Shekinah*, they appeared like Flames of Fire: See Psal. civ. 4. and the Note upon chap. vi. 1. It is called a flying Serpent, because it springs up like a Dart against those it strikes. Some Authors indeed relate, that there are winged Serpents; but that does not seem so well consistent with the Curse inflicted upon the Serpent, Gen. iii. 14.

Ver. 7. *Therefore have I cried concerning this, their Strength is to sit still.*] Or, *I have cried to her, i. e. to Jerusalem*, that their best Security will be to be quiet, and see the Salvation which God will work for them; see ver. 15. The Word which our English renders *Strength*, is *Rabab* in the Hebrew, which is likewise a Name by which Egypt is called: See chap. li. 9. Psal. lxxxvii. 4. lxxxix. 10. So the Prophet intimates, that Trust in God will be their best Refuge, and supply the Place of their Egyptian Allies.

Ver. 8. *Now go, write it before them in a Table, and note it in a Book, &c.*] A Command of God to the Prophet, to deliver those Words which follow ver. 9. in writing, as an Instruction not only to the present Age, but also to After-times. When God commands a Thing to be written, it signifies, that such a Truth is of great Importance, and such as deserves to be recorded, that the Knowledge of it may be preserved: Compare chap. xxxiv. 39. lxxv. 6. Psal. lvi. 8. Jer. xxii. 30. Dan. x. 21. Habak. ii. 2. Mal. iii. 16. Revel. xiv. 13.

Ver. 10. *Prophecy not to us right Things, speak unto us smooth Things, prophecy Deceits.*] This was the true Meaning of what they said, though not the very Words; see a like Instance, chap. xxviii. 15. They did not care the Prophets should say any severe Truths which they did not love to hear; insomuch that they often punished them, when they were exact in delivering their Commission, as Movers of Sedition. So they served Jeremiab: See Jerem. xx. 1. xxxviii. 4, 6. In like manner they used Amos: See Amos vii. 10. The same Usage Micaiah met with before, 1 Kings xxii. 8, 27.

Ver. 11. *Get you out of the Way, turn aside out of the Path.*] Be not so nicely scrupulous, say they, or so servilely addicted to the Truth, but comply a little with our Humour, though it be

be by departing from what God had commanded you to deliver. The Prophet still represents the true Sense and Meaning of these Infidels.

Ibid. *Cause the holy one of Israel to cease from before us.*] Do not often repeat, *Thus saith the LORD*; or, *Thus saith the holy One of Israel*: We are quite weary of hearing him mentioned so often: Compare *Amos vi. 10.*

Ver. 12. *Wherefore thus saith the holy One of Israel, &c.*] The Prophet is resolved to usher in his Reproofs with his Preface, *Thus saith the holy One of Israel*, what Distaste soever it might give to Men of reprobate Minds: See likewise *ver. 15.* and he utters a farther Threatning to those that despise what he now speaks from God.

Ver. 13. *Therefore this Iniquity shall be to you as a Breach ready to fall, swelling out in a high Wall, &c.*] This vain Confidence in your own Conduct, or in the Strength of Egypt, shall end in a sudden and final Ruin: Like the Breach in an high Wall, which, when once it begins to bulge, falls down without giving any Warning, and the higher it is, the greater the Downfall.

Ver. 14. *And he shall break it as the breaking of the Potter's Vessel, he shall not spare, &c.*] An earthen Vessel, when it is once broke, can never be mended, or put to any Use: See *Jer. xix. 11.* So shall it be in this Case, there shall be nothing left or saved, that can be put to any farther Use.

Ver. 15. *In returning and rest shall ye be saved.*] In returning from your evil Purposes, and resting, or relying upon God's Promises, you shall be saved from your Enemies: See *ver. 7.*

Ver. 16. *But ye said, No, but we will flee upon Horses, &c.*] Egypt was famous for their Breed of Horses: See Note on *chap. li. 7.* from whence the Jews were desirous to furnish themselves with Horses, the better to engage the Enemy: See *chap. xxxvi. 9.* But the Prophet tells them, that the chief Use they should make of them, would be to secure to themselves a Retreat.

Ver. 17. *One Thousand shall flee at the Rebuke of one.*] As God had promised them that if they continued obedient to him, *one of them should chase a Thousand* of their Enemies, *Deut. xxxii. 30.* So here he threatens the quite contrary upon their Disobedience: See *Deut. xxviii. 25.*

Ibid. *Till ye be left as a Beacon upon the Top of a Mountain.*] Till ye be scattered one by one upon the Mountains, as Beacons stand solitary there.

Ver. 18. *And therefore will the LORD wait.*] The Sense would run clearer if the Place were translated thus, *Nevertheless the LORD will wait*, or, *yet surely the LORD will wait, &c.* So the Particle *Laken* is render'd by our Interpreters, *Jerem. v. 2.* and so it should be translated in several other Places where the Prophets alter their Style, and yet usher in the Transition with this Particle: So particularly it should be translated *Hos. ii. 14.* and *Micah v. 3.* See Dr. Pocock upon that Place. The seeming Incoherence of the prophetick Style would be avoided in many Places, by regarding the various Sense of the Hebrew Particles more carefully than In-

terpreters have generally done: A Subject that hath been treated of with great Exactness by Noldius, in his *Concordantia Particularum Hebraearum.*

Ibid. *The LORD will wait that he may be gracious unto you.*] GOD will wait till the Judgments he hath threaten'd, *ver. 15.* and *16.* have had their due Effect for the reforming your Lives, and rendering you fit Objects of his Mercy.

Ibid. *And therefore [or yet] will he be exalted, that he may have Mercy upon you.*] He will shew his Power in those Judgments he brings upon you (compare *chap. v. 16.*) in order to your Reformation, and the receiving you again into Favour. The Words may be explained of GOD's magnifying his Mercy toward an undeserving People, that where *Mens Sins did abound*, his Grace might much more abound. But I conceive that Sense not so agreeable to the Scope of the Place.

Ibid. *For the LORD is a GOD of Judgment,*] who wisely mixes and tempers Justice with Mercy. In this Sense the Word *Judgment* is used *Jerem. x. 24.* *xxx. 11.* In the latter Text our Translators render the Hebrew *Mishpat*, in Measure.

Ver. 19. *For the People shall dwell in Sion at Jerusalem.*] The Hebrew runs thus, *The People in Sion shall dwell at Jerusalem*: The *People in Sion* is the same with the *People of Sion*, as the *Mountains in Gilboa* are equivalent to the *Mountains of Gilboa*, and the Words are so translated by our Interpreters, *2 Sam. i. 21.* Or the Sentence may be translated, *The People shall dwell in Sion [and] at Jerusalem*; the copulative Particle being often understood. Notwithstanding the Destruction of Jerusalem threaten'd by Sennacherib, the City shall still be inhabited as in former Times, and shall be comforted after her Sorrow; which is the Import of the following Words, *Thou shalt weep no more*, being spoken by way of Apostrophe to Jerusalem.

From this Verse to the 27th follow many gracious Promises of Mercy, several of which cannot with any Propriety be applied to the succeeding Times of King Hezekiah's Reign. Therefore we may reasonably suppose, that the Prophet taking an hint from those prosperous Times which succeeded this great Deliverance, was carried on to a View of better Days, which might be expected under the flourishing State of the Gospel. See the Notes upon *chap. x. 20.* *xxiv. 14.*

Ver. 20. *And though the LORD give you the Bread of Adversity and the Water of Affliction, yet shall not thy Teachers be removed into a Corner any more, &c.*] Though Provisions should be scarce during the Time of the Siege, yet you shall not want spiritual Food for your Souls, you shall not need to fear that Famine of the Word of the LORD threaten'd, *Amos viii. 11.*

Ver. 21. *And thine Ears shall hear a Word behind thee, saying, This is the Way, &c.*] As God will afford you Teachers, so he will give you Grace to hearken to their Instructions. His Grace will supply the Place of a Tutor or Monitor, it will be at your Elbow, as it were, giving you Directions, and correcting you when you do amiss. This may fitly be applied to that plen-

plentiful Effusion of God's Spirit which is promised under the Gospel: See the Notes upon chap. xlv. 3. liv. 13.

Ibid. *When ye turn to the right hand, or when ye turn to the left.*] When ye are never so little out of the way. Compare Deut. v. 32. Job. i. 7. Prov. iv. 27.

Ver. 22. *Ye shall defile also the Covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold, &c.*] Hezekiah's Zeal for God's Worship, incited his Subjects to destroy all the Monuments of Idolatry in the Land; see 2 Chron. xxxi. 1. The Coverings here mentioned may be understood of silver or gold Plates with which their Images were overlaid; though they adorned them likewise with costly Robes and rich Attire: See Jerem. x. 9. and Baruch vi. 57, 58. The Destruction of Idolatry is another Mark of the flourishing State of the Gospel; see the Notes on chap. i. 29.

Ver. 23. *Then shall he give the Rain of [or for] thy Seed that thou shalt sow the Ground withal, &c.*] i. e. Rain after the Seed is sown, to moisten the Ground, and make it take Root; this is called the former Rain, Joel ii. 23. This and the next Verse promise plenty of all manner of Food both for Man and Beast, in Opposition to the Bread of Adversity mentioned ver. 20. We may farther observe, that the Blessings of the Gospel are sometimes represented under the Emblems of Fruitfulness and Plenty: See Notes on chap. iv. 2. xxxii. 20.

Ver. 25. *And there shall be upon every high Mountain and upon every high Hill, Rivers and Streams of Waters.*] God's Blessings are often represented under the Metaphor of a well watered Ground, which is the most fruitful: See chap. lviii. 11. And here the Prophet promises such Fertility, that the barren and mountainous Land shall yield as plentiful an Harvest, as if it were watered with Streams and Rivers. But if we compare this Verse with what follows, we shall discover a more mystical Sense couched in the Words, and find that they imply in them a Promise of the large Supplies of Grace under the Gospel, which should water the most dry and barren Places, just as if Streams of Water were to take their Course upon the Tops of the highest Mountains. This Place I take to be parallel to that Text, chap. xlv. 3. *I will pour Water upon him that is thirsty, and Floods upon the dry Ground, I will pour my Spirit upon thy Seed, &c.* Compare likewise chap. xli. 18. xliii. 19. xxxv. 6, 7. lv. 1. Joel iii. 18. Zech. xiv. 8. Mr. White is pleased to call this a strange sort of Interpretation; but I must put him in mind that it is the Interpretation of Christ himself: See John iv. 10, 14. vii. 38, 39. and of St. Paul, who interprets the Waters flowing from the Rock in the Wilderness, as mystically denoting Christ, and the Benefits of the Gospel, 1 Cor. x. 4. And that plentiful Communication of Grace and Glory, wherein the Happiness of Heaven consists, is described by the same Metaphor, Rev. vii. 17. xxi. 6. xxii. 17.

Ibid. *In the Day of the great Slaughter when the Towers fall.*] This shall be remarkably fulfilled at the Time when there shall be a terrible Destruction of God's Enemies: See Revel. xiv. 20. xix. 21. when the great Ones of the Earth

shall fall, denoted here by high Towers; compare chap. ii. 15. or, by Towers we may understand the Fortifications of the City, which is the mystical Babylon: See the Notes upon chap. xvi. 5.

Ver. 26. *Moreover the Light of the Moon shall be as the Light of the Sun, &c.*] Light is the Emblem of Joy and Happiness, accordingly happy Times are expressed by bright and pleasant Days, when God's Candle shines upon our Heads, as Job expresseth it, chap. xxix. 3. But the Words seem to describe that glorious State of the Church, when there shall be no Night: See Zech. xiv. 6, 7. compared with Revel. xxii. 5. nor any Resemblance of it, no Degree either of Sorrow or Ignorance.

Ibid. *In the Day that the Lord bindeth up the Stroke of his People, &c.*] When he shall fully pardon their Sins, and remove the Punishments of them: Compare chap. i. 6.

Ver. 27. *Behold the Name of the Lord comes from far.*] The Name of God is the same with God himself, and it is said to come from afar off, as coming unexpectedly. So Christ is described as coming from a far Country at the Day of Judgment, because of the Unexpectedness of his Coming, Luke xix. 13, 15.

Ibid. *Burning with his Anger.*] When Anger or any other Passion is ascribed to God in Scripture, it is a very good Rule which the Schoolmen give for the explaining such Expressions, *Affectus in Deo denotant Effectus*; Passions in God denote that the Effect is answerable to the highest Emotion of Passion which we can conceive. Thus when God is described as full of Anger and Fury, and his Indignation as flaming out into Revenge, we are to conceive the Expressions as implying, that the Effects of his Displeasure will be as terrible, as we could suppose them to be if they proceeded from the most passionate Resentment. But I think we may carry our Notions a little farther in this Matter, and venture to affirm, That since God's Love and Hatred does necessarily result from his Wisdom, which approves or dislikes Things according as they agree or disagree with his own infinite Perfections, it must follow from hence, that although God be not subject to that Turbulency and Inconstancy which attend human Passions; yet his Favour and Aversion must be as strong and vigorous, as lasting and permanent as the highest Expressions in Scripture concerning this Matter can be supposed to import.

Ibid. *His Lips are full of Indignation, and his Tongue as a devouring Fire.*] So Christ is described as consuming Sinners with the Breath of his Lips, chap. xi. 4. because whenever he pronounces Sentence upon them, it is immediately put in execution: All Things obeying his Word and Decree. See the Note there.

Ver. 28. *And his Breath as an overflowing Stream.*] God's Anger is often called the Breath of his Nostrils; see Job iv. 19. Psalm xviii. 15. The Expression is taken from one of the Symptoms of Anger, which is breathing quick and short.

Ibid. *Shall reach to the midst of the Neck.*] See the Note on chap. viii. 8.

Ibid. *To sift the Nations with a Sieve of Vanity.*] Vanity sometimes signifies Destruction: So chap.

chap. lvii. 13. *Vanity shall take them, i.e. they shall be destroyed.* And here the *Sieve of Vanity*, is such a one as doth not separate the Chaff in order to save the Corn, but makes an entire Rid- dance, as when Chaff is scattered before the Wind: Compare chap. xxix. 4. *Hof. xiii. 3. Psal. i. 4.* By the *Nations* are chiefly meant the *Affyrians* and their Confederates.

Ibid. *And there shall be a Bridle in the Jaws of the People, causing them to err.* See the same Phrase, chap. xxxvii. 29. In both Places the Expression imports, that God would stop these People in the midst of their Career, and make all their De- signs prove abortive, like those that miss their Aim, or lose their Way.

Ver. 29. *Ye shall have a Song, as in the Night, when an holy Solemnity is kept.* The Jewish Festi- vals were always kept from Even to Even, so the Sabbath began on the Friday Evening; see *Lev. xxiii. 32.* and the Eve before any Festival was part of the Festival: See *Judith viii. 6.* from whence the same Observation was derived into the Christian Church. But the Feast of the Passover is chiefly alluded to here, which was always kept in the Evening, and the Supper concluded with Hymns: See *Matth. xxvi. 30.*

Ibid. *As when one goeth with a Pipe to come un- to the Mountain of the LORD.* The solemn Fe- stivals, when the People came from all Parts of *Judea* to worship at the Temple, were observed with the greatest Expressions of Joy: See *Deut. xvi. 11, 14. Psal. xlii. 4.* Such Joy will there be, saith the Text, at *Jerusalem* for their Deli- verance from *Sennacherib's* Army.

Ver. 30. *And the LORD shall cause his glorious Voice to be heard, &c.* This Destruction shall be from the immediate Hand of God, in which he shall as visibly appear, as if he had discomfited the Army by a Tempest of Thunder and Light- ning, and Hail-stones, as he formerly destroyed the *Canaanites* and *Philistines*; see *Josh. x. 10. 1 Sam. vii. 10.* Compare likewise *Psal. xviii. 14.* and chap. xxix. 6. of this Prophecy, and see the Note on that Place.

Ver. 31. *Shall the Affyrian be beaten down, which smote with a Rod.* Compare chap. x. 5, 24.

Ver. 32. *And in every Place where the grounded Staff shall pass, which the LORD shall lay upon him, it shall be with Tabrets and Harps.* This is a very obscure Translation of the Words; the old Translation publish'd under King Henry VIII. renders them much plainer thus, *Whithersoever he goes, the Rod shall cleave unto him, which the LORD shall lay upon him.* Or the Place may be thus translated more exactly to the Hebrew, *And every Place where the terrible Stroke shall pass which the LORD shall lay upon him, shall be [filled] (or shall sound) with Tabrets and Harps:* The Words in the Original, which our English renders *The grounded Staff*, signify such a Rod or Stroke as sinks deep, and makes lasting Prints or Marks in the Flesh: And the Expression alludes to the Rod, with which the *Affyrian* smote or corrected God's People, ver. 31. as if the Prophet had said, God hath prepared a Rod to chastise him, that was before a Scourge to all his Neighbours. The Import of the whole Sentence is this, that every Place where God shall inflict this heavy Judgment upon the *Affyrian*, shall be full of Joy

and Gladness. The Hebrew *Tappim*, *Tabrets*, al- ludes to *Tophet*, a Word of the same Signifi- cation, by which Name the Prophet calls the *Affy- rian* Camp, ver. 33. See the Note there. It was usual likewise to celebrate Victories with Tabrets and other Instruments of Musick: See *Exod. xv. 20. 1 Sam. xviii. 6.*

Ibid. *And in Battles of Shaking shall be fight with it.* God's severe Judgments are expressed by his shaking his Hand over a People or a Place: See chap. xi. 15. xix. 16.

Ver. 33. *For Tophet is ordained of old, yea, for the King it is prepared, &c.* *Tophet*, otherwise called the *Valley of Hinnom*, was the Place where the Children were sacrificed to *Molech*: See *Jer. vii. 31.* It had its Name from the Tabrets which founded there to drown the Cries of the Children thus inhumanly murdered. Being a Place set apart for that terrible Execution, it was looked upon as the Picture of Hell it self, the Word *Gebenna* being from thence derived. The Prophet here applies the Name to the Camp where all the *Affyrian* Army was to be destroyed. And as in *Tophet* great Heaps of Wood were piled together to burn the human Sacrifices there of- fered, so God, saith the Text, will find suffi- cient Materials prepared like Fuel for the Fire, which his Anger like a Train of Brimstone will kindle.

The only Difficulty is, how *Tophet* can be said to be prepared for the King of *Affyria*, since *Senna- cherib* himself did not die in the common De- struction. To which it may be answered, that all his Strength and Glory perished there. But withal I conceive that this Expression points at a more hidden Sense couched under this Descrip- tion, which is the final Destruction of Sinners in that *Tophet* or *Gebenna*, of which the *Valley of Hinnom* was only a faint Resemblance, together with *Satan* their Prince at the Head of them.

CHAP. XXXI.

THE ARGUMENT.

A Continuation of the same Subject treated of in the former Chapter: The Prophet again reproves the Jews for seeking to Egypt for Succour, and as- sures them of God's Assistance, if they will tarry a little, and wait for his Salvation.

Ver. 1. **W**O unto them that go down to Egypt for help, &c.] See chap. xxx. 1, 16.

Ver. 2. *Yet he also is wise, and will bring Evil, and will not call back his Words, &c.* God is as wise as the ablest Politician, and knows how to bring to pass his Purposes as effectually; and will certainly make good his Threatnings against the Despisers of his Commands: See chap. xxx. 13, 14.

Ibid. *But will arise against the House of the evil Doers, and against the Help of them that work Iniquity.* He will bring his Judgments as well upon those who have had the chief Hand in forming this Confederacy, as upon the *Egyptians* them- selves, in whom they place their Confidence: See the following Verse.

Ver. 3. *Now the Egyptians are Men, and not God.* In whom alone we ought to put our Trust.

Ibid. *And their Horses Flesh, and not Spirit.* Spirit sometimes is equivalent with *Angel*, and the

the Angelical Powers are described as *excelling in Strength* far beyond any Corporeal Beings: See *Psal. ciii. 20.* In other Places, *Spirit* signifies the same as the *Soul*, and is opposed to *Flesh*, as the more noble Part of human Nature. Taking the Word in either Sense, the Meaning of the Text is, that nothing extraordinary is to be expected from the *Egyptian Auxiliaries*.

Ibid. Both he that helpeth shall fall, and he that is helped shall fall down.] Both the *Egyptians* and they that rely upon their Aid: Compare *chap. xx. 4, 5, 6.* and *2 Kings xviii. 13.*

Ver. 4. Like as the Lion and the young Lion roaring on his Prey, when a Multitude of Shepherds is called forth against him, he will not be afraid of their Voice, &c.] An elegant Similitude, representing God's Almighty Power, which no human Strength is able to withstand; and exactly parallel to those Verses in *Homer*, where *Sarpedon* is described as going against the *Greeks*, *Iliad* *μ. ver. 299, &c.*

Εὖ τ' ἰδοίη, ὅτε λίων ὑπερῖστος, ὅς τ' ἐπιδρωῖς
Δακτύλῳ ἐν ἀρούρῃ, κίχλην δὲ ἰ δούρεϊ ἀγλῶναι,
Μάλαν παρὰ πύλῃ, καὶ ἐς πύλῃν δόρυ ἐλθέει
Εἰς αὐτὴν δ' ἄρ' ἔσται παρ' ἀνδρῶν βέλτερος ἀνδρὸς
Συμὸν καὶ τὴν δόρυ, φονεὺν καὶ δολοφύλον,
Ὁ δὲ παῖς τ' ἀνδρῶν μῆτιρ καὶ βίη δὲ δούρει.

Which Verses are thus rendered in the late *English Translation* copied from the *French*.

*As some fierce Lion on the Mountains bred,
Stung with keen Hunger, searches for his Prey,
Springs o'er the Fences, and o'erleaps the Fold:
For tho' the Shepherds and the watchful Dogs
On every Side defend the woolly Flock;
Yet his undaunted Soul disdains to fly,
Till he hath seiz'd his Prey.*

Ver. 5. As Birds flying, so will the LORD of Hosts defend Jerusalem.] God's Protection of his Servants is commonly expressed by *covering them under his Wings*, in Allusion to the Wings of the *Cheerubims* which covered the *Mercy-Seat*: Compare *Deut. xxxii. 11.*

Ibid. Passing over it, he will preserve it.] As he did when he passed over the *Israelites Houses* in *Egypt*, *Exod. xii. 23.*

Ver. 7. For in that Day shall every Man cast away his Idols of Silver, &c.] See the Note on *chap. xxx. 22.*

Ver. 8. Then shall the Assyrian fall with the Sword, not of a mighty Man; and the Sword not of a mean Man shall devour him, &c.] He shall not fall by any mortal Power, but by the Hand of an Angel: See *chap. xxxvii. 36.* If we follow the common Opinion, that the *Assyrian Army* was destroyed by a pestilential Disease, which was the immediate Stroke of Heaven; the Expressions here exactly agree with the Description of the Angel, who smote the *Jews* with a Pestilence, *1 Chron. xxi.* who is there represented as standing with a *Sword drawn in his Hand*, *ver. 16.*

Ibid. And his young Men shall be discomfited,] Or, *his choice Men*, as the Word likewise signifies, the very Flower of his Army.

Ver. 9. And he shall pass over to his strong Hold for fear.] He shall betake himself to the fortified Places within his own Dominions, as those do who are afraid that an Enemy is pursuing them: See *chap. xxxvii. 37.*

Ibid. And his Princes shall be afraid of the Ensign.] His chief Commanders shall be afraid of those visible Tokens of God's Presence in, and Protection over, *Jerusalem*, which were like so many Standards lifted up in Defence of his People: Compare *chap. lix. 19.*

Ibid. Saith the LORD, whose Fire is in Zion, and his Furnace in Jerusalem.] Who hath placed his Altar and his Sanctuary there: And from thence will issue forth like Fire, and consume all those who shall presume to violate that Place of his especial Presence: Compare *Obad. ver. 18. Zeck. ii. 5. xii. 6.*

CHAP. XXXII.

THE ARGUMENT.

Whoever carefully considers the 9th, 10th, and following Verses of this Chapter, will find, that they relate to the Calamities which the Assyrian Invasion brought upon Judaea; under those Afflictions the Wisdom and Piety of King Hezekiah was one of the chief Supports and Comforts to his Subjects, and consequently we may suppose that the Beginning of the Chapter doth contain a Character of that excellent Prince. But yet there are several Expressions, particularly those in the 3d and 4th Verses, that relate to happier Times than Hezekiah ever lived to enjoy: And therefore upon the whole Matter we may justly say, that the Reformation which Hezekiah made, was but a Shadow or Image of those greater Improvements in Grace and Holiness, which properly belong to the Gospel Times, under the Government of Christ, and the Assistance of his Spirit. Mr. White objects against this Interpretation, that none of the Writers of the New Testament have apply'd any Part of this Chapter to our Saviour: but we are not to expect a particular Application of all the Prophecies of the Old Testament, in the Writings of the New. And we may observe, that many important Prophecies, such as are particularly Daniel's Weeks, are never distinctly mentioned there. Jacob's Prophecy concerning Shiloh, *Gen. xlix. 10.* may be added as another remarkable Instance of a Prophecy concerning Christ, not mentioned in the New Testament. It is sufficient to justify such an Interpretation, if the full Import of the Words look that way, and such an Application be agreeable to those Methods of interpreting Prophecies which are observed in the New Testament; for those are to be looked upon as a Publick Rule or Standard for interpreting the Scripture Prophecies.

Verse 1. *Behold a King shall reign in Righteousness, and Princes shall rule in Judgment.*] Under the Government and Example of so good a King as Hezekiah, inferior Princes and Magistrates shall execute their Office with Integrity and Faithfulness. Compare *Psal. lxxii. 2, 3.*

Ver. 2. And a Man shall be as an Hiding-place from the Wind, &c.] And this Prince shall be a Refuge to us, when the Storms of Calamities overtake us, or the Oppressions of our Enemies, like excessive Heat, do scorch and consume us. Compare *chap. iv. 6. xxv. 4.*

Ver. 3. And the Eyes of them that see shall not be dim, and the Ears of them that hear shall bearken.

en.] God shall plentifully afford Men the Light of his Truth, and give them Grace to make a good Use of the Instructions he vouchsafes unto them. When Men are stupid and careless, they are said by a contrary Way of speaking, *to have Eyes and see not, and to have Ears and hear not*, chap. vi. 9. Jer. v. 21. That this Promise chiefly relates to the Times of the Gospel, will appear by comparing it with chap. xxix. 18. xxxv. 5. If it be objected, that other Prophecies foretel the blinding of the Jews under the Gospel; we may answer with St. Paul, that the Children of the Promise are accounted for the true Seed of Israel, in whom the Promises are to be fulfilled, Rom. ix. 8. And farther, the same Divine Author assures us, the Time will come when all Israel shall be saved, Rom. xi. 26.

Ver. 4. *The Heart also of the Rafe shall understand Knowledge.*] The Word *Nimbarim*, *Rafe*, translated *Fearful*, chap. xxxv. 4. may signify, that those that are weak in Faith shall come to more perfect Degrees of Knowledge.

Ibid. *And the Tongue of the Stammerers shall be ready to speak plainly.*] The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God, and of their Duty. The Verb *Nalay* is near akin in Sound and Signification to *Lamay*, which signifies speaking in a barbarous and unknown Language, chap. xxviii. 11. So the Text here may be fitly expounded of the Conversion of barbarous Nations, and their giving Praises to God in their several Languages.

Ver. 5. *The vile Person shall no more be called liberal.*] Or, *shall not have the Stile and Title of Prince bestowed upon him*, for so the Words in the Original import. Under a Prince that loves and honours Virtue, unworthy Persons shall not be advanced to Degrees of Honour and Dignity.

Ver. 6, 7, 8. *For the vile Person will speak Villany, &c.*] The Words shew the different Temper and Method of the base and narrow-soul'd Man, and of him that is truly generous and publick-spirited. The former hath no true Sense, either of Honour or Conscience, but makes it his Business under specious Pretences to pervert Judgment and Justice: Whereas the Designs of the latter are truly great and worthy of his Character, and it is by these only that he seeks to support his Dignity.

Ver. 9. *Rise up ye Women that are at ease, &c.*] The Prophet returns to the Description of those Calamities which should follow upon Sennacherib's Invasion: And he addresses himself to the nice and delicate Women, who would feel the greatest Share in these Hardships, not being used to any such before.

Ver. 10. *Many Days and Years shall ye be troubled, ye careless Women.*] Some render the Words, *Days above a Year shall ye be troubled, &c.* and understand them of Sennacherib's Invasion, who came up against Judea in the 14th Year of Hezekiah, 2 Kings xviii. 13. and in the Year following God promised the King a Recovery from his Sicknefs, and that he would deliver him out of the Hand of the King of Assyria, and prolong his Life fifteen Years, 2 Kings xx. 6. Now Hezekiah reigned but nine and twenty Years in all, so this Promise of Deliverance must have been made in the fifteenth Year of his Reign. But

Archbishop Usher supposes that there were two Invasions by Sennacherib, the first mentioned, 2 Kings xviii. 13. the other spoken of in the 17th Verse of the same Chapter, and chap. xix. 9. and thinks that Hezekiah's Sicknefs happen'd between these two Invasions, about three Years before the total Defeat of the Assyrian Army: See *Annal. V. Testam. ad A. M.* 3291, and 3294.

Ver. 12. *They shall lament for the Teats, &c.*] The Sense would run easier and more agreeable to the Original, if we alter the Stops, and join the first Sentence of this Verse with what goes before, and the latter Part of it with what follows, translating it thus, *Gird Sackcloth upon your Loins, and upon your mourning Breasts. Upon the pleasant Fields, upon the fruitful Vine, upon the Land of my People shall come up Briars and Thorns.* The Word *Sopbedim*, which our English translates, *they shall lament*, is in the Masculine Gender, and therefore cannot be understood of the Women mentioned ver. 11.

Ver. 13. *In the joyous City.*] See the Notes on chap. xxii. 2. xxiii. 7.

Ver. 14. *Because the Palaces shall be forsaken.*] See chap. v. 9.

Ibid. *The Multitude of the City shall be left.*] Or, *The City shall be forsaken of its Multitude*: This may relate to Jerusalem; or else the Word City may be taken collectively for Cities in general: See chap. xxiv. 10, 12. xxv. 2. xxvii. 10.

Ibid. *The Forts and Towers shall be for Dens for ever, a Joy of Wild Asses, a Pasture of Flocks.*] Expressions denoting utter Desolation: See chap. xiii. 21. xvii. 2. xxvii. 10. *For ever* is as much as for a long Time; and it may be extended to the present Condition of Judea and its Cities, which have now lain desolate for many Ages: See the Notes upon the following Verses, and upon chap. xxvii. 10.

Ver. 15. *Until the Spirit be poured upon us from on high.*] Until God gives us new Life, and recovers us out of this forlorn Condition, which may fitly be compared to the Shadow of Death: Compare *Psal. civ. 30. Pouring out of God's Spirit* does likewise signify the plentiful Effusion of his Grace: See *Joel ii. 28. Zech. xii. 10.* And if we take the Phrase in this Sense, the Prophecy will belong to that Restoration of the Jews, which we are to expect in the latter Ages of the World.

Ibid. *And the Wilderness be a fruitful Field, and the fruitful Field be accounted for a Forest.*] A Proverbial Expression denoting great Alterations, that the Places which were desolate before (see ver. 13.) shall again become fruitful, and those which were fruitful shall turn barren. It may mean, that the Israelites shall flourish again, and the Assyrians and other Enemies of the Church (see Note on chap. xi. 14.) shall be humbled: See an Expression parallel to this, chap. xxix. 17. only there the Word *Lebanon* is used, as equivalent to the *Wilderness* here; both Words being opposed to Grounds cultivated and manured by Art and Care.

Ver. 16. *Then Judgment shall dwell in the Wilderness, and Righteousness remain in the fruitful Field.*] Judgment and Righteousness are often equivalent Terms: See the first Verse of this Chapter, chap. xxxiii. 5. and *Eccles. iii. 16.* Taking the Words so, the Sense will be, that all manner of Peace and Happiness shall flourish in that Place which was lately a *Wilderness*, but is now become

a fruitful Field, or Carmel. But sometimes they are opposed to each other, Judgment being put for Severity, and Righteousness for Mercy. So these Words are plainly taken, *Psal. xciv. 15. Judgment shall return unto Righteousness*, i.e. God will change his severe Proceedings into merciful Dealings: And thus perhaps they are to be understood *chap. i. 27. and chap. v. 16.* of this Prophecy. And this Sense I think best explains this Verse. The Prophet had said, *ver. 15. That the Wilderness should be turned into a fruitful Field, and the fruitful Field into a Forest, or Wilderness*: Then it follows in this Verse, God's Judgments shall be visible upon the Wilderness (meaning the *Affyrians*, or in general the Enemies of God's Church) and his Righteousness or Mercy shall display it self upon the fruitful Field, i.e. *Judea*. With this Explication the 18th and 19th Verses very well agree.

Ver. 17. And the Work of Righteousness shall be Peace, &c.] The Effects of God's Goodness and Mens Reformation shall be Peace within, and Freedom from any hostile Invasion without.

Ver. 18, 19. And my People shall dwell in a peaceable Habitation—when it shall rain, coming down on the Forest.] God's People shall enjoy all manner of Rest and Security, at which Time his Judgments shall come down in a very severe Manner upon their Enemies, expressed by the *Forest* or *Wilderness*, *ver. 15 and 16.* The Word *Forest* is likewise taken *metaphorically* in the Prophetical Writings for a City, because its stately Buildings, or its great and principal Inhabitants, resemble tall Cedars standing in their several Ranks: See *chap. x. 33, 34. xxxvii. 24. Ezek. xx. 46. Zech. xi. 1.* And if we take the Word in this Sense, the two Sentences of the 19th Verse are equivalent. By *Hail* is meant God's Judgment: See Note on *chap. xxviii. 2.*

Ibid. And the City shall be low in a low Place.] By the City may be meant *Nineveh*, or *Babylon*, which was built in a Plain: See Note on *chap. xxi. 1.* or it may in general signify the Society of Infidels, as that is opposed to the *City of God*; see the Note on *chap. xxvi. 5.* The Scope of the Place is to signify in general, that by the same Degrees that God's People are relieved, their Adversaries shall be abased.

Ver. 20. Blessed are ye that sow beside all Waters, that send forth thither the Feet of the Ox and the Ass.] When these Calamities befall their Enemies, happy will God's People be who may sow their Land in Peace, which before was desolate by reason of hostile Invasions; and tho' formerly over-run with Briars and Thorns (see *ver. 13.*) yet will now become a fruitful Field, *ver. 15.* and yield as plentiful a Crop, as is seen in moist and well-watered Grounds. It was the Custom of the *Jews* to plow with Asses as well as with Oxen, as appears from *chap. xxx. 24. and Deut. xxii. 10.* Spiritual Blessings may here be implied under the Promise of Fruitfulness and Plenty. See the Note upon *chap. iv. 2. xxx. 23.*

C H A P. XXXIII.

The ARGUMENT.

We may call this Chapter an Epinikion, or a triumphant Ode upon the Destruction of Sennache-

rib's Army before Jerusalem. The Prophet sets forth the several Scenes of that Transaction with all the Beauties of a poetical Description. At the beginning of the Chapter he foresees the Overthrow of the common Enemy and Oppressor. At the second Verse he represents the humble Addresses of God's People for Deliverance: Together with his gracious Promises of Protection by way of Answer to their Prayers, at the 5th and 6th Verses. Then he describes the Disappointment of Hezekiah's Ambassadors, who humbly sued for Peace, the Damp that struck upon the Spirits of the whole Nation, ver. 9. and God's immediate Interposition, when Matters seemed to be desperate. Afterward the Prophet severely reproves the Hypocrites, and sets forth the Security of those that put their Trust in God, and bold fast their Integrity, in such Expressions as are a just Pattern of the true Sublime. From the 17th Verse he describes how the drooping Spirits both of King and People revived upon the raising of the Siege, and congratulates Jerusalem as being under the immediate Protection of the Almighty, and thereby secured from receiving the least Damage in the midst of so many Dangers. I have given so particular an Account of the Contents of this Chapter, because I am persuaded that if a Translation could be made of it that should come up to the Original, it would appear to be as noble a Piece of Poetry as is to be found among the most admired Writings of the Ancients.

Ver. 1. WO to thee that spoilest, and thou wast not spoiled.] It is the Practice of the great Oppressors of the World to make War upon their Neighbours without any just Provocation, or having received any real Injury from them; this is very fitly expressed in the known Fable of the *Lion* and the *Lamb*, and it is against such Practices that this *Woe* is denounced.

Ibid. And dealest treacherously, and they dealt not treacherously with thee.] We read indeed, *2 Kings xviii. 7.* that *Hezekiah* rebelled against the King of *Affyria*: but the Meaning of that Text is no more but that he would not stand to those dishonourable Terms of Slavery, to which his Father *Abaz* had submitted, when he professed himself the Servant of the King of *Affyria*, *2 Kings xvi. 7.*

Ibid. When thou shalt cease to spoil, thou shalt be spoiled.] See *chap. xxi. 2.*

Ver. 2. Be thou their Arm every Morning.] Their Arm, i.e. Our Arm: It is usual in the Prophets to change their Style from the first to the second or third Person, in speaking upon the same Subject; see *ver. 6.* of this Chapter: See the Note upon *chap. lxiii. 1.* Every Morning, or, in the Morning, i.e. speedily: See the like Expression, *Psal. xlv. 5. God shall help her, and that right early*; the Hebrew reads, *At the appearing of the Morning*: So *Psal. xc. 14. and cxliii. 8.* Some suppose that the Phrase alludes to God's overthrowing the *Egyptians* when the Morning appeared, *Exod. xiv. 27.*

Ver. 3. At the Noise of the Tumult the People fled, at the lifting up of thy self the Nations were scattered.] At the Confusion and Outcry which was in the *Affyrian* Army upon that sudden Stroke, whereby 185000 Men were struck dead upon the Place, the remaining Part of those Forces got

got away as fast as they could; this Execution is called God's *lifting up himself*, or exerting his Power; compare ver. 10.

Ver. 4. *Your Spoil shall be gathered like the gathering of the Caterpillar.*] The Jews shall plunder the *Assyrians* Camp, till they leave it as bare as the Locusts or Caterpillars leave the Trees, when they have eat up the Leaves. Compare *Nabum* iii. 15. Some explain the Verse thus; ye shall be as easily overcome as the Husbandman destroys the Locusts and Caterpillars; but I do not think that Sense so proper, because Locusts and Caterpillars are elsewhere described like a formidable Army, which nothing can withstand; see *Joel* ii. 2, 3, &c.

Ver. 6. *And Wisdom and Knowledge shall be the Stability of the Times, and the Strength of Salvation: The Fear of the LORD is his Treasure.*] The Prophet applies himself to *Hezekiah*, of whom he speaks in the third Person at the End of the Chapter: And tells him, that those divine Graces of Wisdom, Knowledge, and the Fear of God (see chap. xi. 2, 3.) will be the Support of his Time and Government, and stand him in more stead, than all the Forces and Treasure in which other Princes place their Confidence.

Ver. 7. *Behold their valiant Ones [or Messengers] shall cry without, &c.] or, shall cry in the Streets.* The Words describe the Ambassadors, or Messengers, which *Hezekiah* sent out to *Rabshakeb*, 2 Kings xviii. 18. returning sadly disappointed, with Tears in their Eyes, and their Cloaths rent, *ibid.* ver. 37.

Ver. 8. *The Highways lie waste, the Wayfaring Man ceaseth.*] There is no travelling the publick Roads for fear of the Enemy. Compare *Judges* v. 6.

Ibid. *He hath broken the Covenant, he hath despised the Cities, he regardeth no Man.*] *Hezekiah* bought Peace of *Sennacherib*, 2 Kings xviii. 14, 15, 16. but he would not stand to his Agreement: Such an haughty Conqueror as he, will not be obliged by his Treaties any longer than he pleases, and glories in the Destruction that he makes both for Men and Cities: See chap. x. 10, 11.

Ver. 9. *The Earth [or Land] mourneth and languisheth; Lebanon is ashamed and bewen down, &c.]* The whole Land is under a Consternation, and the most beautiful Parts of the Country seem to languish and wither at the Approach of the Enemy, and look upon themselves as already destroyed. *Lebanon* was beautiful for its Cedars; *S Sharon* for its Flowers and Gardens: see *Cantic.* ii. 1. *Bashan* and *Carmel*, for their rich Ground and fat Pastures. Compare chap. xxxv. 2. *Mic.* vii. 14.

Ver. 10. *Now will I rise, saith the LORD, now will I be exalted.*] When Things are come to this Extremity, and the Case seems desperate, then is the Time for God to interpose, and make his Strength more eminently conspicuous in the midst of Man's Weakness.

Ver. 11. *Ye shall conceive Chaff, ye shall bring forth Stubble.*] Your Designs shall all prove abortive. Compare chap. lix. 4. *Psal.* vii. 14. and chap. xvii. 13. xxix. 5.

Ibid. *Your Breath, as Fire, shall devour you.*] Or rather, your Wrath, or Indignation against God's People, shall turn to your own Destruction.

Ver. 12. *And the People shall be as the Burnings of Lime.*] They shall be perfectly consumed, as when Chalk Stones are reduced to Lime: Calcining, or reducing to Ashes being one of the last Effects of Fire. Compare *Amos* ii. 1.

Ibid. *As Thorns cut up shall they be burnt in the Fire.*] Sinners are often compared to Thorns which the Fire catches presently; so do God's Judgments lay hold on such who have made themselves Vessels of Wrath, fitted for Destruction. See Note on chap. ix. 18.

Ver. 13. *Hear ye afar off what I have done, and ye that are near acknowledge my Might.*] So remarkable a Judgment as this deserves to be known and laid to Heart by all Men, both far and nigh.

Ver. 14. *The Sinners in Zion are afraid, Fearfulness hath seized the Hypocrites: Who among us shall dwell with the devouring Fire?*] This and the two following Verses describe the different Apprehensions of the Good and Bad under their present Circumstances. They that did not rely upon God for Help, were ready to cry out, Who can bear the Approach of the *Assyrian*, who devours all Things like Fire? These Words may, in a secondary Sense, be applied to the Terror of Hell Torments, which, when the Consciences of Sinners begin to be awakened, give them just Cause for having dreadful Apprehensions of the Divine Vengeance. And they that could not bear the Thoughts of a mortal Enemy's falling upon them with all his Force; how will they bear the Weight of God's Wrath, when he shall declare himself their Enemy, and set his Terror in Array against them?

Ver. 15. *That stoppeth his Ears from hearing of Blood.*] That will not give Ear to any bloody Designs formed against the Life of the Innocent. To stop the Ears at the mention of a Thing, is to shew the utmost Detestation of it: See *Acts* vii. 57.

Ibid. *That shutteth his Eyes from seeing of Evil.*] As Persons turn away their Face from any Sight they loath, and have an Aversion for. So God is described as of purer Eyes than to behold Iniquity, *Habak.* i. 13.

Ver. 16. *He shall dwell on high, his Place of Defence shall be the Munition of Rocks.*] God shall place him out of the Reach of Danger, and shall be unto him a Rock and a Fortress: Compare *Psal.* lxi. 2.

Ibid. *Bread shall be given unto him, his Waters shall be sure.*] He shall not want any of the Necessaries of Life, even in the midst of a Siege.

Ver. 17. *Thine Eyes shall see the King in his Beauty.*] The King will appear in Publick, dressed in his Royal Robes, and with his usual State and Splendor, after the Defeat of the *Assyrian*, not cover'd with Sackcloth, as when he went to the Temple in the Time of his Distress, chap. xxxvii. 1.

Ibid. *They shall behold the Land that is very far off.*] The Inhabitants of *Jerusalem* shall no longer be confined by their Enemies within the City, but shall have liberty to look abroad, and visit the distant Parts of the Country.

Ver. 18. *Thy Heart shall meditate Terror; Where is the Scribe? Where is the Receiver? Where is he that counted the Towers?*] Every one shall with Pleasure reflect upon the Dangers they have escaped, and shall ask in a triumphant Manner, Where is the Scribe, or Muster-Master? Where is the Collector of the Taxes? Where is the Master

Master of the Artillery or Ammunition? How are they of a sudden vanished, and disappear?

Ver. 19. *Thou shalt not see a fierce People, a People of a deeper Speech than thou canst perceive, &c.*] The very Looks and Habit of a foreign and insulting Enemy carry something of Terror in them: Compare Deut. xxviii. 49. Their Language is perfect Gibberish, and unintelligible, and this makes it a vain Thing to try to soften them with good Words. See the Notes on chap. xxviii. 11. The Hebrew expresses a foreign Language by a deep Lip or Speech: Our Translators render it a strange Speech, Ezek. iii. 5, 6.

Ver. 20. *Look upon Zion the City of our Solemnities, &c.*] You may now view *Sion* in perfect Peace, and freed from all Fears of hostile Invasion. God hath chosen it to be the Place set apart for his solemn Worship, and the Temple of his own Residence, and not a Stake of it shall be removed, or a Cord of it broken, i. e. no Part of its Walls or Houses shall receive any Damage from the Enemy. Compare chap. xxxvii. 33. liv. 2.

Ver. 21. *But there the glorious LORD will be to us a Place of broad Rivers and Streams, &c.*] God will be as great a Security to this City as any broad River or deep Stream, which is both an Ornament and a Defence. Compare Psalm xlv. 4, 5. and none of our Enemy's taller or lesser Ships shall be able to annoy us: See the following Note.

Ver. 23. *Thy Tacklings are loosed, they could not well strengthen their Mast, &c.*] Having compared the Assyrian Army to a Naval Force, ver. 21. he persists in that Metaphor, and describes them as in a shipwreck'd Condition, the Spoil of which Wreck shall be divided among the Citizens of Jerusalem, and the Weakest of them should have some Share in it.

Ver. 24. *And the Inhabitant shall not say, I am sick: The People that dwell therein shall be forgiven their Iniquity.*] The Inhabitants of Jerusalem shall not be sensible of those Maladies under which they lately languished: But the Removal of those Evils shall give them comfortable Assurance that God hath forgotten their former Iniquities.

C H A P. XXXIV.

The ARGUMENT.

We may distinguish this Prophecy into several Parts, or Sections, as hath been observed at the beginning of this Work. The foregoing Section ended with a Description of the General Judgment, and some of the remarkable Circumstances that do attend it, chap. xxiv. and then follow the Songs and grateful Acknowledgments of the Church, chap. xxv, xxvi, and xxvii. This Chapter seems to treat much of the same Subject with the xxivth, and the following Chapter entertains us with a new Scene of the Churches Glories which should succeed.

Verse 1. **C**OME near ye Nations to hear, &c.] A Summons to all the World to this Description of the general Judgment which concerns them all. Compare Psal. l. 1.

Ver. 2, 3. *For the Indignation of the LORD is upon all Nations, and his Fury upon all their Ar-*

mies, &c.] These two Verses may very fitly be applied to the *Battle of the Great Day of the Almighty*, mentioned Revel. xvi. 14, 16. compared with chap. xvii. 14. xix. 19.

Ver. 3. *And the Mountains shall be melted with their Blood.*] The Effusion of Blood shall be so great, that it shall run down in Streams from the Sides of the Mountains, as if the Hills themselves were melted into Blood.

Ver. 4. *And all the Host of Heaven shall be dissolved, &c.*] See the Note on chap. xiii. 10.

Ver. 5. *For my Sword shall be bathed in Heaven.*] Princes and Magistrates are denoted by the Host of Heaven: See the forementioned Place, and chap. xxiv. 21. and the Words here import, That God's Sword shall not spare the Mightiest any more than the Meanest.

Ibid. *It shall come down upon Idumæa.*] The Enemies of God's Church are often represented by the Name of some Country which was remarkable for its Hatred and ill Usage of the Jews: Such as *Egypt*, *Babylon*, *Edom*, and *Moab*; see Note on chap. xi. 14. and thus *Edom* or *Idumæa* may be taken here, that People always bearing a particular Spight and Hatred to the Jews, though they were nearly related to them: See Psalm cxxxvii. 7. *Obad.* ver. 10, &c. where they are likewise threatened with utter Excision, which certainly came to pass: See *Malach.* i. 3. But the Words here seem to describe a more general Judgment, of which the Destruction of *Edom* was an imperfect Representation. To confirm which Interpretation, it may be further observed, That the Words *Edom* and *Bozrah* may be taken Figuratively, because in their Original Sense they may fitly be applied to any Place of Slaughter. *Edom* signifies *Red*, as Blood is; and *Bozrah* a *Vintage*, which in the prophetic Idiom denotes God's Vengeance upon the Wicked; see *Joel* iii. 13. *Rev.* xiv. 19. and is otherwise expressed by the *Winepress of God's Wrath*, *Isa.* lxiii. 3. *Rev.* xix. 14. To confirm this Exposition, we may observe, that *Edom* and *Bozrah* are joined together again, chap. lxiii. 1. a Place parallel to this, where another Scene of God's Vengeance is represented. The Prophets in their Denunciations of God's Judgments sometimes allude to the Etymology of the Names by which Places are called: See *Micah* i. 10, 14. And several Parts of *Jacob's* Prophecy allude to the Names of each Tribe: See *Gen.* xlix. 8, 13, 15, 16. The Jewish Writers do generally suppose, that *Edom* in the Writings of the Prophets stands for *Rome*: And if we compare this Chapter with *Rev.* xvii. and the Context before and after (which Place several Popish Commentators, as well as the Protestants, explain of *modern Rome*) we shall find a great Agreement and Correspondence between several Verses in each Chapter, particularly between ver. 2, 6 and 7, of this Chapter, and *Rev.* xvii. 14. between ver. 8. and *Rev.* xviii. 5, 8, 20. between ver. 9 and 10. and *Rev.* xviii. 9, 10. and xix. 3. between ver. 11, 13, 14, 15. and *Revel.* xviii. 2, 22, 23.

Ver. 6. *The Sword of the LORD is filled with the Blood of Lambs and Goats, &c.*] *Lambs*, *Goats*, and *Rams* in this Verse, and *Unicorns*, *Bullocks*, and *Bulls* in the next, mean all Ranks and Sorts of People, the strongest as well as the weakest, who shall all be brought down like Beasts to the Slaughter.

Slaughter. Compare *Psalms* lxxiii. 31. *Jerem.* l. 27. li. 40. *Ezek.* xxxix. 18.

Ibid. For the LORD hath a Sacrifice in Bozrah, and a great Slaughter in the Land of Idumæa.] A great Slaughter is called a Sacrifice, because it is offered up for the Atonement of God's Justice: See Note on chap. xxix. 2.

Ver. 8. For it is the Day of the LORD's Vengeance, and the Year of Recompences for the Controversy of Zion.] A Time which shall be remarkable for God's vindicating the Cause of his oppressed Truth and People. Compare chap. lxxiii. 4. *Jer.* l. 28. li. 36. A Day and a Year are equivalent here; and as the Word Day is often taken for some remarkable Time, so a Year is here used in that large and unlimited Sense. In the like Sense we read of the Acceptable Year of the LORD, chap. lxi. 2.

Ver. 9. And the Streams thereof shall be turned into Pitch, &c.] An Allusion to the Destruction of Sodom and Gomorrah, which was an Emblem of the everlasting Destruction of the Wicked at the Last Day: See *St. Jude*, ver. 7.

Ver. 10. It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever.] The same Expressions are used to denote the final Destruction of the Wicked, *Rev.* xiv. 11. xix. 3. and import that the Wicked shall feel the Effects of God's Wrath for ever.

Ver. 11. But the Cormorant and the Bittern shall possess it, &c.] It is a great Degree of Desolation, when a Place that was the Resort for Multitudes of Men, becomes an Habitation of wild and savage Creatures. Compare chap. xiii. 21. xiv. 23. *Rev.* xviii. 2. where these Expressions signify utter Desolation.

Ibid. And he shall stretch out upon it the Line of Confusion, and the Stones of Emptiness.] The Word Eben, which signifies a Stone, is sometimes taken for a Plummets: See *Zech.* iv. 10. and that Sense agrees best with this Place, and makes it exactly parallel with *2 Kings* xxi. 13. I will stretch over Jerusalem the Line of Samaria, and the Plummets of the House of Ahab: In both which Texts the Instruments of Building are applied to destroying.

Ver. 12. They shall call the Nobles thereof to the Kingdom, but none shall be there.] The Words might more clearly be translated thus, They shall call (or summon) their Nobles, but there shall be no Kingdom there: There shall be no Sign of any Government. This may relate to the final Destruction of Anti-christian States and Governments. Compare the 4th and 5th Verses of this Chapter.

Ver. 13. And Thorns shall come up in her Palaces.] Compare chap. xxxii. 13.

Ibid. It shall be an Habitation for Dragons, and a Court for Owls.] Ver. 14. The Wild Beasts of the Desert shall also meet with the Wild Beasts of the Island, &c.] See the Notes on chap. xiii. 21, 22.

Ver. 16. Seek ye out of the Book of the LORD, and read.] God's Omniscience, whereby all Events past, present, and to come, are represented to him under one single View, is often described in Scripture, as if it were in the Nature of a Register-Book, wherein every Occurrence is exactly set down: See chap. xxx. 8. lxxv. 6. *Deut.* xxxii. 34. *Psalms* lvi. 8. *Dan.* vii. 10. *Malach.*

iii. 16. In like manner, saith the Text, this Prophecy is a Register of the Fate of Idumæa, (see ver. 6.) and whosoever in After-times will compare the Event with this Prophecy, will find every Circumstance here foretold to be punctually fulfilled.

Ibid. No one of these shall fail, none shall want her Mate.] No one of the Creatures mentioned in the 13th, 14th, and 15th Verses.

Ver. 17. And he hath cast the Lot for them, his Hand hath divided it unto them by Line.] God hath appointed to each of these Animals its particular Share of the Land, with the same Exactness as he divided Judæa by Lot among the Children of Israel: Compare *Psal.* lxxviii. 55. *Job.* xviii. 8.

CHAP. XXXV.

THE ARGUMENT.

That there is no Necessity of confining the Judgments denounced in the last Chapter, to the single Country of Idumæa, but they may belong to later Times and Occurrences, hath been shewed in the Argument and Notes upon that Chapter. And by the same Reason the new Face of Things here described, may be applied to the flourishing State of the Church, or the Golden Age of the Gospel, to commence from our Saviour's Appearing, and to be more fully compleated, when all his Enemies shall be destroyed. Indeed Mr. White tells us, That Interpreters would never have dreamed of this Sense, had they consulted the Prophet's Words: But I must put him in mind, that both Christ and the Apostles have applied several Passages in this Chapter to the Gospel-times, as will appear in the following Notes: Nay, our Saviour appeals to this very Prophecy to prove himself the Messiah described by the Prophets: See *Matth.* xi. 3, 4, 5. And if Mr. White does not think Christ's Argument to be good, he himself ought to be reckoned among the Dreamers of the Circumcision, whom he so much despiseth.

Verse 1. THE Wilderness and the solitary Place shall be glad for them.] That is, For the Judgments inflicted upon God's Enemies. When the Prophets denounce God's Judgments against incorrigible Sinners, they often speak of them as Matter of Rejoicing to the Righteous, that they take Satisfaction in seeing the Divine Justice made manifest: See *Psalms* lviii. 9, 10. *Jerem.* li. 10, 48. *Revel.* xviii. 20. By the Wilderness is meant the Church which before was in a desolate and forlorn Condition, but now shall spread and flourish. So the Church is described as dwelling in the Wilderness, *Revel.* xii. 14. thereby to denote its obscure and afflicted State. Both Places perhaps allude to the Israelites sojourning in the Wilderness, who are called the Church in the Wilderness, *Acts* vii. 37.

Ver. 2. It shall blossom abundantly.] Spiritual Blessings are often set forth under the Emblems of Fruitfulness and Plenty: See Note on chap. iv. 2. and compare chap. xxx. 23. xxxii. 15. xli. 19. lv. 12. lxxv. 10.

Ibid. The Glory of Lebanon, the Excellency of Carmel and Sharon.] See chap. xxxiii. 9.

Ver. 3.

Ver. 3. *Strengthen ye the weak Hands, and confirm the feeble Knees.*] The Prophet exhorts those that are strong to comfort the feeble-minded, such as by reason of the Continuance of their Afflictions began to despair of GOD's Mercy.

Ver. 4. *Behold your GOD will come with Vengeance—he will come and save you.*] The Destruction he brings upon your Enemies, will be the Means of your Deliverance: Compare 2 *Thess.* i. 6, 7. This may be apply'd to Christ, who is GOD as well as Man: See the Note on chap. vii. 14. and compare chap. lxi. 2.

Ver. 5. *Then the Eyes of the Blind shall be opened, &c.*] Our Saviour proved himself to be the Messiah to John's Disciples, by appealing to this Prophecy, as literally fulfilled in the Miracles which he wrought, *Matth.* xi. 2—5. So that they certainly relate to the Times of the Gospel. And yet this doth not hinder but that the Words may be capable of a farther Accomplishment, viz. That GOD will remove all that Blindness and Prejudice which hinder'd Men from coming to the Acknowledgment of the Truth: Compare chap. xxix. 18. xxxii. 3. xlii. 7. *Acts* xxvi. 18. The Gospel-Promises have different Degrees and Seasons of Completion, as hath been observed upon chap. ii. 2. and shall be further observed in the Preface.

Ver. 6. *Then shall the lame Man leap as an Hart.*] If we understand this Expression figuratively, it denotes, that the Church and its Members shall renew their Strength, as if a Man should return to his youthful Vigour after a decrepid Old-Age: Compare chap. xl. 31.

Ibid. *And the Tongue of the Dumb shall sing.*] See the Note on chap. xxxii. 4.

Ibid. *For in the Wilderness shall Waters break out.*] This signifies the plentiful Effusion of GOD's Grace: See Note on chap. xxx. 24.

Ver. 7. *In the Habitation of Dragons, where each lay, shall be Grass, with Reeds and Rushes.*] By Dragons, are meant a kind of Serpent, that chuses to live in dry and barren Places: See Note on chap. xiii. 22. and compare *Psal.* xlv. 19.

Ver. 8. *And an High-way shall be there.*] The removing all Obstacles to the Restoration of GOD's People, is elsewhere expressed by preparing the Way of the LORD, and making strait an High-way for our GOD, chap. xl. 3. See likewise chap. xlii. 16. This and the foregoing Verse, the parched Ground shall become a Pool, &c. seem to be exactly parallel with the 10th and 11th Verses of the xlixth Chapter. By the Springs of Water shall be guide them; and I will make all my Mountains a Way, and my High-ways shall be exalted: The Prophet in both Places alluding to the two great Conveniences of Travellers, which are good Roads, and Plenty of Waters. This Place probably relates to the Restoration of the Jews in the latter Ages, as many Parts of the succeeding Prophecies do, tho' they may have an immediate Aspect upon their Return from Babylon.

Ibid. *And it shall be called the Way of Holiness, the Unclean shall not pass over it.*] This Way shall be appropriated to the Use of GOD's People; for Holiness signifies an entire Separation, or setting a Thing apart for some particular Use. So Jerusalem is called Holy, because no more Strangers shall pass through it, *Joel* iii. 17. i. e. No Army of Enemies shall subdue it. Compare *Obadiab*,

ver. 17. and *Jer.* xxxi. 40. and chap. lii. 1. of this Prophecy.

Ibid. *But it shall be for those, the Way-faring Men, though Fools, shall not err therein.*] If we follow this Translation, the Word *those* must relate to the Ransomed of the LORD in the next Verse. But I think the Words may be better translated thus, *But he* (i. e. GOD) *shall go along with them in the Way, and the Simple shall not err therein.*

Ver. 9. *No Lion shall be there, nor any ravenous Beast shall go up thereon.*] GOD hath promised to make a Covenant with the Beasts of the Field, that they shall not annoy or hurt his People, when they return to their Obedience: See chap. xi. 8. *Hof.* ii. 18. *Ezek.* xxxiv. 25. This denotes in general the protecting them against Persecution, and all outward Violence: The Cruelty of Men is sometimes compared to the Rage of Wild Beasts: See *Psal.* xxii. 12, 21. 2 *Tim.* iv. 17.

Ver. 10. *And the Ransomed of the LORD shall return and come to Zion with Songs.*] An Allusion to the Expressions of Joy which were used by the Jews, when they went up to Jerusalem at their solemn Festivals: See chap. xxx. 29.

Ibid. *And everlasting Joy upon their Heads.*] The Phrase alludes to the Crowns, or Garlands which were put upon the Heads of Persons newly marry'd: See *Cantic.* iii. 11. and were used at other Times of Publick Rejoicing: Compare 1 *Thess.* ii. 19. The Place may fitly be apply'd to the Time of Christ's Marriage with the Church: See *Rev.* xix. 7. xxi. 2. and the Notes upon chap. lxi. 10.

Ibid. *Sorrow and Sighing shall flee away.*] Compare chap. xxv. 8. lxxv. 19. *Rev.* xxi. 4.

CHAP. XXXVI.

THE ARGUMENT.

This and the three following Chapters, excepting Part of the xxxviiith, are almost Word for Word the same with the 2d Book of Kings, from the 13th Verse of the xviiith Chapter to the 20th Verse of the xxth Chapter. From whence we may probably conjecture that this was Part of that History of Hezekiah's Reign which Isaiah wrote, as we read, 2 *Chron.* xxxii. 32. It is inserted here because it gives great Light to several Particulars of the foregoing Prophecies, especially those Passages which speak of Sennacherib's Invasion; and the xxxixth Chapter contains a Prophecy of the Captivity, and is an Introduction to the Remainder of Isaiah's Prophecies, a great Part of which relate to the Restoration of the Jews, and their Return into their own Land. For the same Reason the History of the taking Jerusalem by the Babylonians is annexed to Jeremiah's Prophecies, because it helps to explain and confirm several Passages in them: See *Jer.* lii.

I shall be the shorter upon these Chapters, because the greatest Part of them is fully explain'd by Bishop Patrick, in his Commentary upon the 2d Book of Kings.

Verse 2. **A**ND the King of Assyria sent Rabshakeh from Lakish to Jerusalem with a great Army.] Archbishop Usher supposes

poses this Attempt upon *Jerusalem* to have been three Years after the former Expedition mentioned at the first Verse: See his *Annales Vet. Test. ad A. M.* 2191, and 2194.

Ibid. By the Conduit of the Upper Pool.] See Note on chap. vii. 3.

Ver. 6. *Thou trustest in the Staff of this broken Reed on Egypt.*] See chap. xx. 5, 6. xxx. 2, &c. xxxi. 1. *Ezek.* xxix. 6, 7.

Ver. 8. *Now therefore give Pledges, I pray thee, to my Master, the King of Assyria.*] Or, give Hostages, so a Word from the same Original signifies, 2 *Kings* xiv. 14. *Rabshakeb* directs his Discourse to King *Hezekiah*, as if he were present, and bids him offer any Pledge, Pawn, or Wager, which he would be willing to forfeit, if he could not provide Riders for two thousand Horses, which the King of *Assyria* was to furnish him with. Horses were scarce in *Judea*, which was the Cause that few of the Natives were trained up to that Sort of Military Discipline: But they rely'd upon *Egypt* for Horsemen, as it follows: See the Note on chap. ii. 7.

Ver. 10. *The LORD said unto me, Go up against this Land and destroy it.*] He interprets his former Successes, as if they were an Argument that Heaven was on his Side: See ver. 19, 20. and chap. x. 9, 10. or he may mean that some Oracle or Idol, in request among the *Assyrians*, had promised him Success: And this pretended Deity he impiously calls by the Name of the true God.

Ver. 11. *Speak I pray thee unto thy Servants in the Syrian Language.*] The Syrian Tongue is what we now call *Chaldee*: See *Dan.* ii. 4. *Ezra* iv. 7.

Ibid. *That they may eat their own Dung, &c.*] He threatens them with the utmost Extremity of Famine which a strait Siege would produce, in case they refuse to comply with his Master's Proposals.

Ver. 16. *Make an Agreement with me by a Present.*] This was a Token of Homage which conquered Nations paid to their Conquerors: See 2 *Sam.* viii. 3, 6.

Ver. 22. *With their Cloaths rent.*] It was the Custom of the *Jews*, when they heard the Name of God blasphemed, to rent their Cloaths: See 2 *Kings* v. 7. *Matth.* xxvii. 65. This Crime *Rabshakeb* had been guilty of, in speaking of the True God in as contemptible a Manner as he did of Idols, ver. 7, 19, 20.

C H A P. XXXVII.

See the ARGUMENT of the former Chapter.

Verse 3. **T**HE Children are come to the Birth, and there is not Strength to bring forth.] A Proverbial Expression, denoting present Death, or the Extremity of Danger: See *Hos.* xiii. 13.

Ver. 7. *I will send a Blast upon him.*] The Blasting of God's Displeasure: See ver. 35.

Ibid. *And he shall hear a Rumour.*] A Pannick Fear shall fall upon him, and he shall be alarm'd with an uncertain Report, that some Enemy designs to fall upon him, having heard that his Army is weaken'd with so great a Loss, as that of 185000 Men,

Ver. 9. *And he heard say of Tirbaka King of Ethiopia.*] The Word is *Cush* in the Hebrew, which very often signifies *Arabia*, in which Sense most Commentators understand it here, tho' our Translators always render it *Ethiopia*; and it may here be probably understood of *Ethiopia* properly so called: See the Note on chap. xviii. 1.

Ver. 12. *The Children of Eden.*] The Country of *Eden* where *Paradise* was situate, was in *Mesopotamia*, as Learned Men are generally agreed; and one good Proof of that Opinion is taken from this Text, and from *Ezek.* xxvii. 23. in both which Places it is joined with *Haran*, a noted City in *Mesopotamia*, called *Charran* by the *Septuagint*, and *Charra* in *Latin*; a Place famous in *Roman* Authors for the Defeat of *Crassus* and his Army.

Ver. 13. *Where is the King of Hamath, and the King of Arpad, and the King of the City of Sepharvaim?*] We find this expressed with some little Variation, chap. xxxvi. 19. *Where are the Gods of Hamath and Arpad, where are the Gods of Sepharvaim?* From whence Dr. *Spencer* ingeniously conjectures, that the Word *Melech*, King, was the Name of an Idol, called elsewhere *Moloch*, and worshipped by these People, *Lib. 2. de Legib. Hebræor. C. X. Sect. 1.*

Ver. 16. *O LORD of Hosts, GOD of Israel, that dwellest between the Cherubims.*] Who hast declared thy self in a peculiar Manner the GOD of *Israel*, by chusing this Temple for the Place of thy Residence, where thou vouchsafest thy Appearance from between the *Cherubims*, and givest favourable Answers to us, when we humbly beg thy Assistance: See *Numb.* vii. 89. The two Titles, the LORD of Hosts, and he that dwells upon, or inhabits the *Cherubims*, as some render the Phrase, are usually joined together: See 1 *Sam.* iv. 2. 2 *Sam.* vi. 2. because God's sitting upon the *Cherubims* in the Temple, did signify his being attended with the Host of Heaven, as always in a Readiness to obey his Commands: See 1 *Kings* xxii. 9.

Ibid. *Thou art the GOD, even thou alone, of all the Kingdoms of the Earth.*] *Hezekiah* here asserts God's Sovereignty, in opposition to the Blasphemies of *Rabshakeb* and his Master, who esteem'd the GOD of *Israel* but as LORD, or tutelary Genius of the particular Country of *Judea*, and thereby levelled him with the pretended Gods of other Nations: See ver. 10, 11, 12. of this Chapter, and chap. xxxvi. 19, 20. Compare likewise 1 *Kings* xx. 28.

Ver. 22. *The Virgin the Daughter of Zion.*] See Note on chap. xxxiii. 12.

Ver. 24. *By the Multitude of my Chariots am I come up to the Height of the Mountains, to the Sides of Lebanon, and I will cut down the tall Cedars thereof.*] Cities in the Prophetical Writings are sometimes Metaphorically represented by Woods or Forests, and the several Ranks of Inhabitants by the taller and lesser Trees which grow there: See chap. xxxii. 19. x. 34. And this Sense agrees best with the Scope of this Place; which is to set forth the proud Brags of the *Assyrian*, in the Figure of a pompous Rhetorick, and to represent him as threatening to take Mount *Zion*, and the Capital City of *Jerusalem*, and destroy their principal Inhabitants.

Ibid. *And I will enter into the Height of his Border.*] I will take Possession of the principal Parts

of his Dominions; such were *Lebanon* and *Carmel* esteem'd: See chap. xxxiii. 9. xxxv. 2. Jer. xxii. 6.

Ibid. *And the Forest of his Carmel.*] i. e. *The Wood*, or *Forest*, (for the Word is the same in both Texts) which is in the midst of *Carmel*, *Micah* vii. 14. and is spoken of there as the choicest Pastures of *Carmel*, and is probably the same Place which is called the *Forest of the Vintage*, *Zech.* xi. 2. for some Part of *Carmel* was planted with Vineyards: See *Isa.* xxxiii. 9. The Margin reads, *The Forest and his fruitful Field*: For the *Forest* and *Carmel* are spoken of as two distinct Sorts of Grounds: See chap. x. 18. xxix. 17. *Carmel* being a Place noted for great Fertility: (See the last Note) the Word is sometimes taken appellatively for a fruitful Field: And is so translated in those Texts.

Ver. 25. *I have digged and drunk Water,*] Or, as the Text in 2 *Kings* xix. 24. reads, *I have digged and drank strange Waters*, i. e. I have march'd through Defarts where it was expected my Army should perish for Thirst, and yet even there have I digged and found Water. He brags that he had overcome Difficulties seemingly insuperable, and never failed in executing any Design he had undertaken.

Ibid. *With the Sole of my Feet have I dried up all the Rivers of besieged Places.*] I have made Rivers fordable by turning their Streams another Way. *Bochart* thinks that by the *Hebrew Matsor*, *besieged Places*, is to be understood *Egypt*: See the Note on chap. xix. 5. *Sennacherib* conquered *Egypt* before he besieged *Jerusalem*: See chap. xx. 5, 6. and the Note on chap. xix. 17.

Ver. 26. *Hast thou not heard long ago how that I have done it? &c.*] These are the Words of God in answer to the Boasts of the proud *Affyrian*; wherein he puts him in mind, that all his Successes ought to be ascribed to God: That it was his Providence predetermined these Events, and brought them to pass in their appointed Time, and made him the Instrument of the Divine Vengeance upon such Cities as deserved utter Destruction, and weaken'd the Hands of their Inhabitants, so that they were not able to defend themselves.

Ver. 28. *But I know thy Abode, and thy going out, and coming in, and thy Rage against me.*] God lets him know, that none of his Designs were hid from his All-seeing Eye, and that he perfectly knew how much Ill-will he bore in mind against his City and Sanctuary: And as the Successes he had already gained, were owing to him; so he could put a Stop to them whenever he pleased. The Phrase of *going out and coming in* is used for leading out Armies to War, and bringing them home again: See *Numb.* xxvii. 21. *Deut.* xxxi. 2. *Josh.* xiv. 11.

Ver. 29. *Therefore I will put my Hook in thy Nose, and my Bridle in thy Lips, and I will turn thee back by the Way by which thou camest.*] I have thee as much in my Power, as the Fisherman can manage the Fish, when he hath put an Hook into his Jaws: See *Job* xli. 2. and as the Rider can curb the Horse, and turn him which way he pleases, when the Bit is in his Mouth. And now I will turn thee back unsuccessful, and thou shalt be glad to get home again with all Speed: See

ver. 34.

Ver. 30. *And this shall be a Sign unto thee: Ye shall eat this Year such as groweth of it self, &c.*] God directs these Words to King *Hezekiah*, and tells him that this shall be a Sign of God's Favour and Protection to him and his People, that although this Year the Enemy had destroy'd all the Crop that was sown; and the next Year being the *Sabbatical* Year, the Law forbade them either to sow or reap; yet they should want no Provision for these two Years: And in the third Year they should sow in Peace, and reap the Fruits of their Labour. Concerning the seventh Year, which was the *Sabbatical* Year, or Year of Rest: See *Levit.* xxv. 4, &c.

Ver. 31. *And the Remnant that is escaped out of the House of Judah.*] See Note on chap. x. 22.

Ver. 32. *The Zeal of the LORD of Hosts shall do this.*] See Note on chap. ix. 7.

Ver. 33. *He shall not come into this City, nor shoot an Arrow there, &c.*] See Note on chap. xxix. 3.

Ver. 35. *Then the Angel of the LORD went forth, and smote in the Camp of the Affyrians an hundred and fourscore and five thousand.*] Smote them with a pestilential Disease, as *Josephus* and most Expositors understand the Words: See Note on chap. xxxi. 8.

Ver. 38. *And Esar-baddon his Son reigned in his stead.*] Called *Sarchedon* in *Tobit*, chap. i. 21. and *Asordan* in the *Septuagint*, a Word near akin to *Assaradinus*, by which Name he is called in *Ptolemy's Canon*. Under his Government the *Affyrian* and *Babylonian* Kingdoms were joined into one Monarchy: He reigned thirteen Years over the latter, as appears by the forementioned *Canon*; tho' he reigned in all above forty Years from his Father's Death.

CHAP. XXXVIII.

THE ARGUMENT.

This Chapter contains an Account of Hezekiah's Sickness, which happened at the Time of Sennacherib's Invasion, of his miraculous Recovery, and the Song of Thanksgiving which he wrote upon that Occasion.

Verse 1. **I**N those Days was *Hezekiah* sick unto Death.] See the Note on the sixth Verse.

Ibid. *Set thine House in order, for thou shalt die.*] Settle thy worldly Concerns, for this Disease, by the Course of Nature, will prove mortal.

Ver. 3. *And Hezekiah wept sore.*] One Reason of his great Concern is supposed to be, because he should leave his Kingdom in great Distraction under the Terrors of a Foreign Invasion, and without any Heir to take the Government upon him, for *Manasseh* was not born till three Years after this: Compare 2 *Kings* xx. 6. and xxi. 1.

Ver. 6. *And I will deliver thee and this City out of the Hand of the King of Affyria.*] From hence it appears, that *Hezekiah's* Sickness was before the Destruction of *Sennacherib's* Army, tho' it be not mentioned till afterward, because the sacred Writer would not interrupt the Thread of that Story: See the Note on chap. xxxii. 10.

Ver.

Ver. 8. *So the Sun returned ten Degrees.*] It is the common Opinion, that the Sun it self went back, but the heavenly Bodies were restored again to their regular Position, as much being deducted from the next Night, as was added to this Day. But some think this a particular Miracle wrought by the Shadow's going back upon the Sun-dial of Abaz, and not taken notice of in other Countries, which occasioned an Embassage from Babylon to enquire about the Truth of it, 2 Chron. xxxiii. 31.

Ibid. *By which Degrees it was gone down.*] These ten Degrees are supposed to be Marks of so many Hours by which the Shadow went down, as the Text expresses it both here and 2 Kings xx. 11. But there is no need we should understand it of the declining part of the Day or the Afternoon, for the Word may be understood in general of a progressive Motion; and Bishop Patrick tells us from Dr. Allix, this Miracle was wrought about ten a Clock in the Morning; nor can we be certain what Portion of Time is meant by these Degrees, for the Division of the Day into Hours seems not to have been so ancient an Invention: That is commonly ascribed to Anaximander or Anaximenes, who flourished about two hundred Years after, and probably learned it from the Chaldeans. To this Purpose we may observe, that Daniel is the only Writer of the Old Testament that mentions an Hour as a Division of Time, and there is no Hebrew Word that signifies such a Portion of Time.

Ver. 11. *I shall not see the LORD, even the LORD, in the Land of the Living.*] The good Men under the Law had but imperfect Notions of a future State, and thought it a great Unhappiness to be deprived by Death of the Communion of Saints here upon Earth. Hezekiah might also be concerned to think, that the publick Worship of God might be less frequented, after it had lost so zealous a Patron as himself.

Ver. 12. *Mine Age [or Life] is removed from me, like a Shepherd's Tent.*] Shepherds do not pitch their Tents long in one Place, but remove for the Convenience of Pasture: See the Note on chap. xiii. 20.

Ibid. *I have cut off like a Weaver my Life.*] My Sins are the Cause that the Thread of my Life is cut off, like that of a Weaver.

Ibid. *From Day even to Night wilt thou make an end of me.*] I concluded I should die before Night: Compare Job iv. 20.

Ver. 13. *I reckoned till Morning, that as a Lion so would he break all my Bones.*] When Night came, I reckon'd I should die before the next Morning, my Pains were so great, as if the whole Frame of my Body were just ready to be dissolv'd.

Ibid. *From Day even to Night wilt thou make an end of me.*] The second Day of my Illness I had the same Expectations of Death, which I had the Day before: Upon the third Day he recover'd. See 2 Kings xx. 8.

Ver. 14. *Like a Crane or a Swallow, so did I chatter, I did mourn as a Dove.*] My Pains sometimes made me cry out aloud; at other times my Strength was so low, I could only inwardly groan and bemoan my self.

Ibid. *Mine Eyes fail with looking upward: O LORD, I am oppressed, undertake for me.*] I had scarce Strength to lift up mine Eyes to Heaven, I even despaired of any Help from thence, but yet I could not forbear crying out, O LORD, thou seest that Death is come like a cruel Executioner to seize me, and it is thou only canst relieve me, and deliver me out of his Hands.

Ver. 15. *What shall I say? He hath both spoken unto me, and himself hath done it.*] The Suddenness of my Deliverance surprizes me, so that I want Words to express my Thankfulness: All I can say is, that no sooner did God promise to restore my Health, but I immediately found the Effects of his Goodness.

Ibid. *I shall go softly all my Years in the Bitterness of my Soul.*] The Sense is more intelligible in our Old Translation, which renders the Words thus, *I will, so long as I live, remember this Bitterness of my Life:* That is, the Remembrance of the Misery I endur'd, shall continually excite me to renew my Thankfulness for this thy Mercy.

Ver. 16. *O LORD, by these things Men live, and in all these things is the Life of my Spirit.*] As all Mens Lives are thy Gift; so I shall always acknowledge the Preservation of mine to be owing to thy Goodness in promising, and thy Faithfulness in making good thy Promise.

Ver. 17. *Behold, for Peace I had great Bitterness.*] The Words may be translated, *Behold, my grievous Anguish is turned into Ease.*

Ver. 18. *For the Grave cannot praise thee, Death cannot celebrate thee, &c.*] The Dead cannot be Instruments of promoting thy Glory here, or making known thy Goodness to others: Compare Psalm xxx. 9. cxv. 17.

Ver. 19. *The Father to the Children shall make known thy Truth.*] Thy wonderful Mercy towards me shall be recorded to After-ages, and Fathers shall mention it to their Children, as an Instance of thy Faithfulness.

Ver. 20. *Therefore will we sing my Songs to the stringed Instruments all the Days of our Life, in the House of the LORD.*] We will sing this and other Hymns which Hezekiah had order'd to be used in the publick Worship: See 2 Chron. xxix. 25, 30.

Ver. 21. *Let them take a Lamp of Figs, and lay it for a Plaster upon the Boil.*] There might be some natural Virtue in such a Plaster for ripening the Sore, as Physicians have observ'd; but the Speediness of the Cure must be ascrib'd to a supernatural Cause.

Ver. 22. *Hezekiah also had said, what is the Sign that I shall go up to the House of the LORD?*] This relates to ver. 20. where Hezekiah promises to make his grateful Returns for God's Mercies in the most publick and solemn Manner, and thereby make good that part of the Promise which Isaiah gave him, that in three Days he should be able to go up to the House of the LORD, 2 Kings xx. 5. To confirm the Truth of which Promise, Hezekiah demanded the Sign mention'd in the following Verses there, and in the 7th and 8th Verses of this Chapter.

CHAP. XXXIX.

The ARGUMENT.

The King of Babylon sending Ambassadors to congratulate Hezekiah's Recovery, the King received them with great Kindness, and with some Degree of Vanity shewed them all his Treasures and Rarities: To reprove this piece of Pride, Haiah, by God's Direction, acquaints him, that the Time will come when all these boasted Riches shall be carried to Babylon, and even the Heirs of the Royal Family should be treated as Slaves and Captives there. This History is inserted here as a proper Introduction to the succeeding Prophecies, many of which relate to the Babylonian Captivity, and the Return of the Jews from thence.

Verse 1. **A**T that time Merodach Baladan, the Son of Baladan,] Merodach was the Name of an Idol worshipped by the Babylonians, and Baal or Bel was another. See Jerem. l. 2. and these two Idols, with the Addition of Adon, or Adon, which signifies Lord, gave a Name to this King of Babylon. It was usual for the Babylonian Kings to take their Names from the Idols they worshipped. Thus we find one of their Kings was called Evilmerodach, 2 Kings xxv. 27. Nebo was another Idol of the Babylonians: See chap. xvi. 1. of this Prophecy, from whence Nabonassar, Nebuchadnezzar, and several other Kings of Babylon took their Names. And Daniel had the Name of Belteshazzar given him, according to the Name of my God, saith Nebuchadnezzar, Dan. iv. 8. This King is here call'd the Son of Baladan; which Baladan Archbishop Usser supposes to be the same Person who is called in profane Authors Belesis, or Belesus, and Nabonassar, from whence the famous Computation of Time call'd *Æra Nabonassari* took its Name. See *Annales Vet. Test. ad A. M.* 3257.

Ibid. Sent Letters and a Present to Hezekiah,] as many other Princes did. See 2 Chron. xxxii. 23. One Reason of sending this Embassy was, to satisfy himself about the Prodigy of the Sun's going backward upon the King's Recovery. Ibid. ver. 31. The Babylonians were famous for the Study of *Astronomy*, which made their King the more inquisitive about so extraordinary a Phenomenon.

Ver. 2. The precious Ointment.] The Balsam that grew near Jericho was reckon'd the very best of that Kind. See Josephus, *Antiq. lib. iv. cap. 7.* and *de bello Judaic. lib. v. c. 4.*

Ver. 3. They are come from a far Country to me, even from Babylon.] See the Note on chap. v. 26.

Ver. 4. There is nothing among my Treasures that I have not shewed them.] This he did in the Pride of his Heart, as we read 2 Chron. xxxii. 26, 31. which occasioned the Prophet to denounce the following Judgment.

Ver. 7. And of thy Sons, that shall issue from thee — they shall take away, &c.] Even some of thy Posterity and of the Royal Family, shall they put into servile Offices in the King of Baby-

lon's Court. See this fulfilled in Daniel and his Companions, Dan. i. 3, &c.

Ver. 8. Then said Hezekiah unto Isaiah, good is the Word of the Lord which thou hast spoken.] The Expression denotes the King's submitting to, and acquiescing in God's Decree. Compare 1 Kings ii. 38.

Ibid. For there shall be Peace and Truth in my Days.] The King thought it a great Favour, that God would delay that Punishment which he might have inflicted presently, and prolong the Tranquillity of his Kingdom for some Time: See 2 Chron. xxxii. 26.

CHAP. XL.

The ARGUMENT.

Here begins a New Section of this Prophecy, as was observed at the beginning of the Book; wherein the Prophet raises his Style, and describes the future Glories of the Church with a Loftiness of Expression suitable to the Dignity of the Subject. He had plainly foretold the Babylonish Captivity in the foregoing Chapter, and in this he revives the Jews with the comfortable Promise of a Return from thence. This is the Ground-work of a great part of the following Prophecy: But the many Predictions we find in the succeeding Chapters of this Prophecy, relating to the Life and Death, the Character and Offices of the Messias, and the flourishing State of the Church under him, can never be supposed to receive their due Accomplishment, unless we assert that the Prophet was carried on from his first Subject to a further View of the Enlargement of the Church under the Gospel, and the bringing the Fulness of the Gentiles into it. And these Prophecies are so worded in many places, that the literal Sense of the Text does better agree with the Gospel-times, than with those that were nearer the Prophet's View: As may be particularly observ'd in some Passages of this very Chapter. I shall conclude this Argument with that judicious Observation of our learned Mr. Thorndike, de Jure finiendi Controversiæ, cap. iv. p. 60, 61. Equidem quæ Judæis post reditum à Captivitate magna & gloriosa promissa sunt, coepisse quidem impleri fateor sub Maccabæis, liberoq; ex postliminio ejus populi statu. Et tamen quæ de Idolis destruendis, & de Profelytis aggregandis ibi prædicuntur, si sub Evángelio implenda non fuissent, non solùm nihili facienda, sed ne vera quidem fuissent, cum pro magno id pollicentur, quod præ Idololatriæ aut Mahumedismi fecunditate nullius momenti sit.

Ver. 1. Comfort ye, comfort ye my People, saith your God.] The Prophet addresses himself to God's Messengers, whose Office it was to publish the glad Tidings of Peace and Salvation. See chap. lli. 7. The Septuagint understand the Words of the Priests, and read the beginning of the next Verse thus, O ye Priests, speak ye comfortably to Jerusalem.

[Ibid. Comfort ye my People.] Compare chap. xlix. 13. lli. 9. The times of the Messias are call'd the Consolation of Israel, Luke ii. 25. and one of the Names of the Messias was to be Menabem, i. e. the

i. e. the Comforter, according to the Rabbins: See *Lightfoot*, Vol. I. p. 209. The Prophet here speaks to those that were to bring Glad-tidings to Zion, ver. 9. as the Words should be there translated.]

Ibid. *My People*.] Mr. *White*, in his Preface, p. 11. makes it a difficult Question to resolve whom the Prophet here means, if the Words be applied to the Gospel-times. Now I think it is very easy to give an Answer to this Question out of the Gospel, viz. That the Prophet speaks of those who waited for the Consolation of Israel, and looked for Redemption in Jerusalem, Luke ii. 25. 38. Of which kind were all the pious and well-disposed Persons who lived at the Time of our Saviour's Appearing. Mr. *White* indeed affirms, that the greatest part of the People thought themselves to stand in no need of Comfort: But this is so far from being true, that we find by many Passages of the Gospels, that the main Body of the Jewish Nation were in great Expectation of the Messiah at that Time, and much pleased with the Thoughts of his being near at hand; though afterward many of them were disappointed at the Meanness of his outward Appearance, and thereupon took up an incurable Prejudice against him.

Ver. 2. *Cry unto her, that her Warfare is accomplished*.] Any State of Servitude or Hardship is compared to a Warfare in Scripture. See 2 Tim. ii. 3, 4. Thus the Word is applied to the Attendance of the Levites in the Service of the Sanctuary, Numb. iii. 23. viii. 24. The Phrase here alludes likewise to the Discharge given to Soldiers after so many Years Service. Compare Job vii. 1.

Ibid. *For she hath received of the LORD's Hand double for all her Sins*.] That is, double in Proportion to God's usual Severity in punishing Mens Sins. Compare Jerem. xvi. 18. xvii. 18. Revel. xviii. 6. God punishes Men less than their Iniquities deserve, Ezra ix. 13. yet he shewed greater Severity against the Sins of the Jews, than toward those of other Nations. See Dan. ix. 12. Amos iii. 2. Some translate the Words thus, *She shall receive from the LORD double for all her Sins*, taking the Word Sins for the Punishments due to Sin, as it is often used; and then the Sense will be, She shall be fully made amends for her Sufferings, and receive twice as much as she had before, as Job did. Job xiii. 10. Compare chap. lxi. 7.

Ver. 3. *The Voice of him that crieth in the Wilderness*.] The Prophet calls the Way by which the Jews were to return from Captivity into their own Country, by the Name of the Wilderness, alluding to their passing through the Wilderness, in their Way from Egypt to Canaan. In other Places, the Prophet compares God's Care in conducting them home from their Dispersions, to his miraculous leading them through the Wilderness. See chap. xli. 18. xlix. 10.

Ibid. *Prepare ye the Way of the LORD, make straight in the Desert an High-way for our God*. Ver. 4. *Every Valley shall be exalted, &c.*] The first Intention of the Prophet in these two Verses is to declare, that God will remove all Impediments which might hinder the Return of his People into their own Country. Compare chap. lvii. 14. lxii. 10. To the same Purpose are se-

veral Expressions we meet with in the following Chapters, of God's opening Rivers in the Wilderness, of conducting his People by the Springs of Waters, making his Mountains a Plain, &c. See chap. xli. 18. xlix. 10, 11. Which Expressions allude to the Custom of Princes to send Harbingers before them, to make the Roads easy and commodious for their Passage. The same Metaphor is used by Homer, *Iliad* 8, ver. 260, where Apollo promising to assist Hector, saith, *Ibid*

ἄντα τ' ἔγωγε περὶ πόλιν κείνην, ἵππους κ' ἄνδρας
Πλάσαν λείαναι· ἵππων δ' αὖτις ἴδωμι ἴλιν
I will go before, and make smooth all the Passages.

But to this Exposition it must be added, that the very Letter of the Text does more exactly suit to the Office of John Baptist, who prepared the Way of the LORD, by preaching in the Wilderness.

Ver. 5. *And all Flesh shall see it together*.] The Manifestation which God shall make of himself by the Gospel, will be such a Blessing as all Nations shall have a Share in.

Ver. 6. *The Voice said cry, and he said, What shall I cry? All Flesh is Grass, &c.*] By the Voice is meant the Voice of God, who is introduced as commanding his Messenger or Prophet to proclaim this important Truth, That all Men are weak and impotent, and it is God alone and his Promises that can safely be relied on. The Words in their first Intent import, that the Restoration of the Jewish Nation, after a seventy Years Captivity, was not to be brought to pass by any human Force or Wisdom, but merely by the Power and Goodness of God. See Zech. iv. 6. Which Observation is still more remarkably verify'd in the Revelation of the Gospel, the great Design of which is to exalt God, and to humble Man; whose Promises are the only Foundation of a lasting Happiness, and these are wholly owing to the Mercy of God, and shall be effected without any human Means or Assistance, that no Flesh may glory in his Presence. See 1 Cor. i. 29, 30, 31. 1 Pet. i. 25.

Ver. 7. *The Grass withereth—because the Spirit of the LORD bloweth upon it*.] Or, *because the Wind of the LORD bloweth upon it*. Compare Psalm ciii. 16. As Wind and Storms deface the Beauty of the Grass and Flowers, so the Breath of God's Displeasure blasts the Counsels of Men, and brings them and their Designs to naught. See ver. 24.

Ver. 8. *But the Word of our God shall stand for ever*.] See Note upon ver. 6.

Ver. 9. *O Zion, that bringest good Tidings!—O Jerusalem, that bringest good Tidings!*] The marginal Reading gives a much better Sense, *O thou that tellest good Tidings to Zion!—O thou that tellest good Tidings to Jerusalem!* And this Reading agrees better with what follows, *Say unto the Cities of Judah, behold your God*. Compare likewise chap. xli. 27. lii. 7. The Hebrew *Mebaschereth*, tho' of the Feminine Gender, yet is Masculine in Sense, and so it is used Psalm lxxviii. 11. Just as *Kobeleth*, of the same Gender, is used for Solomon the Preacher, Eccles. i. 1.

Ibid.

Ibid. *Get thee up into the high Mountain.*] They that were to publish any Proclamation, used to get up to the top of some high Hill, from whence their Voice might be heard a great way off. See *chap. lii. 7. Judg. ix. 7. 2 Chron. xiii. 4.* The same Ceremony was used among the Jews in giving Notice of their solemn Festivals.

Ibid. *Lift it up, be not afraid.*] For God will certainly make his Words good.

Ibid. *Say unto the Cities of Judah, behold your God.*] See the Note on *chap. xlviii. 16.*

Ver. 10. *And his Arm shall rule for him.*] He will visibly exert his Power, and establish the Kingdom of the *Messias*, without calling in any human Assistance. Compare *chap. lix. 16.* and see the Note upon *ver. 6.*

Ibid. *Behold his Reward is with him, and his Works before him.*] Or rather, according to the marginal Reading, *His Recompence before him.* Compare *chap. xlix. 4. lxii. 11.* The Gospel does in the clearest manner set forth the different Rewards of the Righteous and the Wicked. See *Matth. xvi. 27. Revel. xxii. 12.*

Ver. 11. *He shall feed his Flock like a Shepherd.*] As the Care which God took in providing for, and protecting his People, is resembled to the Office of a Shepherd; see *Psal. xxiii. 1. lxxx. 1. xc. 7. c. 2.* so the Office of the *Messias* is often described by the Prophets under the same Metaphor: See *Ezek. xxxiv. 23. xxxvii. 24.* In Allusion to which Places our Saviour calls himself the *good Shepherd*, *John x. 11.* and describes himself as *coming into the World to seek and save that which is lost, and bringing home the wandering Sheep upon his Shoulders rejoicing.*

Ibid. *He shall gather the Lambs with his Arm, and carry them in his Bosom, &c.*] As a Shepherd gathers his Lambs together, that none of them be lost, carries those in his Bosom that are not able to go, and gently drives the Ewes that can't bear the Fatigue of Travel; such Gentleness shall Christ use towards the weak ones of his Flock, giving them Instruction according as they were able to bear it, and taking all possible Care to reduce the Stragglers into his Fold: See *John x. 16. xxi. 15, 16. Mark iv. 33.* These Expressions may have some relation to God's Care in conducting his People into their own Country from *Babylon*, (compare *chap. xlix. 10.*) but do more eminently belong to Christ, as appears by the many Allusions in the *New Testament* to this and such like Passages in the *Old.* See *Heb. xiii. 20. 1 Pet. ii. 25. v. 4. Revel. vii. 17.*

Ver. 12. *Who hath measured the Waters in the Hollow of his Hand? &c.*] Here begins a lofty Description of God's Almighty Power, shewing that he is great above all his Works, and able to do beyond what we can think or conceive; and the Design of it is to persuade the People to place their whole Trust in him, and to rest assured that what he hath promised, he is able to perform: See *ver. 27, 28.* and withal to arm them against Idolatry: See *ver. 18, &c.*

Ver. 13, 14. *Who hath directed the Spirit of the LORD, or being his Counsellor hath taught him? &c.*] These two Verses inform us, that God's Wisdom is as great as his Power, that he *works all Things after the Counsel of his own Will*, without asking Advice of any, or ac-

quainting them with the Measures of his Proceedings.

Ver. 15. *He taketh up the Isles as a very little Thing.*] The Hebrew Language calls all those Countries *Islands*, which we go to by Sea: See Note on *chap. xi. 11.* From thence it comes to signify any Place or Country: See *chap. xx. 6. lix. 18.*

Ver. 16. *And Lebanon is not sufficient to burn, nor the Beasts thereof sufficient for a Burnt-offering.*] If we were to make an Oblation suitable to the Greatness of the Divine Majesty, the Forest of *Lebanon* would not suffice for Wood, nor the Beasts that live in it for an Offering. Compare *Psal. l. 10, 11, 12.*

Ver. 18. *To whom then will ye liken God?*] The Jews being to live among the idolatrous *Babylonians* during their Captivity, were by all means to be cautioned against practising their Idolatries. This makes the Prophet so frequently enlarge upon the Vanity and Folly of Idol-Worship, in this latter part of his Prophecy. *Jeremy* gives the Jews the same Caution, *chap. x. 2, 3.* and especially in those remarkable Words, *ver. 11.* of that Chapter, *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens:* Which are written in *Chaldee*, that the Jews might be able to answer the Idolaters in their own Language.

Ibid. *And what Likeness will ye compare to him?*] See Note on *chap. xlv. 13.*

Ver. 19. *And casteth silver Chains.*] By which the Idols are fastened to Walls or Pillars.

Ver. 20. *He that is so impoverished that he hath no Oblation, chuseth him a Tree that will not rot, &c.*] He that cannot be at the Charge of a costly Image overlaid with Gold or Silver, provides himself with a wooden one, and gets an Artificer to make it for him, and fasten it with Nails that it should not fall down: See *chap. xli. 7. Jerem. x. 4.*

Ver. 21. *Have ye not known? Have ye not heard? Hath it not been told you from the Beginning?*] There was a general Tradition of the Creation of the World still conveyed from one Age to another, even among the Heathens, which, together with the Arguments which natural Reason suggested to them, that all Things must derive their Original from one Principle, was sufficient to instruct them in the Knowledge of the one true God, to preserve them from Idolatry, and convince them that God could not be like the Work of Men's Hands: See *Rom. i. 19, 20, &c.*

Ibid. *Have ye not understood from the Foundations of the Earth?*] The Words run thus in the Original, *Have ye not understood, or considered, the Foundations of the Earth?* i. e. by whom they were laid, even by *Him that sitteth upon the Circle of the Earth, &c.* as it follows. The Verb *Bûn* signifies to *consider*: See Note on *chap. xxviii. 19.*

Ver. 22. *It is he that sitteth upon the Circle of the Earth.*] As supreme Lord and Governor of the World.

Ibid. *That stretcheth out the Heavens as a Curtain.*] Like the Curtain of a Tent. Compare *Habak. iii. 7.* The Heavens are described in Scripture as God's Tabernacle, or the Seat of his

his glorious Presence. See *Psal.* civ. 2. and *chap.* lvi. 1. of this Prophecy.

Ver. 23. *That bringeth the Princes to nothing.*] He removeth one Prince or Monarchy, and setteth up another: See *Psal.* lxxv. 7. *Dan.* ii. 21. and will put an end to the *Babylonish* Monarchy; and set up the *Persian*, in order to return the Captivity of his People.

Ver. 24. *Yea; they shall not be planted, yea; they shall not be sown—and he shall also blow upon them, and they shall wither, &c.*] Either he never suffers them to thrive, or if they make a Figure for some Time; a sudden Blast of his Displeasure (see *ver.* 7.) makes them wither, and puts an end to their flourishing Condition.

Ver. 26. *Lift up your Eyes on high, and behold who hath created these Things, that bringeth out their Host by Number.*] A Man cannot lift up his Eyes to Heaven; and view the exact Order and regular Motions of the heavenly Bodies, but he must be convinced that there is a wise Author of Nature, who at first created, and still preserves this System of Things. Thus Tully expresses the natural Sense Mankind hath of this Matter, *Tuscul. Quæst. lib. I. Cum videmus speciem primum candoremque cæli, deinde conversionis celeritatem, tum vicissitudines dierum atque nocturnum, commutationesque temporum quadripartitas, eorumque omnium moderatorem solem, lunamque—Et stellas eisdem cursu constantissime servantes—Hæc cum cernimus, possumusne dubitare quin his præsit aliquis affector?* The heavenly Bodies are called God's Host or Army, because he presides over them, and places them in their proper Rank and Order, and they exactly keep those Stations that he hath appointed them, and fulfil those Commands which he hath given them. Compare *Psal.* cxlvii. 4.

Ibid. *For that he is strong in Power, not one faileth.*] God's Works have this remarkable Pre-eminence above Mens, that they never wear out or need repairing: See *Psal.* cxix. 90, 91. The Words of *Seneca* are observable to this Purpose, *Epist. lviii. Manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis: Immortalia tutore non egent, hæc conservat artifex, fragilitatem materiæ vi suâ vincens.*

Ver. 27. *Why sayest thou, O Jacob—my Way is hid from the LORD?*] These are the desponding Words of the People detained under Captivity, who were apt to think that God did not regard their Condition.

Ver. 28. *Hast thou not heard that the everlasting GOD, the LORD, the Creator of the Ends of the Earth, fainteth not, neither is weary? There is no searching of his Understanding.*] We cannot fathom the Depths of his Providence, nor assign the Reasons of all his Proceedings; but this we may be sure of, that his delaying to deliver his People, does not proceed from want either of Ability or Knowledge, since he upholds all Things by the Word of his Power, and his Wisdom extends it self to all the Parts of the Creation.

Ver. 30. *Even the Youtbs shall faint and be weary, and the young Men shall utterly fall.*] Those that make the greatest Boast of their Strength, as young Men are apt to do, shall find it fail them, whenever God withdraws his Support: He means the *Chaldeans* and the

choice Men of their Armies; so the Word *Bachurim* signifies, *chap.* xxxi. 8.

Ver. 31. *But they that wait upon the LORD shall renew their Strength; they shall mount up with Wings as Eagles.*] Eagles are observed to enjoy a vigorous old Age, whence comes the Proverb, *Aquila Senectus*: And this healthy Constitution of theirs seems to have given Rise to the vulgar Opinion, as if they grew young again after they had been old: See *Psal.* ciii. 5.

CHAP. XLI.

The ARGUMENT.

In this and the five following Chapters, God is introduced as pleading his own Cause against the false Gods of the Heathen, and challenging the Idols to shew such Instances of their Power and Goodness in protecting their Votaries, as might be alledged in his Behalf with respect to his Care and Providence over the Jews. These Instructions were very proper to confirm that People in their Religion, and preserve them from being drawn aside to comply with the *Babylonish* Idolatry: And they likewise contain in them a plain Prediction of the Calling of the Gentiles, and their turning from Idols to serve the true and living God.

Ver. 1. **K**EEP Silence before me, O Islands.] God summons the Heathen Nations to plead their Cause before him, and in order to it; commands Silence to be kept, according to the Form observed in solemn Courts of Justice. By *Islands* are meant those Heathen Nations that were parted from *Judea* by the Sea: See the Note on *chap.* xi. 11. In this Sense, those that live upon the *Mediterranean* Sea are called the *Islands of the Gentiles*, *Gen.* x. 5. Accordingly the Word is render'd *Edm. Gentiles*, by the LXX. in the 5th Verse of this Chapter, and *chap.* xlii. 4.

Ibid. *And let the People renew their Strength.*] Let them muster up the whole Strength of their Cause, and make the best Plea they can for themselves: See *ver.* 21.

Ver. 2. *Who hath raised up the righteous Man from the East?*] Many Expositors understand this of *Abraham*, whom God called from the other Side of *Euphrates*, which lay Eastward of *Judea*; but I think it is rather meant of *Cyrus*, as appears by comparing this Place with the 25th Verse of the Chapter, and with *chap.* xlv. 13. and xlv. 11. And *Cyrus* is here described as typically representing *Christ*; (see the Note on *chap.* xlv. 1.) being first of all stiled *Righteousness* (the *righteous Man* our *English* renders it) which is one of the Titles of *Christ*; see *Jerem.* xxiii. 5, 6. and then is said to come from the *East*, by which Name *Christ* is also described, *Zech.* iii. 8. where the Word *Tsemah*, which our Interpreters translate *BRANCH*, does properly signify the *East*, and is accordingly render'd *Avatoad* by the LXX: Which very Word is applied to *Christ*, in Allusion to that Prophecy of *Zechary*, by *St. Luke*, *chap.* i. 78. where our *English* translate it the *Day-Spring*, but the *Margin* reads the *Sun-rising*.

Ibid.

Ibid. Call him to his Foot.] i. e. Called him to follow him, as the Phrase is elsewhere rendered: See *Exod.* xi. 8. *Judg.* iv. 10. viii. 5. *1 Kings* xii. 10. *2 Kings* iii. 9.

Ibid. Gave the Nations before him, and made him rule over Kings, &c.] The same Things are said of Cyrus, ver. 25. of this Chapter, and chap. xlv. 1, &c.

Ver. 3. He pursued them and passed safely, even by the Way that he had not gone with his Feet.] He shall be a successful Conqueror, even when he pursues his Enemies thro' strange and unknown Countries. The Preterperfect Tense is here put for the Future; a Way of speaking common in the Prophets: See Note on chap. xxi. 9.

Ver. 4. Who hath wrought and done it, calling the Generations from the Beginning?] By calling the Generations from the Beginning, is meant God's disposing and ordering the several Successions of Ages, and allotting the proper Seasons for the bringing his own Designs to pass. Compare chap. xlv. 7. God is represented in Scripture as doing every thing by his bare Word and Command, the Creatures immediately answering his Call as dutiful Servants. See *Job* xxviii. 34, 35.

Ver. 5, 6, 7. The Isles saw it and feared, the Ends of the Earth were afraid, drew near and came, &c.] Remote Countries were astonished at the sudden Rise of the Conqueror Cyrus, and joined in an Alliance together to check his growing Greatness; just as several Artificers that are concerned in the Trade of Idol-making, assist one another in carrying on their common Interest, and stir up the Zeal of others in the Defence of Image-worship: See *Acts* xix. 25. This Passage may fitly be applied to the Heathen Powers combining together to support their Idolatry, and suppress the Christian Religion.

Ver. 8. But thou Israel art my Servant, &c.] The Expressions are very endearing: It is honourable to be God's Servant, still more so to be his chosen Servant, and to be descended from one to whom he vouchsafed the Title of Friend, as God did to Abraham, *2 Chron* xx. 7. the greatest Honour that any Man is capable of: Which glorious Privilege Christ was pleased to communicate to his Disciples, *John* xv. 13.

Ver. 9. Then whom I have taken from the Ends of the Earth, and called thee from the chief Men thereof.] As I have taken your Forefathers out of Egypt, so will I take you out of Chaldaea, as I did likewise your Father Abraham, *Gen.* xi. 31. The Preterperfect Tense may be taken here for the Future, as before ver. 3. Assyria and Egypt are usually joined together, as the most remarkable Countries from whence the Jewish Captivity should return: See the Note on chap. xi. 16. In like manner, at the End of the World Christ will gather his Elect from the four Winds, *Matth.* xxiv. 31. and of them whom God hath given him, he will lose none, *John* vi. 38.

Ver. 10. I will uphold thee with the Right Hand of my Righteousness.] I will support thee with my Power, and thereby make my Fidelity, in fulfilling my Promises, appear to the World.

Ver. 11. They shall be as nothing, and they that strive with thee shall perish.] God's Truth shall at last prevail against all Opposition, and the

Kingdom of Christ shall subdue and break in pieces all its Adversaries: See *Dan.* ii. 44. Compare *Isa.* liv. 17. lx. 12.

Ver. 12. Thou shalt seek them, but shalt not find them.] i. e. If thou shouldst go about to seek them, thou shouldst not be able to find them. The Expression denotes utter Destruction: See *Psal.* x. 15. xxxvii. 36.

Ver. 13. For I the Lord thy God will hold thy Right Hand.] The joining of Right Hands hath in all Nations been looked upon as a Token of Friendship, or of entering into a mutual League and Covenant.

Heus ubi pacta Fides, commissaq; dextera dextra?

Where is the plighted Faith and Right Hands join'd?
[*Ovid. Epist.*]

So God saith here, that he will take Israel by his Right Hand, and support him with his own Right Hand, ver. 10.

Ver. 14. Fear not, thou Worm Jacob.] Thou art despicable and trampled upon by every body: See *Psal.* xxii. 6.

Ver. 15. Behold, I will make thee a new sharp threshing Instrument, having Teeth.] Concerning the Manner of threshing or beating out their Corn in Judea, see the Note on chap. xxi. 10. and xxviii. 28. From thence the Word is applied to the crushing or subduing an Enemy. See *Jer.* li. 33. *Habak.* iii. 12.

Ibid. Thou shalt thresh the Mountains, and beat them small, and make the Hills as Chaff.] By the Mountains and Hills, are probably meant the greater and lesser Kingdoms or Countries which were Enemies to God's Truth and People: So the Phrase signifies, chap. ii. 14. and *Psal.* lxxii. 3. The Expressions in this and the following Verse, allude to the Custom of the Eastern Countries, of having their Threshing-Floors upon the Tops of Hills: See chap. xvii. 13.

Ver. 17, 18. When the Poor and Needy seek Water, and there is none—I the Lord will bear them—I will open Rivers in high Places, &c.] God promises his People that he will furnish them with all Sorts of Accommodations for their Return home: That they should neither be afflicted with Heat nor Thirst, two Calamities that are very incident to Travellers in hot Countries. Compare chap. xlix. 10. *Jer.* xxxi. 9. And the latter of these was particularly grievous to the Israelites in their Passage thro' the Wilderness, to which this Place alludes; as also to God's miraculous supplying them with Water there out of the Rock: (Compare chap. xlviii. 21.) which ran in a Stream like a River, and followed them a great part of their Journey: See *Psal.* cv. 41. *1 Cor.* x. 4. and was, as the Apostle there tells us, a mystical Representation of Christ, and the Benefits of the Gospel: See Note on chap. xxx. 24.

Ver. 19. I will plant in the Wilderness the Cedar, &c.] As it were on purpose to shelter my People in their Return home from the scorching Heat of the Sun: Compare *Baruch* v. 8. Nothing is more refreshing in hot Countries, than a Shade or Covert from the scorching Beams of the Sun: Compare chap. xxv. 4, 5. xxxii. 2. *Psal.* cxxi. 6.

Ibid.

Ibid. *The Shittah Tree.*] Called *Shittim* Wood, *Exod. v.* and elsewhere.

Ver. 20. That they may see and know—that the Hand of the Lord hath done this.] The many wonderful Steps by which the Restoration of the Jewish Nation shall be brought about, will convince all considering Persons that it is the Work of God: And his Power will still more undeniably discover it self in the Propagation of the Gospel, and the enlightning those that sit in Darkness with the saving Truth of it: See the Notes on *chap. xlv. 3.*

Ver. 21. Produce your Cause, saith the Lord, &c.] He challenges the Idolaters to plead the Cause of their Idols, and give convincing Proofs of their Divinity: See *ver. 1.*

Ver. 22. Let them shew the former Things what they be, &c.] Let the Idols plead their own Cause, or do you their Worshipers do it for them, and prove they ever gave any true Oracles or Prophecies relating to former Times, and that the Event hath exactly answer'd the Prediction, and this will give Credit to any Predictions they shall make relating to Things future.

Ver. 23. Shew the Things that are to come, that we may know that ye are Gods.] God only can certainly foreknow future Events, especially such as depend upon contingent Causes, and the Determinations of Mens Free-will. But this does not hinder, but that some of the Predictions of the Heathen Idols or Oracles might be true, or else they would hardly have been able to have kept up their Credit. But the Event answer'd their Predictions in such Cases chiefly, where prudent Conjecture might go a great way; such might be the Prediction of *Saul's* Death by the evil Spirit, at *Endor*, *1 Sam. xxviii. 19.* Evil Spirits being very nimble and active, may likewise foretel in one Place what they see in another. This Account *Atanasius* gives of the Oracle, which foretold the overflowing of the Nile; which he supposes the evil Spirit might do, by having seen the Rains which fell in *Ethiopia* some time before, and cause that Inundation: See *Atanas. Life of Anthony the Hermit, p. 456. Tom. 2. Edit. Commel.* But there is no Comparison between such Predictions, and the Prophecies recorded in Scripture, where there is a Series of remarkable Events foretold, reaching from the Beginning of the World to the End of it: Together with a punctual Prediction of Names and other Circumstances several Ages before the Event: See *chap. xlv. 10.*

Ibid. Yea, do Good, or do Evil.] The Heathens worshipped some of their Gods, in hopes to receive Good from them, and others for fear they should do them a Mischief, who were for that Reason call'd by the *Greeks* and *Romans*, *Dii Averrunci*, and *Aversarii*. The Prophet, alluding to this Opinion, saith, that the evil Spirits the Heathens worshipped, can neither do Good nor Hurt: They cannot do good, because they are naturally evil; neither can they do hurt any further than God is pleased to permit them: Beside that the Images to whom their exterior Worship is paid, are dead insensible Things, that cannot help themselves, much less any body else: See *Jerem. x. 5.* And therefore as it is God only that can make Peace and create Evil, *Isa. xlv. 7.* all Worship is due to him alone.

Ver. 24. Behold ye are of nothing.] Of no Use or Value: So the Phrase is used, *Job xlii. 6.* where we read *Physicians of nothing* in the *Hebrew*; but our Translation rightly renders the Words, *Physicians of no Value.* Idols are often called in the Old Testament *Ellilim*, i. e. *Nothings*, and Vanities and Lies, to shew that they are not what they pretend to be, but are only senseless Images, and the Representations of dead Men: See *1 Cor. viii. 4.*

Ibid. And your Work of nought.] Whatever Oracles or Predictions you pretend to give out, are Cheats and Lies: See *ver. 29.*

Ver. 25. I have raised up one from the North, and he shall come: from the rising of the Sun shall he call upon my Name.] *Cyrus* is described as coming from the East, *ver. 2.* and here he is represented as coming from the North and the East too, because his Father was a *Persian*, and his Mother a *Median*: see the Note on *chap. xxi. 7.* *Media* lay Northward of *Babylon*; accordingly the Army which *Cyrus* led against *Babylon*, is described as coming out of the North, *Jerem. i. 9, 41.* because it chiefly consisted of *Medes*: See Note on *chap. xiii. 17.*

Ibid. Shall he call upon my Name.] *Cyrus* made publick Profession of his Belief in the Great God of Heaven and Earth, *Ezra i. 2.*

Ibid. And he shall come upon Princes as upon Mortar, and as the Potter treadeth Clay.] The Words may better be render'd, *He shall come and tread down Princes like Mortar, and as a Potter treadeth Clay*: See *ver. 2. chap. xlv. 1, &c.* and compare *Psal. xviii. 42.*

Ver. 26. Who hath declared from the Beginning, that we may know?] Upon such an evident Prediction of an Event that was not to be fulfilled till near two hundred Years afterward, God in a triumphant manner demands which of the Idols could shew any such Token of his Divinity.

Ibid. And before time, that we may say, He is righteous.] i. e. His Claim to Divinity is just: See *chap. xliii. 9.*

Ibid. Yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that beareth your Words.] None of the Idols can give you an Answer, or seems to regard what you say: Just as *Baal* gave no Answer to the importunate Clamours of his Priests: See *1 Kings xviii. 29.*

Ver. 27. The first shall say to Zion, Behold, behold them, and I will give unto Jerusalem one that bringeth good Tidings.] The Verse may better be translated thus, *I that am the first* [i. e. the Author and Disposer of all Things: See *ver. 4.*] *will give unto Zion and unto Jerusalem one that bringeth good Tidings, saying, Behold, behold them: i. e. Behold the wonderful Works which God hath wrought for you: Or, Behold thy People returning to their ancient Habitations*: Compare *chap. xl. 9.*

Ver. 28. For I beheld, and there was no Man, &c.] If one were to look about and make the strictest Enquiry, there would not be found a Man among the Idol Priests or Prophets, that was able to return an Answer to any Question that is ask'd him. Images are elsewhere called *dumb Idols*. See *Habak. ii. 18. 1 Cor. xii. 2.*

Ver. 26. *Behold they are all Vanity, their Works are nothing.*] See ver. 24. The Septuagint render the latter Part of the Sentence, *They that make you are vain*: For the true Reading in the Greek is not *Παύσητε*, as the common Editions have it; but *Πάσσωτε*, as the learned Dr. Grabe hath observ'd in his *Dissertation, de Vitiis LXX Interpretum*. p. 55.

CHAP. XLII.

THE ARGUMENT.

The Chapter begins with a Character of Christ, of his Meekness and Gentleness, and his Success in calling the Gentiles. Afterward the Prophet upbraids the Jews for their Blindness and Incredulity, and foretels the Judgments that they should bring upon them.

Verse 1. *Behold my Servant whom I uphold.*]

The following Prophecy is applied to Christ by St. Matthew, chap. xii. 18. and cannot with any Shew of Probability be expounded of any other Person. The Septuagint understand it of Israel, or the Jewish Nation, and read the Text thus: *Jacob is my Son or Servant, I will uphold him; Israel is mine Elect, my Soul doth chuse, or accept him.* They probably took this Text to be parallel with chap. xlix. 3. But the Gloss of theirs is rejected by St. Matthew, though in most other Places the Evangelist follows that Translation. If we should try to explain this Prophecy of Cyrus, as Grotius doth, and his *Ecclesiastes* Mr. White, allowing him to be a Deliverer of the Jews; yet in what Sense can he be stiled the *Light of the Gentiles*, ver. 6? He is taxed with Cruelty by several Historians, and it is not likely that the People were much easier under his Government, than when they were Subjects to the *Babylonian Monarchy*. Beside, that a *Light to the Gentiles*, signifies one that should enlighten their Minds, and instruct them in the Truth; and in that Sense Mr. White himself explains the Phrase in the parallel Text, chap. xlix. 6. I conclude then, that the natural Import of the Words, as well as the Authority of the New Testament, do plainly determine this, and many other Texts here and in the following Chapters, to an Evangelical Sense: The Holy Spirit taking Occasion, from the Deliverance of the Jews out of their Captivity, to give the Prophet a View of a more glorious Redemption, which should be accomplish'd by the *Messias*.

Ibid. *My Servant, whom I uphold.*] Christ is often called God's Servant by *Isaiab*: See chap. xlix. 3, 5. l. 10. lii. 13. liii. 11. as he is also by *Zecchary*, chap. iii. 8. as being sanctified and sent into the World upon a Message of the highest Importance, that ever any Person was employ'd about; and this Title agrees very well with those many Declarations our Saviour made of his *Coming into the World to do the Will of him that sent him*: See *John* iv. 34. vi. 38. xiv. 31. and it is perhaps in this Respect that St. Paul saith, *Christ took upon him the Form of a Servant*, Phil. ii. 7. God is said to uphold him here, and to hold his Hand, ver. 6. because his Person was under the particular Care and Protection of Providence: See *John* viii. 29. xvi. 32. and as the Evangelist

observes, none of the Designs of his Enemies against his Life could take effect, till his Hour was come, *John* vii. 30. viii. 20.

Ibid. *Mine Elect, in whom my Soul delighteth.*] Christ is emphatically stiled God's Beloved, and the Son of his Love, *Matt.* iii. 17. *John* iii. 35. *Eph.* i. 6. *Coloss.* i. 13.

Ibid. *I will put my Spirit upon him.*] See the Notes on chap. xi. 2. lxi. 1.

Ibid. *He shall bring forth Judgment unto the Gentiles.*] He shall make known God's Laws and Judgments to them: See ver. 4.

Ver. 2. *He shall not strive nor lift up, nor cause his Voice to be heard in the Streets.*] He shall instruct those that oppose themselves with all Meekness and Gentleness; he shall patiently endure the Contradictions of Sinners against himself, and not in an angry or clamorous manner vindicate himself against their Calumnies.

Ver. 3. *A bruised Reed shall be not break, and smoking Flax shall be not quench.*] He will have a tender Regard for afflicted Consciences, and such as are bowed down under the Burden of their Sins; and where the least Spark of Grace appears, he will not quench it, but take the utmost Care to keep it alive and improve it. After this Example, St. Paul exhorts the Pastors of the Church, to restore those who have been overtaken in a Fault, with the Spirit of Meekness, *Gal.* vi. 1.

Ibid. *He shall bring forth Judgment unto Truth.*] By this Method he shall make the Truth and Justice of his Cause appear against all Gain-sayers, and obtain a compleat Victory over his Adversaries; to which Sense St. Matthew reads the Sentence, *till he send forth Judgment unto Victory*; expressing the Sense rather than the Words of the Original.

Ver. 4. *He shall not fail nor be discouraged, till he hath set Judgment in the Earth.*] We may reasonably suppose, that this Prophecy relates to the propagating of the Gospel in the World, as that Work was carried on, not only by Christ, but also by his Messengers. For Christ himself was not sent but to the lost Sheep of the House of Israel, *Matth.* xv. 24. and consequently could be a *Light to the Gentiles*, only as he commissioned others to preach the Gospel to them: See *Ephes.* ii. 17. And taking the Words in this comprehensive Sense, they import, that our Saviour would not be discouraged at the Difficulties he or his Apostles were like to meet with in the Discharge of their Office, but would still continue unwearied in Well-doing, till at last they should surmount all Opposition, plant Judgment and Truth in the Earth, and make the remotest Parts of the World own their Dependence upon him as their Lord, and submit to his Laws.

Ibid. *And the Isles shall wait for his Law.*] By the Isles are meant the Gentiles: See the Note on chap. xi. 11. In what Sense they may be said to wait for Christ's Law, see the Note on *ch.* ix. 9.

Ver. 6. *I the LORD have called thee in Righteousness, and will hold thine Hand, and will keep thee.*] I, who am God Almighty, have called thee to this high Dignity, to fulfil my righteous Purposes: See chap. xli. 2. And in order to that End I will sustain and defend thee: (See the Note upon ver. 1.) and I am able to make my Words good, because all Things subsist by my Word and Decree,

crec, and all Men owe their Being and Preservation to me, ver. 5.

Ibid. *And give thee for a Covenant of the People, for a Light of the Gentiles.*] This can in no tolerable Sense be applied to any but Christ, who is called the *Angel of the Covenant*, Mal. iii. 1. and was the *Mediator of the new Covenant*, into which both *Jews and Gentiles* were to be admitted: See *Jerem. xxxi. 31.*

Ver. 7. *To open the blind Eyes.*] Compare *Acts xxvi. 18.* which Place seems to be a Paraphrase upon this Verse.

Ibid. *To bring out the Prisoners from the Prison, &c.*] To free those from the Chains of their Sins, who were the Captives of Satan: Compare *chap. lxi. 1. Rom. viii. 21. 2 Tim. ii. 26. 2 Pet. ii. 19.* To the same Sense we may best explain that difficult Text in *St. Peter, 1 Pet. iii. 19.* concerning the *Spirits in Prison, to whom Christ is said to have preached* by the Ministry of *Noah*; understanding it of those wicked People of the Old World, who were under the Bondage of Sin and Corruption, and whom the Spirit of Christ, who was in the Prophets from the beginning of the World, (see *1 Pet. i. 11.*) endeavoured to reclaim by the Ministry of *Noah*, who was a *Preacher of Righteousness*, *2 Pet. ii. 5.* and for the Space of an hundred and twenty Years, (see *Gen. vi. 3.*) while the Ark was preparing, exhorted the World to Repentance, for fear the Flood should come and sweep them all away: God's Spirit all that time striving with Men, and trying to reclaim them.

Ver. 8. *I am the LORD, that is my Name, and my Glory will I not give to another, neither my Praise to graven Images.*] My Name *JEHOVAH* denotes me to be the only true God, and I will assert my Honour, by vindicating the Cause of my Church and People, and not suffer my Truth to be extinguished, nor false Gods and false Ways of Worship to usurp that Glory which is due to my self alone: Compare *chap. xlviii. 11.* And this God did in an extraordinary manner, by the publishing of the Gospel, which gave a fatal Blow to the Heathen Idolatry. By *Another* is meant a strange or false God, the Word God being understood: See *Psal. xvi. 4.* and compare *Isa. xliii. 12.*

Ver. 9. *Behold the former Things are come to pass, and new Things do I declare.*] The punctual Accomplishment of my former Predictions ought to give Credit to what I foretell now, tho' it seem a new and a strange Thing to you.

Ver. 10, 11, 12. *Sing unto the LORD a new Song, &c.*] An Exhortation to all the Inhabitants of the Earth both far and near, and even the most barbarous People, such as were the *Arabians* who dwelt in *Kedar*: See *Psal. cxx. 5.* all of them are exhorted to give Glory to God, for his wonderful Mercy in making himself known to the *Gentile World* by the Gospel: Compare *chap. xlv. 23. xlix. 13. lv. 12. Psal. xcvi. 11, &c. xcvi. 4, &c.* The Expressions here, and in the parallel Texts, denote the Joy to be so great and universal, that even the inanimate Parts of the Creation are said to be affected with it, and are exhorted to bear a Part in this general Chorus.

Ver. 13. *The LORD shall go forth like a mighty*

Man, he shall stir up Jealousy [or his Zeal] like a Man of War, &c.] God is described here as rousing up his Indignation against his Enemies, which had for some time lain asleep, and whetting his Courage like a Man of War, thro' a Sense that his Honour now lies at stake, (compare *chap. lix. 17.*) and falling upon his Adversaries with the utmost Fury.

Ver. 14. *I have long time holden my Peace, I have been still, and refrained my self, &c.*] God had been long silent, and not interposed in behalf of his own Cause: Compare *Psal. lxxxiii. 1.* and this his Forbearance had increased the Presumption of his Enemies: He declares now that he could no longer contain himself, no more than a Woman in the Pangs of Travail can forbear crying out; but he must give Vent to his just Resentments for the Injuries offered to himself and his oppressed People, by bringing some exemplary Punishment upon their Oppressors. When Mens Provocations come to a great height, God is represented in Scripture as if his Patience were quite tired out, and he could no longer forbear punishing them: See *Jerem. xv. 6. xlv. 22.*

Ver. 15. *I will make waste Mountains and Hills, and dry up all their Herbs, &c.*] As God's Mercy is represented by pouring Water upon the thirsty Ground, (see *chap. xxxv. 6, 7. xlv. 3.*) so his Wrath is described as if it were a consuming Fire, which parches up every thing, and reduces it to Barrenness: See *ver. 25.* of this Chapter, and *chap. l. 2. and Zech. x. 11.* This was literally fulfilled in *Cyrus's* taking *Babylon*, when in order to it he drain'd the River *Euphrates*, by cutting several new Channels to carry off the Water, and marched his Army through it into the City: See the Note on *chap. xlv. 27.*

Ver. 16. *I will bring the Blind by a Way that they knew not, &c.*] If we understand the Words of the People's Return from Captivity, they import, that God would provide Means for their Restoration which they did not think of, and would remove all Impediments that might lie in the way of their Return: Compare *chap. xl. 4. Jer. xxxi. 9.* In like manner God will enlighten the World by his Gospel, and reduce Men into the Ways of Truth, notwithstanding all the Opposition that inveterate Error and Prejudice can make to the contrary.

Ver. 17. *They shall be turned back, they shall be greatly ashamed that trust in graven Images, &c.*] This must relate to that Destruction of the Heathen Images and idolatrous Worship which followed upon the Settlement of Christianity in the *Roman Empire*; and may receive a further Accomplishment, as the Truth of the Gospel shall more and more prevail in the World: See the Note on *chap. i. 29.* The Words cannot be said to receive their just Completion in the Destruction of the *Babylonish Monarchy* by the *Persians*; for that Turn of Affairs gave no Check to Idolatry, the *Persians* being as much Strangers to the true God as the *Babylonians*. Indeed *Strabo* gives this Testimony to the *Persians*, Πίσται ἀγάλματα καὶ βωμοὶ ἐκιδρύονται, *The Persians set up neither Images nor Altars*, Lib. XV. *Geograph.* but yet they represented the Divine Majesty by the external Symbol of Fire.

The Phrase of being *turned back*, signifies any Disappointment, being a Metaphor taken from the Discomfiture of Forces in War: See *Psal.* lxx. 3.

Ver. 18. *Hear ye Deaf, and look ye Blind.*] The Prophet, speaking still in the Person of God, now turns his Discourse to the Jews, and upbraids them with their Blindness and Incurability under all the Means of Instruction which had been afforded them. To this evil Temper they were to ascribe all those Judgments God had already inflicted upon them, which should at last end in a total Captivity; and should have still more astonishing Effects, upon their rejecting the *Messias*: Compare *chap.* vi. 10, 11. and see the Notes upon that Place.

Ver. 19. *Who is blind, but my Servant?*] The Prophets often upbraid the Jews with Blindness, in not considering and laying to heart what they said to them from the Mouth of God: See *Jer.* v. 21. *Ezek.* xii. 2.

Ibid. Or *deaf, as my Messenger that I sent?*] This may be understood of some of the Prophets (compare *chap.* xlv. 26.) several of whom were unfaithful in their Office, and irregular in their Lives: See *chap.* xliii. 27. *Jer.* v. 31. xxiii. 14. The Expression may comprehend the Priests too, who are called likewise the *Messengers of the Lord*, *Malach.* ii. 7.

Ibid. *Who is blind as he that is perfect?*] That should be so by his Profession. The Word is *Mesbulam* in the Hebrew, from whence the *Arabick Mussulman* is deriv'd, a Title the *Mahometans* give to themselves.

Ver. 21. *The LORD is well pleased for his Righteousness sake, &c.*] The Verse might be translated plainer thus, *The LORD took Delight in this People for his Righteousness sake, he hath given them an excellent Law, and thereby made them honourable*: Compare *Deut.* iv. 6, 7, 8. Their Law, if they would have kept close to it, would have been both their Ornament and Defence.

Ver. 22. *But this is a People robbed and spoiled, &c.*] A Description of their miserable Condition, when their City was taken, their Country left desolate, themselves made Captives and Slaves, or else forced to hide themselves in Dens and Caves, and even there in Danger of being laid wait for and caught by the Enemy, without any Body to plead for them, or assert their Liberty.

Ver. 23. *Who among you will give ear to this? Who will hearken and bear for the time to come?*] Who among you Captives will take Warning by the Judgments you feel already?

Ver. 24. *Who gave Jacob to the Spoil, and Israel to the Robbers?* First to the *Affrians*, and afterwards to the *Babylonians*, who are call'd Spoilers, *chap.* xxi. 2. xxxiii. 1.

Ver. 25. *Therefore he hath poured upon him the Fury of his Anger, and the Strength of Battle, and it hath set him on Fire round about,*] This was literally fulfilled when the *Chaldean Army* took their City, and burnt both that and their Temple, *2 Kings* xxv. 9. Compare likewise the 13th Verse of this Chapter.

Ibid. *Yet he knew it not; and it burnt him, yet he laid it not to heart.*] To know signifies sometimes the same as to consider: See *Hof.* vii. 9. and the Note upon *chap.* xxviii. 19.

C H A P. XLIII.

The ARGUMENT.

After the Threatnings mentioned at the latter End of the foregoing Chapter, God here revives his People with comfortable Promises, and Assurances that he will never utterly forsake them, but will do such Miracles for their Deliverance in After-times, as shall obscure the Memory of those which he wrought for them heretofore. Toward the Conclusion, he renews his Expostulations with them for their Ingratitude and Neglect of his Service, which will be justly punished with the Destruction of their Temple, and depriving them of the Opportunities of publick Worship.

Verse 1. **B**UT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not.] GOD created thee for his Glory, as it is explain'd ver. 7, and 21. to be his peculiar People: So God's Elect are called the *Work of his Hands*, *chap.* xxix. 23. xlv. 11. lx. 21. And those God will never utterly forsake, *Psal.* cxxxviii. 8. By Jacob and Israel are meant the two remaining Tribes of Judah and Benjamin in the first Place, as below, ver. 22, 28. and above, *chap.* xli. 8. though it is probable that many of the Promises, mentioned here and in the following Chapters, relate to that general Restoration of the Jews, so often spoken of by the Prophets.

Ibid. *I have redeemed thee.*] Out of the House of Bondage, to be my peculiar People; and have ever since exercised a very particular Providence over you, and have abundantly testified my Care of you.

Ibid. *I have called thee by thy Name, thou art mine.*] I have made a particular Choice of thee for my peculiar People, and singled thee out from the rest of the World: See *Exod.* xxxi. 2. and ever since have treated thee with uncommon Instances of Kindness and Familiarity. When a Person of great Dignity calls an Inferior by his Name, it is a Token of a particular Intimacy, and doing him a great deal of Honour: Compare *chap.* xlv. 4. xlix. 1. *Exod.* xxxiii. 12.

Ver. 2. *When thou passest through the Waters, I will be with thee—when thou walkest through the Fire, thou shalt not be burnt.*] I will deliver thee when thou art in the greatest Straits and Difficulties. To pass through Fire and Water, is a proverbial Expression to signify being exposed to all kind of Dangers: See *Psal.* lxxvi. 12.

Ver. 3. *I gave Egypt for thy Ransom, Ethiopia and Seba for thee.*] This most Interpreters understand of that Diversion which the Egyptians, the Jews Allies, in Conjunction with Tirbaka King of Ethiopia, gave to Sennacherib's Forces, when they were just ready to fall upon the Jews: See *chap.* xxxvi. 9. and Notes upon *chap.* xviii. 1. If we take the Words in this Sense, we must understand the Cush, or Ethiopia, mention'd in the xxxviii Chapter, of Arabia, because it is join'd here with Seba, which is part of that Country: See likewise *chap.* xlv. 14. It is certain that Cush sometimes signifies Arabia, tho' not always, as Bochart maintains. If we do not approve of this

this Explication, this Verse must relate to some historical Passage not recorded elsewhere in Scripture. Some indeed would refer the Place to the Destruction of the *Ethiopians* under *Asa*, 2 Chron. xiv. 12. But I take those not to have been *Arabians* (and such probably are meant here) but *Ethiopians* properly so called, because they are joined with *Lubims*, 2 Chron. xvi. 8. who certainly are *Africans*.

Ver. 4. *Therefore will I give Men for thee, and People for thy Life.*] The *Chaldeans* and their Forces: See ver. 14.

Ver. 5, 6. *I will bring thy Seed from the East, and gather thee from the West, &c.*] This may have partly been fulfilled in the Return of the *Jews* from *Babylon*, and other Countries under that Monarchy: But withal they import some more general Restoration of that Nation: See chap. xi. 11, 12. Or else we may interpret the Words of the gathering together of God's Elect into one Body: See *Ephes. i. 10.* and the following Verse here, and the Note upon chap. liv. 7.

Ver. 7. *Even every one that is called by my Name, for I have created him for my Glory.*] Every one that is called by the Name of God's Servant: See chap. lxiii. 19. *James ii. 7.* The Expressions denote the bringing the *Gentiles* into the Church, and making them *Fellow-Heirs*, and of the same Body with the *Jews*; for he hath created them too for his Glory, and to shew forth the Praises of him that hath called them out of Darkness into his marvellous Light, 1 Pet. ii. 9. and compare chap. xlix. 6. *Amos ix. 12.* *John xi. 52.* The Conversion of the *Jews*, and the bringing the Fulness of the *Gentiles* into the Church, will be coincident in Time, and each of these Events will help to advance and carry on the other: See the Notes on chap. lxvi. 12, 19.

Ver. 8. *Bring forth the blind People that have Eyes, and the Deaf that have Ears.*] The Old Translation published under King *Henry VIII.* expresses the Sense more plainly thus, *Bring forth the People which is blind, and yet hath Eyes; which are deaf, although they have Ears.*] By which are meant the Heathen Idolaters, who, like the Images they worship, have Eyes and see not, Psalm cxv. 8.

Ver. 9. *Let all the Nations be gathered together, and let the People be assembled, who among them can declare this?*] God makes the same Challenge to the Idolaters and their Gods, which he did chap. xli. 21, 22.

Ibid. Or let them bear and say, It is Truth.] If they cannot make good their own Pretensions, let them hear what Proof I have to alledge on my Side, and acknowledge that what I say is Truth.

Ver. 10. *Ye are my Witnesses, saith the LORD, and my Servant whom I have chosen.*] God's People and his Prophets will always bear witness to his Truth, who have received such pregnant Proofs of his Divinity: See 1 *John v. 10.* By my Servant, is eminently meant the *Messias*; see chap. xlii. 1. who is expressly called God's Witness, chap. lv. 4. Compare *Rev. i. 5.* Altho' all God's Messengers are in an inferior Degree his Witnesses, being set for the Defence and Confirmation of his Truth: See *John i. 7.* *Acts i. 8.*

Ibid. Before me there was no God formed.] An *Ironical* Expression, alluding to the forming or making of Idols: See chap. xlv. 10.

Ver. 12. *I have shewed when there was no strange God among you.*] The Sense might be plainer expressed thus, *I have shewed [these Things] and not any strange God among you.* The Word *God* is here understood, as it is chap. xlii. 8. and *Psalm xvi. 4.*

Ver. 13. *Yea, before the Day was, I am he.*] Before all Time, I am still the same. Compare *Psalm xc. 2.*

Ver. 14. *For your sake I have sent to Babylon, and have brought down all their Nobles, and the Chaldeans.*] The *Praterperfect* Tense is here used for the Future: See chap. xxi. 2. xli. 3. For your Sakes I will send *Cyrus* to conquer *Babylon*, and make Captives both of their Nobles and People; or else the Prophet may be supposed to direct this, and the following Discourses, to the *Jews* who were in Captivity.

Ibid. Whose Cry is in their Ships.] Who glory in the Number of their Ships, with which they carry on a great Trade upon *Tigris* and *Euphrates*. So the *Septuagint* and the *Vulgar Latin* understand the Place. Others explain it of the *Chaldeans* flying to their Ships for Refuge against the Forces of the Enemy, who had surprized their City; or of their being sent Prisoners on Shipboard by the Conqueror.

Ver. 16, 17. *Thus saith the LORD, who maketh a Way in the Sea, &c.*] Who led his People safely thro' the Red-Sea, and overthrew *Pharaoh* and his Army that pursued them.

Ver. 18, 19. *Remember ye not the former Things, neither consider the Things of old: Behold I will do a new Thing.*] The new Wonders I will do for you, shall obscure the Memory of the old ones: See *Jerem. xxiii. 7, 8.*

Ver. 19. *I will even make a Way in the Wilderness, and Rivers in the Desert.*] As of old I conducted my People through the Wilderness, so that they wanted no sort of Accommodation, either for Meat or Drink; see *Deut. viii. 15, 16.* so now I will give as pregnant Proofs of my Presence with them, when I return their Captivity: See chap. xli. 18, 19.

Ver. 20. *The Beasts of the Field shall honour me, the Dragons and the Owls, because I give Waters in the Wilderness, &c.*] There shall be such Plenty of Water, that the Beasts which dwell in the Wilderness shall be refreshed by it, and shall join with my People, in making their thankful Acknowledgments for these Miracles of my Mercy: See the Note on chap. xlii. 10, 11. The *Dragons* and *Owls* are elsewhere joined together, as Creatures which frequent solitary and desolate Places. See *Job xxx. 29.* *Micah i. 8.* and the Notes upon chap. xlii. 22. of this Prophecy. The Verse alludes to God's miraculous supplying the *Israelites* with Water in the Wilderness: See Note on chap. xli. 17, 18.

Ver. 21. *This People have I formed for my self.*] See above, ver. 1 and 7.

Ver. 23. *But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel!*] The Prophet in this and the following Verses assigns the Causes of the *Jews* Captivity, which were chiefly their forsaking the Worship of the

true

true God; not calling upon him in their Trouble, but applying themselves to Idols for Help, and performing God's Service in a careless manner, as if it were a tedious and unprofitable Burden: See *Malach. i. 13.*

Ver. 23. *Thou hast not brought me the small Cattle of thy Burnt-Offerings, neither hast thou filled me with the Fat of thy Sacrifices.*] The Burnt-offerings were those which were all burnt or offered upon the Altar, called here the *Lambs* (our *English* reads the *small Cattle*) of thy Burnt-offerings, a Lamb being always offered for the daily Burnt-Offering, *Exod. xxix. 38.* The Sacrifices properly so called, were those Offerings, part of which belonged to the Priest, or was eaten by those that offered the Sacrifice, after the Fat had been offered upon the Altar: See *Levit. iii. 16. iv. 31. vii. 25, 33.* God complains here that he had not been honoured either of these Ways: The Meaning of which Complaint is, That altho' the Jews were punctual in offering Sacrifice, (for *chap. i. 11.* he speaks of the Multitude of their Sacrifices as a Burden to him) yet they did not perform this Service with a devout Mind; just as God saith, *Amos v. 25. Have ye offered to ME Sacrifices for forty Years in the Wilderness?* That is, did you do it out of a religious Principle, or a sincere Regard to my Honour? No; because, as it follows, you were fond of the Idolatry you brought with you out of *Egypt*. To the same Sense are those Words of *Zechary, chap. vii. 5. Did ye at all fast to ME, even to ME?*

Or else the Words of the Text may relate to those idolatrous Times in the Reigns of *Abaz* and *Manasseh*, when the Temple-Service quite ceased, and the House of the Lord was shut up, (see *2 Chron. xxviii. 24.*) or else profaned by having an Idol set up in it, and idolatrous Worship performed there, *2 Kings xxi. 7.*

Ibid. I have not caused thee to serve with an Offering, nor wearied thee with Incense.] My Service has not been burdensome or expensive to thee. The Offering here spoken of is the *Minchab*, or Bread-offering, for so the Word should rather be rendered than *Meat-offering*, as our *English* translates it; for it answers to the *Ουλοχύτης*, and the *Mola*, or *Fartum*, of the *Greeks* and *Romans*. This Offering always accompanied the other Sacrifices, and had Frankincense laid upon it: See *Levit. ii. 2, 15.* These Expressions countenance the latter Interpretation of the foregoing Words, and seem to import the Discontinuance of the publick Worship in the Temple: For to the same Purpose it follows,

Ver. 24. *Thou hast bought me no sweet Cane with Money,*] to make the sweet Incense, which was daily offered upon the Altar, set apart for that Purpose: See *Exod. xxx. 7, 8, 34, 36. xl. 27. Ecclef. xxiv. 15.*

Ibid. But thou hast made me to serve with thy Sins, thou hast wearied me with thine Iniquities.] Instead of the Service due to me from thee, thou hast made me undergo a sort of Bondage by thy wicked Practices, which have brought an ill Report upon my Name and Religion, (see *Ezek. xxxvi. 20.*) and have quite tired out my Patience. Compare *Amos ii. 13. Malach. ii. 17.*

Ver. 26. *Put me in remembrance, let us plead together, &c.*] Put me in remembrance of thy

good Deeds, if thou hast any thing to alledge in thy own Behalf: I should be glad if thou couldst acquit thy self of the Crimes laid to thy Charge.

Ver. 27. *Thy first Fathers have sinned, and thy Teachers have transgressed against me.*] Your Ancestors, reckoning from *Adam* downward, have been Sinners, and you have trod in their Steps: Compare *Ezek. xvi. 3.* And your Prophets and Teachers, who ought to have been Guides to the People, have led them into Sin and Error: See the Note upon *chap. xlii. 19.*

Ver. 28. *Therefore I have profaned the Princes of the Sanctuary.*] I have suffered the *Babylonians* to profane my Sanctuary, to abuse the chief Priests, and pollute whatsoever is sacred. Compare *chap. xlvii. 6. Lament. ii. 6, 7. iv. 14.*

Ibid. And have given Jacob to the Curse, and Israel to Reproaches.] Made them a Proverb of Execration and Reproach to all the neighbouring Nations: Compare *Jerem. xxiv. 9. Dan. ix. 16. Zech. viii. 13. Psalm lxxix. 4.* The Words are addressed to the Jews, as if they were already in Captivity: See *ver. 14.*

CHAP. XLIV.

THE ARGUMENT.

This Chapter begins with comfortable Promises after the former Threatnings, as the last did. The Prophet then proceeds to arm them against Idolatry, upon the same Grounds and Arguments as he did *chap. xl.* and exhorts them to put their whole Trust in God, who would certainly deliver them by *Cyrus*, whom he foretels by Name, above an hundred Years before he was born.

Verse 2. **T**HUS saith the LORD that made thee, and formed thee from the Womb.] He speaks of the Jewish People under the Character of a single Person: And as God hath sometimes designed certain Persons for particular Offices from their Birth and Conception; (see *chap. xlix. 5. Jer. i. 15.*) so he set apart the Posterity of *Abraham* to be his People from the very Original of the Family.

Ibid. And thou Jesurun, whom I have chosen.] *Jesurun* is a Name given to the Jews by *Moses*, *Deut. xxxii. 15.* it signifies *Upright*, because they were called to be an holy People to the LORD.

Ver. 3. *For I will pour Water upon him that is thirsty, and Floods upon the dry Ground; I will pour my Spirit upon thy Seed, &c.*] God's Blessings are often represented under the Metaphor of Rivers and Streams, which water Ground and render it fruitful: See the Note on *chap. xxx. 25.* And the latter Part of the Verse explains what Blessings are here intended, viz. the plentiful Effusion of God's Spirit, which is mention'd by the Prophets as the peculiar Character of the Gospel-times: See *chap. liv. 13. Jerem. xxxi. 34. Ezek. xi. 19. xxxvi. 27. Joel ii. 28.* And the pouring out such abundant Measures of Grace and Mercy, especially upon the Ignorant and Unbelievers, is usually set forth under the Metaphor of watering barren Land: See *chap. xi. 9. xxv. 7. xxx. 25. xli. 18.* and the Notes upon these two last Places.

Ver.

Ver. 4. *And they shall spring up as among the Grass, as Willows by the Water-courses.]* They shall flourish as if they were planted in rich Meadows, or by the Banks of Rivers. Compare *Psalms* i. 3.

Ver. 5. *One shall say, I am the LORD's; and another shall call himself by the Name of Jacob.]* This relates to the Increase of the Church by the Accession of the Gentiles: See ver. 3.

Ibid. *And another shall subscribe with his Hand unto the LORD.]* Some render it, *Another shall write upon his Hand, I am the LORD's:* As if the Expression alluded to the Custom of Soldiers receiving a Mark upon their Hands, to signify to what Commander they belonged: See Dr. *Spencer de Legib. Hebr. Lib. II. C. 14. Sect. 1.* where he observes, that Idolaters often had a Mark or Character of the God they worshipped, imprinted upon their Hand or Shoulder; in Allusion to which Custom, it is said of the Worshipers of *Antichrist*, that they receive his Mark in their Hand, *Revel. xiii. 16. xiv. 9.*

Ver. 7. *And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient People? &c.]* God who is the First and the Last, ver. 6. claims to himself the ordering and disposing of all the Affairs of the World, from the Time that he created Man upon it; or from the Time that he chose *Abraham* and his Family to be his peculiar People: Over whom he hath all along exercised a particular Providence, and hath from time to time foreshewed what should befall them, which accordingly hath come to pass. An Instance of Prescience which none of the Idols can pretend to: Compare *chap. xli. 4, 22. xliii. 9. xlv. 21. xlviii. 3.*

Ver. 8. *Fear ye not, neither be afraid.]* Do not distrust my Care and Providence over you: See ver. 21.

Ibid. *Have I not told it thee from that Time?] The Hebrew Particle Meaz should be translated from the Beginning, or of Old, as our Translators themselves render it in this Prophecy, chap. xlviii. 3, 5. Psalm xciii. 2. and Proverbs viii. 22. and so it should be translated in other Places of this Prophecy, particularly chap. xvi. 13. xlv. 21. xlviii. 8.*

Ibid. *Ye are even my Witnesses.]* See Note on *chap. xliii. 10.*

Ver. 9. *And their delectable Things shall not profit.]* Their delectable or pleasant Things (as the Word *Hamudim* is elsewhere rendered) are their Images, upon which they laid out all the Cost they could, to make them look rich and glorious: Compare *Dan. xi. 38.*

Ibid. *And they are their own Witnesses, they see not, nor know, that they may be ashamed.]* The Makers of Images are sufficiently convinced that their Idols are senseless Things: Which one would think should make them ashamed of their Folly in worshipping them.

Ver. 11. *Behold all his Fellows shall be ashamed, and the Workmen they are of Men, &c.]* The Time will come when all the Craftsmen in the Art of Idol-making, and all the zealous Assertors of this kind of Worship, shall be ashamed and confounded at their own Folly, to think that the Work of Mens Hands could have any

thing of Divinity in it: Compare *chap. xlii. 17. xlv. 16. Psalm xcvi. 7.*

Ver. 12. *The Smith with the Tongs both worketh in the Coals, and fashioneth it with Hammers.]* To give an Account of the Original of Images, is sufficient to expose Mens Folly in worshipping them: See before *chap. xli. 6. Jer. x. 3.* This Argument the ancient Apologists, often insist upon, to shew the Absurdity of the Heathen Idolatry; but none of them more elegantly than *Minutius Felix*, in the following Words: *Quando igitur hic [Deus] nascitur? Ecce funditur, fabricatur, scalpitur: nondum Deus est. Ecce plumbatur, construitur, erigitur: nec adhuc Deus est. Ecce ornatur, consecratur, oratur: tunc postremo Deus est, cum homo illam voluit & dedicavit.* Which runs thus in Mr. Reeve's excellent Translation: *But when, pray, does it commence Divine? Behold it is cast, fashioned, and filed: Well, it is no God yet. Behold it is soldered, put together, and set upon its Legs: Well, it is no God yet. Behold it is bedecked, consecrated, prayed to: Then, then at last behold a compleat God, after Man hath vouchsafed to make and dedicate him.*

Ibid. *Yea, he is hungry, and his Strength faileth, &c.]* This shews this Idol-maker to be but a Man, ver. 1. subject to the same Infirmities and Necessities with other Men, and that his God is not able to preserve his Life. Some think the Words express the eager Zeal of the Workman, who denies himself necessary Refreshment, that he may finish the Work he hath undertaken.

Ver. 13. *The Carpenter stretcheth out his Rule, &c.]* In this and the following Verses the Prophet, with great Smartness of Argument, exposes the Absurdity of Image-worship: For what an Absurdity is it for a Man to dress his Meat and make his God with the same Stick of Wood? Or to think that a Piece of Timber hath any more Divinity in it than it had before, because it is fashioned and carved into the Figure of a Man?

This way of arguing does not suppose that the Heathens took their Images for Gods, for that is a Contradiction in Terms, and as absurd as to think that a Man and his Picture are the same thing: But the Design of the Prophet's Argument is, to shew the Absurdity of setting up Images as the Resemblances of God, and the representative Objects of Worship, or the supposing them to have some divine Power lodged within them; inasmuch as they have no Qualities that answer such a Character, being endued neither with Power, Life, nor Understanding; and are indeed nothing but what they appear to be, bare, senseless Matter, Wood or Stone. Besides that, nothing is a greater Dishonour to God, than to suppose him like the Image of a corruptible Creature. For the same Reason the Author of the Book of *Wisdom* makes the Worship of Images more inexcusable than the Worship of the heavenly Bodies, or of the Elements, because these are worshipped for their own Sakes, those upon the account of their Representation, *Wisd. xiii. 2, 10.*

Ver. 14. *Which he strengthens for himself among the Trees of the Forest.]* Which he had pick'd out as fit for his Purpose, and nourished up till it came to its due Growth.

Ver.

Ver. 15. *Yea, he maketh a God.*] Of the remaining Part: See ver. 17.

Ver. 16. *With part thereof he eateth Flesh.*] He dresseth Flesh in order to eat it; ver. 19.

Ver. 18. *For he hath shut their Eyes.*] The old Translation expresseth the Sense better, *their Eyes are stopped*: For the Verb Transitive is often taken in an Impersonal Sense: See chap. xxii. 19. So *Exod. vii. 13.* we read, *He hardened Pharaoh's Heart*; which is explained in the next Verse, by *Pharaoh's Heart was hardened*. Thus *Isa. ix. 6.* the Hebrew reads, *He shall call his Name Wonderful*, &c. which our English Translation rightly renders, *His Name shall be called Wonderful*, &c. Again, *Luke xii. 20.* it is in the Greek, *They require thy Soul of thee*: Which our Interpreters translate, *Thy Soul shall be required of thee*.

Ver. 20. *He feedeth on Ashes.*] As Ashes have no Nourishment, so his Zeal and Devotion shall not avail him.

Ibid. *A deceived Heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a Lye in my Right Hand?*] Vulgar Errors and Prejudice have perverted his Understanding, that he cannot discern the most gross and palpable Falsehood, nor free himself from the Delusions of it. The Old English Translation does very well express the Sense of this Verse: *Thus doth he but lose his Labour, and his Heart which is deceived doth turn him aside*, &c.

Ver. 21. *Remember these [Things] O Jacob, &c.*] The Prophet applies his Discourse against Idols to those of the Captivity, and exhorts them seriously to reflect upon what he had said, when they should come to live among the Idolaters.

Ver. 22. *I have blotted out as a thick Cloud thy Transgressions, &c.*] The Præterperfect Tense may here stand for the Future, as in many other Places: See chap. xliii. 14. God encourages them to trust in his Mercy, by assuring them, that upon their Repentance he will so fully forgive their Sins, that no Sign of his Displeasure shall appear, and they shall never rise up in Judgment against them any more; just as a Cloud vanishest when it is dispersed by the Sun or the Wind. The same Metaphor is used by *Demosthenes*, in a Sentence which *Longinus* does very much admire, *περὶ ὧν, cap. 34. Τὸ τοῦ φέροντος τὸ πάλαι παρὰ σάντα κίνδυνον, παρελθὼν ἐποίησεν ὥστε νίκοι*; *That Vote made the Danger which before hung over the City, vanish like a Cloud.* This general Promulgation of Pardon, is a preaching of the Gospel before-hand, as *St. Paul* speaks, and is designed, as many of the Promises in the Prophets are, to prepare Mens Minds for the receiving it. See *Acts xiii. 38, 39.* *Luke xxiv. 47.*

Ver. 23. *Sing, O ye Heavens, for the Lord hath done it; shout, ye lower Parts of the Earth, &c.*] An Apostrophe to the whole Creation, to join in praising God for his wonderful Mercies; which shews that they are such, as all the World are some way concerned in; and such are only the Mercies of the Gospel, for which the Earth ought to rejoice, because the Benefits of it are extended to all Mankind, and the Angels in Heaven will sympathize with Men below, because they joy in the Conversion and Salvation of Mankind, and in their being re-united to that blessed Society of which Christ is the Head: See *Coloss. i. 20.*

and compare with the Text here, chap. xlii. 10, 11, 12. *Psal. xcvi. 11, &c. xcvi. 4, &c.* which Places are, by all Christian Interpreters, expounded of the Times of the Gospel. But Mr. White puts in his Exception to this Exposition, because *Jacob and Israel are mentioned here, who have the least Share in this Redemption.* But I think *St. Paul* hath long ago answered this Objection, when he tells us, that the *Children of the Promise are counted for the true Seed of Israel*, *Rom. ix. 8.* We will allow Mr. White, that the Redemption of the Jews from Captivity may be primarily intended here, as a Type of a more general Redemption to be accomplished by Christ; but to confine the Words to the former Sense, exclusive of the latter, is neither agreeable to the genuine Import of the Words, nor to the general Sense of the Christian Church.

Ver. 25. *That frustrateth the Tokens of the Liars, and maketh Diviners mad, &c.*] God taketh pleasure in confounding the Wisdom of the wise Men of the World, and baffling the fine Schemes of human Policy, especially those forbidden Arts of Divination, which the Chaldeans so much valued. See chap. xlvii. 13. *Jerem. i. 36.*

Ver. 26. *That confirmeth the Word of his Servant, and performeth the Counsel of his Messengers.*] But as he discovers the Folly and Madness of such false Prophets, so he punctually fulleth the Predictions of his own Prophets. The Title of God's Servant does eminently belong to the Messiah in this Prophecy, who was *That Prophet that should come into the World*: See Note on chap. xlii. 1. but is in a lower Sense ascribed to other Prophets, and may here be understood of *Isaiab* himself: Compare chap. xliii. 10. 1. 10. and God's Messengers are as well those Prophets that lived before *Isaiab's* Time, such as are *Hosea*, *Joel*, and *Amos*; as those who followed, such as *Jeremy*, *Micah*, *Ezekiel*, &c. who all foretold the Restoration of the Jews.

Ver. 27. *That saith to the Deep, be dry, and I will dry up thy Rivers.*] God opened a Way for *Cyrus* to take *Babylon*, by suggesting to him a Method for draining the River *Euphrates*, and making it passable for his Army. Compare *Jer. i. 38. li. 36.*

Ver. 28. *That saith of Cyrus, He is my Shepherd, &c.*] I will make him my Instrument in gathering my People together, and leading them home as a Shepherd does his Flock. Kings and Princes are often stiled *Shepherds* in Scripture. See *Jerem. vi. 3. xlix. 19. i. 6. Zech. xi. 8, 16.* So in *Homer*, *Agamemnon* is often called *Ποιμήν λαῶν, the Shepherd of the People.*

This is one of the most remarkable Prophecies of Scripture, where *Cyrus* is called by his Name, as the Prophet expresseth it, chap. xlv. 4. above an hundred Years before he was born. In like manner *Josiah* is prophesied of by Name, above three hundred and twenty Years before his Birth. See 1 Kings xiii. 2.

CHAP. XLV.

The ARGUMENT.

The Subject is much the same with that of the former Chapter, concerning *Cyrus's* Commission from God, and the Successes he will bless him with: Then follows an Exhortation to the People, to wait God's

God's Time for their Deliverance, who is not unmindful of them, and will magnify his own Glory in their Salvation. In the latter Part of the Chapter, the Prophet seems to carry his Views to another Restoration of his People at the latter Times, when they shall be converted to the Christian Faith, and return from their several Dispersions.

Verse 1. **T**HUS saith the LORD to his Anointed, to Cyrus.] God gives the Title of Anointed to Cyrus, the same which is usually given to David and other Kings of the Jews, who were God's immediate Deputies, to shew that he was raised up to be an immediate Instrument of Providence, in restoring the Jews Captivity. Many of the ancient Fathers understand this Verse of Christ; which Opinion was partly occasioned by some of the Copies of the Septuagint, which read *Kvelo* for *Kvpo*, which Reading is followed by Barnabas in his Epistle, chap. xii. as also by Tertullian, Cyprian, and others. But that the Deliverance here foretold, was a Figure of the Redemption to be accomplished by Christ, plainly appears from several Passages in this Chapter, and particularly from ver. 8, 17, 20, &c. And as our learned Mr. Thorndike hath observed, Cyrus may as well be a Figure of Christ as Nebuchadnezzar. Antiochus Epiphanes, the Prince of Tyre, and other idolatrous and persecuting Tyrants, are spoken of in the Prophets, as Types and Fore-runners of Antichrist: See his Book *De Jure finiend. Controvers.* cap. iv. p. 58.

Ibid. *Whose Right Hand I have bolden.*] See chap. xli. 10.

Ibid. *And I will loose the Loyns of Kings.*] As girding, or girding the Loyns, signifies enduing with Strength; see ver. 5. so *loosing the Loyns* is taking away Mens Strength or Courage, and leaving them no Power to make Resistance: See Dan. v. 6. and the Notes upon Isa. v. 27.

Ibid. *To open before him the two leaved Gates.*] To give him admittance into Cities and Palaces: See the following Verse.

Ver. 2. *I will go before thee, and make the crooked Places straight.*] See the Note on chap. xl. 3.

[Ibid. *I will break in pieces the Gates of Brass,*] To every side of the great Wall which encompassed Babylon, Nebuchadnezzar made five and twenty Gates of solid Brass, amounting in all to an Hundred: See Dr. Prideaux, *ad Ann. A. C.* 570.]

Ver. 3. *And I will give thee the Treasures of Darkness, and hidden Riches of secret Places.*] Such as are laid up safe, and never see the Light. Grotius hath observed out of Pliny, what immense Riches Cyrus found in his Conquests: The Babylonian Empire being of ancient Fame and Greatness, and Asia that Part of the World which was most remarkable, at that Time, for its Riches and Luxury.

Ibid. *That thou mayest know, that I, the LORD, which call thee by thy Name, am the God of Israel.*] That I, the LORD, who have so highly favoured thee (see the Note on chap. xliii. 1.) and have mentioned thy Name so long before-hand, as the peculiar Instrument of my Providence,

am the only true God, and Israel is my People.

Ver. 4. *I have surnamed thee, though thou hast not known me.*] Beside the Name of Cyrus, I have given thee the Surname of my Anointed, and my Shepherd, and I have taken this particular Notice of thee, not for thine own sake, who art a Stranger to the true God, but for the sake of my People Israel, that thou may'st be their Deliverer.

Ver. 5. *I girded thee, though thou hast not known me.*] It is I that endued thee with Strength for War, see Psalm xviii. 39. though thou art ignorant of me. Cyrus was bred among Idolaters, but afterwards was instructed by the Jews in the Knowledge of the true God, as appears from Ezra i. 2.

Ver. 6. *That they may know from the rising of the Sun, and from the West, that there is none besides me.*] My interposing so visibly in behalf of my own People, and returning their Captivity by such unexpected Means, will convince the Heathen Part of the World, that I am the only true God: See Psalm cii. 15, 16.

Ver. 7. *I form the Light, and create Darkness, I make Peace, and create Evil.*] The latter Part of the Sentence explains the former; Light being often put for Happiness, and Darkness for Adversity. The Sense is, That all the Vicissitudes of good or ill Success, are to be ascribed to Providence: God sets up one Kingdom, that of Cyrus, and pulls down another, the Babylonian Monarchy.

[Ibid. *I form the Light, and I create Darkness.*] Dr. Prideaux hath given a clear Account of this Sentence: "These Words, saith he, being directed to Cyrus King of Persia, must be understood as spoken to the Persian Sect of the Magians, who held Light and Darkness, Good and Evil, to be the supreme Beings, without acknowledging the great God who is superior to them both *." In opposition to this Opinion, the Prophet instructs King Cyrus, that Light and Darkness, Good and Evil, are under the Direction and Disposal of Almighty God.]

Ver. 8. *Drop down ye Heavens from above, &c.*] A passionate Wish of the People to see those blessed Times, in which Heaven and Earth should conspire to illustrate God's Righteousness (or Faithfulness) and advance Man's Happiness. Compare Psalm lxxxv. 11. This was in some measure verified upon the Return from Captivity, when the Laws and Worship of God were re-established; but must certainly look further than that Deliverance, even to him that was to be the LORD our Righteousness, and the Author of eternal Salvation. See the Note upon ver. 1.

Ver. 9. *Wo unto him that striveth with his Maker: let the Possessors strive with the Possessors of the Earth, &c.*] In reference to that earnest Wish, mentioned ver. 8. the Prophet warns the People not to be too impatient, but to wait God's Time for the accomplishing this Redemption. Men may contend or argue with their Equals, saith he, with those who are made of the same Clay with themselves, but they must not presume to

* Script. Connect. Part I. p. 215. Edit. 8^{va}.

enquire of God the Reasons of his Proceedings, or find fault with his Works of Creation or Providence, as if they were not wisely contrived, or well-timed.

Ibid. *He hath no Hands.*] The Expression either means, he had no hand in making it; or, he hath no Contrivance, it is not well put together.

Ver. 10. *Wo to him that saith to his Father, What begettest thou?*] The same Question varied: He who findeth fault with second Causes, does indirectly blame God Almighty, the original Cause of all Things; for the Instruments of Providence are all in God's Hands, and they act according to those Measures which he directs.

Ver. 11. *Thus saith the LORD, the holy One of Israel, and his Maker, Ask me of Things to come concerning my Sons, and concerning the Work of my Hands command ye me.*] Some read the latter part of the Verse by way of Interrogation, *Do you ask of me?* &c. and take it in the same Sense with the two former Verses, for a Reproof of their Presumption, who were too inquisitive into the Reasons of God's Purposes. But I rather understand it with our *English* Translation in a favourable Sense; which is confirmed by the Introduction, *Thus saith the LORD, the Holy One of Israel*: A Preface which always ushers in some gracious Promise: Compare *chap.* xliii. 1, 3, 14. xliv. 6. xlviii. 17. So I take the Words to import thus much: That although God be not obliged to render an account of his Proceedings to his Creatures; yet he is graciously pleased to comply with their Curiosity, and to resolve any Questions which are proposed concerning the final Issue of his People's Captivity. Nay, he represents himself as ready to serve them, and to do every thing that can be desired in favour of his Elect, those whom he calls here his *Sons*, and *the Work of his Hands*. Compare *Jerem.* xxxi. 9. *Isa.* xxix. 23.

Ver. 12. *I have made the Earth, and created Man upon it, &c.*] The Words assure us, that God is able to make good whatever he promises. Compare *chap.* xlii. 5. xliv. 24.

Ver. 13. *I have raised him up in Righteousness.*] This is to be immediately understood of Cyrus, whom God raised up to be the Instrument of executing the Divine Justice upon the *Babylonians*, and fulfilling God's Mercy toward the *Jews*. In this Particular he was a Type of *Christ*, as hath been observed upon *chap.* xli. 2.

Ibid. *He shall build my City.*] He shall give Orders for the building it, *Ezra* i. 2.

[*Ibid.* *He shall build my City.*] Cyrus only gave order for the building of the Temple, *Ezra* i. 2. but the Consequence of that would be the rebuilding of the City, as being the *Metropolis* of the Kingdom, and the Place to which the whole Nation were to repair at their solemn Feasts. Compare *chap.* xliv. 28.]

Ibid. *And he shall let go my Captives, not for Price nor Reward, saith the LORD of Hosts.*] Princes are commonly governed by politick Considerations, and expect a Reward for their Labour: See *Ezek.* xxix. 18. There being nothing of that kind to move Cyrus to restore the *Jewish* Captivity, that Resolution could proceed only from a divine Impulse. The Words may

likewise be fitly applied to the Freedom of that Redemption which *Christ* hath obtained for us. Compare *chap.* lii. 3.

Ver. 14. *The Labour of Egypt, and Merchandise of Ethiopia, and of the Sabeans, &c.*] This Verse cannot be understood of Cyrus's Conquests, as *Grotius* and some others do explain it; for the Words [*Thee*] and [*Thine*] so often repeated in this Verse, are all of the *Feminine* Gender in the *Hebrew*, and consequently must be understood of *Jerusalem*, the *City* mentioned *ver.* 13. Therefore I conceive the Place is principally meant of the flourishing State of the Church (often described under the Figure of a City) when the *Gentile* World should come into it, bring in their Riches to the adorning and Support of it, and submit themselves to its Government, as being the only Seat and Temple of Truth. Compare *chap.* xviii. 7. xxiii. 18. xlix. 23. lx. 9, 10, 14, 16. *Psalms* lxviii. 30, 31.

The Words may be supposed in some degree verified, in Cyrus's devoting the Tribute coming out of those rich Provinces of *Egypt*, *Ethiopia* and *Seba*, to the building and Service of God's Temple. Some of the succeeding *Persian* Monarchs settled Revenues upon the Temple for the offering Sacrifices for themselves and their Families: See *Ezra* vi. 10. The same was done in After-times by *Alexander* the Great, and several of the *Syrian* and *Egyptian* Kings (see 2 *Maccab.* iii. 2, 3. v. 16.) and some of the *Roman* Emperors, as may be seen in *Josephus*, particularly *Lib.* II. *de Bell. Jud.* c. 17. And *Philo's* *Legatio ad Caium*.

Ethiopia probably means here *Arabia*, being joined to *Seba*: See the Note on *chap.* xliii. 3.

Ibid. *Men of Stature.*] The *Chaldee Paraphrast* explains it by *Men of Merchandise*, such as deal in Weights and Measures; which Sense agrees very well with the *Hebrew*, and better with the Scope of the Place than the common Interpretation.

Ibid. *In Chains they shall come over.*] They shall confess themselves to be conquered, and yield Submission. The Phrase alludes to the Custom of carrying Captives in Triumph with Chains about their Necks: See *Psalms* cxlix. 8. which *Psalms* both *Jews* and *Christians* interpret of the Days of the *Messias*.

Ver. 15. *Verily thou art a God that bideest thy self, &c.*] This may be understood with respect to the Unsearchableness of God's Counsels, spoken of before, *ver.* 9, and 10. in which Sense our first Translators at the Reformation understood it, and render the Verse, *O how profound art thou, the God and Saviour of Israel!* Or else it may be spoken with regard to the Times when God hid away his Face, and seemed to neglect his People. Compare *chap.* lvii. 17. *Psalms* xlv. 24. Whereas he doth now openly shew himself in their Favour, to the Shame and Confusion of Idolaters, as it follows in the next Verse.

Ver. 16. *They shall go to Confusion together that are Makers of Idols.*] See the Note on *ver.* 6. This and many other Passages, where the Prophet foretels the Confusion and Destruction of Idolatry, have a plain Aspect upon the Overthrow of the Heathen Idolatry, upon the planting of the Gospel.

Ver.

Ver. 17. *But Israel shall be saved in the LORD with an everlasting Salvation.*] This must relate to the Times of the Gospel: See the Notes upon ver. 18, and 23.

Ver. 18. *For thus saith the LORD, that created the Heavens, God himself that formed the Earth,—he created it not in vain, he formed it to be inhabited.*] The Words are commonly explained to this Purpose, that if God did not create the World to lie empty and uninhabited, much less will he suffer the Lot of his own Inheritance *Judea* to lie desolate, but will certainly restore its Captivity; the establishing a Political Government being sometimes expressed by Creation: See the Note on chap. li. 16. But I think this Sense hardly comes up to the full Import of the Words. Mr. Mede, p. 578. of his Works, hath observed, that at the 11th Verse God condescends to declare to his Servants the Things that are to come: And St. Paul hath apply'd the 23d Verse to the Day of Judgment, *Rom. xiv. 11.* So that in that Learned Person's Judgment, the Scope of the Place directs us to explain it of that new Heaven and new Earth wherein dwells Righteousness, which, St. Peter tells us, we are to expect at the End of the World, according to God's Promise, 2 Pet. iii. 13. which Promise must relate to some of the Prophecies of the Old Testament, which speak of that Matter. This Earth, the Text saith, God created not in vain, that is, not to be subject to Vanity, as the present Earth is, see *Rom. viii. 20.* but to be inhabited by the Mystical Israel, who shall be saved with an everlasting Salvation, ver. 17. These are the same who are called the Escaped of the Nations, ver. 20. and those that are saved out of all the Ends of the Earth, ver. 22. What is said also in ver. 14. hath some relation to the latter Times, as may be gathered by comparing it with some of the Parallel Texts refer'd to in the Notes.

Ver. 19. *I have not spoken in secret, in a dark Place of the Earth.*] I have delivered my Laws and Will plainly and perspicuously, not in dark and dubious Terms, such as the Heathen Oracles were delivered in, which were spoken out of Caves and Grotto's.

Ibid. *I said not, seek ye me in vain.*] The Worship of Idols is often condemn'd as Vanity and lost Labour: See the following Verse, and chap. xlv. 20. *Jerem. x. 5.*

Ibid. *I the LORD speak Righteousness.*] My Laws are all of them holy, just, and good: Whereas the profoundest Mysteries of the Heathen Gods consisted in impure and obscene Rites.

Ver. 20. *Draw near together, ye that are escaped of the Nations.*] Ye Jews, that are returned home from the several Parts of the World, whither ye have been dispersed, assemble your selves together, and return solemn Thanks to God for your Deliverance; and consider what Proofs he hath given of his Power, in protecting his People, sufficient for ever to confound and silence the Idols and their Worshipers.

Mr. Mede, p. 915. of his Works, supposes those that are escaped of the Nations here, to be

the same with the Nations of them that are saved, or escape, mentioned *Revel. xxi. 24.* and thinks this Interpretation is confirmed by ver. 22. of this Chapter; *Look unto me, and be ye saved, all the Ends of the Earth:* See likewise ver. 18.

Ver. 21. *Tell ye, and bring them near, yea, let them take Counsel together: Who hath declared this from ancient Time?*] A general Challenge to the Idols, to give such Proofs of their Divinity, by foretelling Things to come: Compare chap. xli. 1, 22. xliii. 9. xlv. 7.

Ibid. *Who hath told it from that Time?*] Or rather, from the Beginning: See Note on chap. xlv. 8.

Ver. 22. *Look unto me, and be ye saved, all the Ends of the Earth.*] This relates to the Calling of the Gentiles, and especially to the bringing in the Fulness of the Gentiles at the End of the World: See *Rom. xi. 25. Matth. xxiv. 14.* See the following Note.

Ver. 23. *I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, &c.*] That is, it shall be fully accomplished: Compare chap. lv. 11. Here God confirms by an Oath the Truth of what was foretold, ver. 22. That the Time should certainly come, when all the World should give Glory to him, by paying him solemn Worship and Adoration, and by swearing or professing Allegiance to him: See Note on chap. xix. 18. And this shall be verified both in the Gentiles, ver. 22. and in the Jews, ver. 25. who, after the Fulness of the Gentiles is come in, shall all be saved, as St. Paul tells us, *Rom. xi. 25, 26.*

The same Apostle applies this Text to the Day of Judgment, *Rom. xiv. 11.* when it will receive its utmost Accomplishment; not only wicked Men, but even apostate Spirits being summon'd to appear before the Tribunal of God and CHRIST: Compare *Philip. ii. 10.*

We may further observe, that what the Prophet speaks here in the Person of God, is apply'd by St. Paul to CHRIST, i. e. to the second Person of the Blessed Trinity: See like Instances in chap. vi. 1. compared with *Jobn xii. 41.* in chap. viii. 14. compared with *Rom. ix. 33.* and 1 Pet. ii. 8. in *Psal. cii. 25.* compared with *Heb. i. 10.* Many more such Instances might be given, and all of them are plain Proofs of the Divinity of CHRIST, and that the Prophets of the Old Testament had all along an Eye to the Times of the New, and spoke of the Messiah as God: See more of that Matter in the Notes upon chap. xlviii. 16.

Ver. 24. *Surely shall one say, in the LORD have I Righteousness and Strength.*] This likewise is very applicable to CHRIST, who is called the LORD our Righteousness, *Jerem. xxiii. 5.* and is made unto us Righteousness, 1 Cor. i. 30.

Ver. 25. *In the LORD shall all the Seed of Israel be justified.*] The Sense is the same with the Beginning of the former Verse: To be justified, is a Term taken from the Forms of Law, and signifies to be acquitted, or pronounced innocent, and come off victorious in a Cause: See *Psal. li. 4.* Here it is oppos'd to that Shame denounc'd against the Obstinate, ver. 24.

C H A P. XLVI.

The ARGUMENT.

The Chapter begins with foretelling the Taking of Babylon by Cyrus, who is particularly described, ver. 11. From thence the Prophet takes Occasion to insult over the Babylonish Idols, who could neither preserve themselves nor their Worshipers: And he exhorts the Jews still to trust in GOD, who had from the Beginning of their Nation nourished them with the Tenderness of a Parent; and who, by foretelling Things at the greatest Distance, gave an undeniable Proof that all Events were at his Disposal.

Verse 1. **B**EL boweth down, Nebo stoopeth.] Two principal Idols of the Babylonians: Bel is the same with Baal, as Selden conjectures, *De Diis Syris*, Syntagm. i. cap. 2. Nebo gave Name to several of their Kings, as Nabonassar, Nebuchadnezzar, &c. See Note on chap. xxxix. 1. The Images of these Deities were carry'd in Triumph by the Persians, as Part of the Spoil, as it was usual for Conquerors to do, in token of a compleat Victory: See Grotius upon the Place. Livy records it as an Instance of the Moderation of Fabius Maximus, that when he re-took Tarentum, he would not suffer the Statues of their Gods to be carry'd with the rest of the Plunder, but said, *Relinquamus Tarentinis Deos iratos*, Lib. xxvii. cap. 18.

Ver. 2. *They stoop, they bow down, they could not deliver the Burden.*] The Deities which were worshipped in the Idols, could not deliver their own Images, which became burthensome to those that carry'd them away, so that the Gods themselves must own that they are conquered too. The Expressions in this and the former Verse, allude to the Custom of carrying Idols in Procession, which was a solemn Piece of Worship paid to them, whereas now they were carry'd about by their Enemies, by way of Contempt and Derision.

Ver. 3. *Hearken to me, O Jacob, and all the Remnant of the House of Israel.*] The same which are called Jacob and Israel, chap. xliii. 1. (See the Note there) and xlv. 1.

Ibid. *Which are born by me from the Belly, which are carried from the Womb.*] The Expressions allude to the carrying of Idols, either in Procession, ver. 7. or in Triumph, ver. 1. Instead of being carry'd by his Worshipers, as the helpless Idols are, GOD carries and supports his People as a Father does his Children, in his Arms: See Deut. i. 31.

Ver. 4. *And even to your Old Age I am he.*] Or, I am the same [GOD:] So the Phrase is translated, Psal. cii. 27.

Ver. 6. *They lavish Gold out of the Bag, &c.*] The same Argument against Idolatry, which was made use of chap. xl. 19. xli. 6. xlv. 12. It was very proper to repeat this Argument often, for the sake of those that were to live among the Babylonians, where Authority and Custom would powerfully recommend Idolatry: Compare Jer. x. 1, &c. Baruch. vi.

Ver. 8. *Remember this, and shew your selves Men.*] By making use of your Reason: Whereas

the Idolaters are as senseless as the Images which they worship: See Psal. cxv. 8.

Ver. 9. *Remember the former Things of old.*] Remember what I have formerly done for you, both in Egypt, and after your Settlement in Canaan.

Ver. 10. *Declaring the End from the Beginning, &c.*] The same Argument of GOD's Power and Providence, which is insisted on chap. xlv. 7. xlv. 21.

Ibid. *Saying, my Counsel shall stand, and I will do all my Pleasure.*] GOD's foretelling the most distant and casual Events, is a sensible Proof of his over-ruling Providence.

Ver. 11. *Calling a ravenous Bird from the East.*] A Description of Cyrus, whom GOD is said to have raised up from the East, chap. xli. 2, 25. Conquerors that over-run and ravage whole Countries, are elsewhere compared to Birds of Prey: See Ezek. xvii. 3, 4. Esdr. xii. 11.

Ibid. *The Man that executeth my Counsel.*] See chap. xlv. 28. xlv. 13.

Ibid. *From a far Country.*] Cyrus's Army was made up of Confederates of very distant Nations: See Jerem. l. 41.

Ver. 12. *Hearken to me ye stout-hearted, that are far from Righteousness.*] Or, ye stubborn-hearted, as it is better translated in the Bishops Bible published under Queen Elizabeth; such as do not think it reasonable to acquiesce in my Promises, which whosoever believeth, it shall be counted to him for Righteousness, Gen. xv. 6.

Ver. 13. *I bring near my Righteousness, and my Salvation shall not tarry.*] I will give visible Instances of my Mercy and Fidelity, and place them before the Eyes of those that are most insensible of them; and the Salvation of my People shall not be delayed beyond the prefixed Time appointed for the Accomplishment of it: Compare Habak. ii. 3. and see the Note upon chap. xiii. 22.

Ibid. *And I will place Salvation in Sion, for Israel my Glory.*] Or, I will give Salvation in [or to] Sion, and my Glory to Israel: As the Translation just now mentioned renders the Words.

C H A P. XLVII.

The ARGUMENT.

The Prophet had intimated the Destruction of the Babylonish Monarchy in a few Words, at the Beginning of the last Chapter; and here he foretells it more plainly, and denounces it as a just Judgment upon that Government for its Cruelty and Pride: The Unexpectedness of such a Calamity adding great Weight to it, being such a surprizing Turn of Affairs, as none of the Chaldean Arts of Divination could foresee, or be able to prevent.

Verse 1. **C**OME down and sit in the Dust, O Virgin Daughter of Babylon, sit on the Ground.] Sit in a mournful and disconsolate Posture: See Note on chap. iii. 26. The Prophet calls her the Virgin Daughter of Babylon, as one that had never yet been conquered: See Note on chap. xxi. 12.

Ibid. *There is no Throne.*] The Pomp and State of thy Empire is come to an End: Compare Psal. lxxxix. 44.

Ver.

Ver. 2. *Take the Mill-stones, and grind Meal.*] From being Mistress of Kingdoms, thou shalt become a mean Slave; thy Captives shall be set to grind, which was reckoned the lowest Degree of Drudgery: See *Exod. xi. Judg. xvi. 21.* Such was the *Pistrinum*, or turning the Mill, among the Romans.

Ibid. *Uncover thy Locks.*] Thy Hair shall hang about thy Ears, without being dressed up, or adorned with a Diadem: Thou shalt lose all that Finery and those Ornaments in which thou didst pride thyself, as Marks of thy State; and the Persons of the greatest Quality shall be despoiled of their Gaiety, and carried Captives in a mean and ragged Condition.

Ibid. *Make bare the Leg, uncover the Thigh, pass over the Rivers.*] Those who are bred to the nicest degree of Tenderness, shall be stript naked, and forced to go bare-foot over Rivers, when they are led Captives by the Persians.

Ver. 3. *Thy Nakedness shall be discovered.*] See Note on chap. iii. 17.

Ibid. *I will take Vengeance, I will not meet thee as a Man.*] Thou shalt feel the most dreadful Effects of my Anger, and I will shew no Humanity or Pity toward thee. The latter Part of the Sentence sounds literally thus, *I will not meet a Man*; which seems to be an *Hypallage*, or an inverted Sentence, for *a Man shall not meet me*, i. e. No Man shall put a stop to my Fury, by endeavouring to succour thee: Nor shall any Intercession for thee prevail with me: See *Jerem. vii. 16. xv. 1. Ezek. xiv. 14.* The Verb *Pagang* is sometimes used for making Intercession: See chap. liii. 12.

Ver. 4. *As for our Redeemer, the LORD of Hosts is his Name.*] See *Jer. l. 34.*

Ver. 5. *Sit thou silent, and get thee into Darkness.*] Silence and Darkness are opposed to that Noise and Gaiety which is seen in rich and populous Cities, which being destroyed are reduced to a melancholy Silence and Solitude. The same Thing is expressed in *Jeremy*, by taking away the Voice of Mirth, and the Light of the Candle, *Jerem. xxv. 10.* *Babylon* hath been for many Ages an Heap of Ruins; for the City *Bagdad*, commonly taken for the same Place, is situate three Days Journey from it: See the Note upon chap. xiii. 19.

Ver. 6. *I have polluted mine Inheritance, and given them into thy Hand.*] Whereas I formerly appropriated *Judea* to my self, and distinguished it from all other Countries by peculiar Marks of my Favour and Protection, now I laid it open to the Insults of Idolaters, and suffered them to profane the City and Sanctuary which was called by my Name.

Ibid. *Thou didst shew them no Mercy.*] God often punishes the Persons, whom he makes Instruments of his Vengeance upon others, for those very Things which they did by his Appointment, because they exceeded their Commission, and were more intent upon satisfying their own Ambition and Cruelty, than upon executing his Commands. [So *Isa. x. 7.* the Prophet speaking of the *Assyrian*, whom he calls the Rod of God's Anger, adds, *Howbeit, he meaneth not so*; his Intent is not to execute God's Will, but it is in his Heart to destroy and cut off Nations; he intends only to satisfy his Revenge and

Ambition.] See *Zech. i. 15.* Where God saith of the *Babylonians*, *I was but a little displeased [with my People] and they helped forward their Affliction.* For the same Reason God saith, *Hos. i. 4.* that he will avenge the Blood of *Jezreel* on the House of *Jehu*, though *Jehu* was expressly commanded to smite the House of *Abab*, *2 Kings ix. 7.* But he exceeded his Commission, when he slew all *Abab's* Great Men, or Officers of State; and when he had destroyed the Family of *Abaziab*, *ibid. chap. x. 11, 14.*

Ibid. *Upon the Ancient hast thou very heavily laid thy Yoke.*] Thou hast shewed no Pity upon old Folks, whose Age commands Respect, and whose Feebleness deserves Compassion: Compare *Deut. xxviii. 50.*

Ver. 7. *And thou saidst, I shall be a Lady for ever, &c.*] I shall always be the chief City and Mistress of the World: See ver. 5. and shall never know any Change of Fortune; whereas the Consideration of the Instability of all worldly Greatness, should have induced thee to use thy Success with Moderation.

Ver. 8. *Thou sayest in thine Heart, I am, and none else besides me.*] Words full of Insolence and Blasphemy, whereby she arrogated that Self-sufficiency to her self, which belongs to none but GOD: See chap. xlv. 5.

Ibid. *I shall not sit as a Widow, neither shall I know the Loss of Children.*] Cities are commonly described as the Mothers of their Inhabitants, and their Kings and Princes as their Husbands. And when they are bereaved of these, they are said to be Widows and Childless: See chap. iii. 26. xlix. 21. As *Babylon* in the Pride of her Heart thought her self exempt from the Calamities of Fortune; so *Mysical Babylon* is described as guilty of the same Pride and carnal Security, *Rev. xviii. 7.* And those arrogant Pretences of the *Roman Church* to Infallibility, Indefeasibility, and Supremacy, too nearly resemble the Description of *Babylon* in this and the foregoing Verse.

Ver. 9. *But these two Things shall come to thee in a Moment, in one Day.*] The great Strokes of Providence are described as coming suddenly and unexpectedly, as a Thief in the Night: That when Men shall say, *Peace, Peace, then sudden Destruction shall come upon them*: See *1 Thess. v. 3.* Compare *Luke xvii. 27, 28, 29.* thereby to deter Men from indulging their carnal Security, and to put them in mind of that continual Dependence they ought to have upon GOD. See *Dan. iv. 30, 31, 35, 37.*

Ibid. *For the multitude of thy Sorceries, and for the abundance of thine Incantments.*] By Sorceries may either be meant those forbidden Arts of Divination mentioned more particularly, ver. 13. or else the wicked Schemes of worldly Policy, whereby great and potent Kingdoms oppress and undermine lesser States and Principalities: Compare *Nabum iii. 4.*

Ver. 15. *For thou hast trusted in thy Wickedness, thou hast said, None seeth me.*] Thou hast thought that thy Cunning and Policy would still support thee, and that GOD did not regard thee, and would never call thee to an account for all thine Enormities.

Ibid. *Thy Wisdom, and thy Knowledge, it hath perverted thee.*] The Words may mean, either thy

thy Skill in the Arts of human Policy; or else thy pretended Fore-knowledge of future Events by the Positions of the Heavens; the Chaldeans being famous all the World over for their Skill in Astrology.

Ver. 11. *Therefore shall Evil come upon thee; thou shalt not know from whence it ariseth.*] With all thy Skill in Fortune-telling, thou shalt not be able to foresee the Evil that is coming upon thee, or to prevent it.

Ver. 12. *Thou art wearied in the Multitude of thy Counsels.*] The several Projects thou hast tried to divert thy Calamities, are all lost Labour: Compare chap. lvii. 10.

Ver. 14. *Behold, they shall be as Stubble.*] They shall have no more Power to withstand the Calamities coming upon them, than Stubble hath to resist the Violence of the Fire: See chap. xl. 24. xli. 2.

Ibid. *There shall not be a Coal to warm at, nor Fire to sit before it.*] They shall be utterly consumed, so as to be reduced to Ashes, and not so much as a Coal left that may give Warmth, or afford Comfort: Compare chap. xxx. 14.

Ver. 15. *Thus shall they be unto thee with whom thou hast laboured, even thy Merchants, from thy Youth.*] The Words may more plainly be rendered thus, *Thus shall thy Merchants deal with thee, with whom thou hast laboured, even from thy Youth.* By Merchants are meant, either the Dealers in the deceitful Wares of Divination and Astrology: Compare ver. 12. or, in general, any of those cunning Factors (so the Word is used, Hof. xii. 7.) who have contributed by their Counsels or their Traffick, to maintain the Grandeur of the Babylonish Empire: Compare Revel. xviii. 11, 12, 15, 23.

C H A P. XLVIII.

THE ARGUMENT.

The Prophet applies himself to the Jews as under the State of Captivity, and reproves them for their Stubbornness and refractory Temper, notwithstanding the many Evidences God hath given of his Providence over them: A pregnant Instance of which was his raising up a Succession of Prophets among them, to give them notice of such Events as none of the Heathen Idols could foretel. This Obstinacy of theirs, the Prophet tells them, was the Occasion of their Captivity, and exhorts them to be reformed by their Afflictions, and fit themselves for that Deliverance which God hath promised them.

Verse 1. **H**EAR ye this, O House of Jacob, which are called by the Name of Israel.] Who value your selves for being descended from Jacob, and called after his Name, but do not shew your selves to be true Israelites by your Deeds.

Ibid. *And are come forth out of the Waters of Judab.*] The Derivation of Posterity from the Head of a Family, is often compared to the Streams that issue forth from a Spring or Fountain: See Numb. xxiv. 7. Psal. lxxviii. 26. Prov. v. 16, 18.

Ibid. *Which swear by the Name of the LORD.*] To swear by the Name of God is a solemn Part of divine Worship, and an appealing to him as

the true God, and sovereign Judge of the World: See chap. xix. 18. xlv. 23. Deut. vi. 13. Psalm lxiii. 11. In like manner the swearing by Idols was the owning them for true Gods: See Zeph. i. 5. For which Reason the Jews were forbidden to make mention of the Names of the Heathen Gods, Exod. xxiii. 13.

Ver. 2. *For they call themselves of the holy City, and stay themselves upon the God of Israel.*] This vain Confidence of the Jews, and relying upon their external Privileges, is elsewhere reprov'd: See Jer. vii. 4. Micah iii. 11. Rom. ii. 17. Jerusalem had the Title of Holy City given to it, as being the Place of God's Residence, where he had placed his Name: See chap. lii. 1. Psalm xlviii. 1. lxxxvii. 3. 2 Kings xxi. 7.

Ver. 3. *I have declared the former Things from the Beginning.*] See the Note on chap. xlv. 7. The former Things are opposed to new Things, ver. 6. Compare chap. xlii. 9. and so they may point at the former Prophecies relating to the two Confederate Kings, chap. vii. and to Sennacherib, chap. x. as the new Things,—and Things to come, as they are called, chap. xli. 22. relate to the Babylonian Captivity, and their Return from thence, as they were Figures of the Gospel-Times.

Ibid. *I did them suddenly, and they came to pass.*] They punctually came to pass at the Time foretold, even when there was no Likelihood of such an Effect being produced. So we read Mal. iii. 1. *The LORD shall suddenly come to his Temple,* i. e. precisely at the Time appointed by God. See the Note on chap. xlv. 13.

Ver. 4. *For I knew that thou art obstinate, and thy Neck is an Iron Sinew.*] The Jews are elsewhere reprov'd as a Stiff-necked People: See Exod. xxxii. 9. Acts vii. 51. The Metaphor is taken from Oxen that draw back and refuse to put their Necks under the Yoke. Compare Nebem. ix. 29. Zech. vii. 11.

Ver. 5. *I have even from the Beginning declared it to thee, before it came to pass I shewed it thee, lest thou shouldest say, My Idol hath done them.*] God ordained a Succession of Prophets to foretel the most remarkable Events which should happen to the Jews, on purpose to prevent their ascribing them to Idols: A Suggestion which their Infidelity and Obstinacy might prompt them to alledge. See 2 Kings i. 3.

Ver. 6. *Thou hast heard, see all this, and will not ye declare it?*] The old Translation publish'd under King Henry VIII. has given the Sense of the Words very perspicuously, thus, *Thou heardest it [before] and behold it is come to pass: And shall not ye your selves confess the same?* Some render the Words thus, *If thou hast heard, foretel all this: Would you not have declared it?* i. e. would not your Idols have given out Prophecies concerning these Things, if they had foreknown them?

Ibid. *I have shewed thee new Things from this Time, even bidden Things, and thou didst not know them.*] I have lately discovered to thee some new Works of Providence, such as thou never wast before acquainted with, relating to thy Deliverance out of Captivity by Cyrus. Compare chap. xlii. 9. xliii. 19.

Ver. 7. *They are created now, and not from the Beginning.*] They are called new Things in opposition to God's Wonders of old time: See the Texts last cited.

Ibid.

Ibid. *Even before the Day when thou heardest them not.*] The Words may better be rendered thus, in Conjunction with the former Sentence: *They are created now, and not from the Beginning, nor before the Day* (the same with from the Beginning: See chap. xliii. 13.) *nor hast thou heard them, till I revealed them.* Or thus, *nor before this Day hast thou heard them*; making the Copulative, in the Hebrew Word *Velô*, to be redundant.

Ver. 8. *Yea, thou heardest not, yea, thou knewest not, yea, from that Time that thine Ear was not opened.*] The latter part of the Sentence should be thus translated, *Nor was thine Ear opened of old, or from the Beginning*, as the Particle *Méaz* is translated twice in this very Chapter, ver. 3; and 5. See Note on chap. xlv. 8. The Prophet persists in repeating what he had said in the foregoing Verses, that it was God alone that could make known these Events so long beforehand, and that he did it because he knew their Proneness to Idolatry, and therefore would take away any Pretence that could be made of ascribing this Fore-knowledge unto Idols. *To open the Ear* is an Hebrew Phrase, signifying to make known: See chap. l. 5. The same Thing is otherwise expressed by *revealing the Ear*: See chap. xxii. 14. 1 Sam. ix. 15. Job xxxvi. 10. where that Phrase is translated by *opening the Ear*.

Ibid. *For I knew that thou wouldst deal very treacherously.*] The Sense seems imperfect before these Words, which may thus be supplied: *I did forebode thee these Things, because I knew thou wouldst deal treacherously.* The Verb *Bagad* does properly signify a Wife being unfaithful to her Husband: See Jerem. iii. 20. and from thence it is applied to the Sin of Idolatry, which is often stiled *Spiritual Whoredom*, as being a Breach of that Covenant which the Jews made with God, as their King and Husband: See Jer. iii. 14. Isa. liv. 5. and Bishop Patrick's Preface to his Comment on the Canticles.

Ibid. *And wast called a Transgressor from the Womb.*] Thou wast addicted to Idolatry from thy very Infancy, from the very time thou livedst in Egypt: See Ezek. xx. 8. xxiii. 3, 19, 27.

Ver. 9. *For my Name's sake will I defer my Anger.*] See the Note on ver. 11.

Ver. 10. *Behold I have refined thee, but not with Silver.*] Not with such a furious Heat, as is requisite to melt down Silver, for then thou wouldst have been utterly consumed. See Jerem. xxx. 11. Ezek. xxii. 20.

Ibid. *I have chosen thee in the Furnace of Affliction.*] I have took this Method to purge thee from thy Dross, and render thee a chosen People to my self. The Words may be rendered, *I have tried, or proved thee in the Furnace of Affliction*: For the Verb *Babar* is sometimes equivalent to *Baban*: See Prov. viii. 10. x. 20.

Ver. 11. *For mine own sake will I do it, for how should my Name be polluted?*] God puts the People in mind, that the Mercies he vouchsafes to them in restoring their Captivity, are not due to their Merits, but are wholly to be ascribed to his own Goodness, and the Regard he hath to his Honour, which would suffer in the Opinion of the Heathen, if those that valued themselves for being his peculiar People, should

be utterly forsaken by him: Compare chap. lii. 5. Ezek. xx. 9. xxxvi. 20, 21, 22. Psalm lxxix. 10.

Ibid. *And I will not give my Glory to another.*] I will not give occasion to the Heathen to think that their Gods are too powerful for me, which would more and more confirm them in their Idolatry, and sacrilegious robbing me of mine Honour. See Note on chap. xlii. 8.

Ver. 12, 13. *Hearken unto me, O Jacob, and Israel my Called, I am he, &c.*] An Exhortation to the Jews to hearken to the Voice of that God who had called them from the rest of the World, and chosen them to be his peculiar People, and who alone is the Maker and sovereign Lord of all Things. The Word *Called* alludes to God's calling *Abraham* out of an idolatrous Country and Kindred, to be his Servant, Gen. xii. 1.

Ver. 13. *When I call them, they stand up together.*] As Servants ready to execute my Commands. See chap. xl. 26.

Ver. 14. *All ye assemble your selves together: Which among them hath declared these Things?*] A general Challenge to the Idols and their Worshipers, to bring Proof that ever such a remarkable Turn of Providence as that of the Jews Restoration, was foretold by any of the Heathen Oracles. Compare chap. xli. 22. xliii. 9. xlv. 7. xlv. 21.

Ibid. *The Lord hath loved him, he will do his Pleasure on Babylon, and his Arm shall be on the Chaldeans.*] The Prophet speaks of *Cyrus*, whom God made the peculiar Object of his Favour, and the Conqueror of the *Chaldeans*, and Deliverer of his People; wherein he was a Type of the *Messias*: See the Note on chap. xlv. 1.

Ver. 15. *I, even I have spoken; yea, I have called him, &c.*] Compare chap. xlv. 1, 2, &c.

Ver. 16. *I have not spoken in secret from the Beginning.*] See chap. xlv. 19.

Ibid. *From the Time that it was, there am I.*] The two first Words in the Hebrew, *Menith Hejotbab*, may be translated, *before the Time that this was* [declared, or foretold:] So the same Particle in *Mejom* signifies, chap. xliii. 13. where our Translators rightly render it, *before the Day was*: So chap. xviii. 2. *Min hu* signifies *Aforetime*: Or thus, *Before the Time that it happened, then I* [foretold:] or *then I* [had a Being,] as the same Words *Sham Ani* may very fitly be rendered, Prov. viii. 27. for the Scope of that Place is to shew the Eternity of the Divine Wisdom: And *Misbam* signifies *from that Time*, Isa. lxxv. 20. This Interpretation will make the Sense run clearer, to this Purpose: I have not delivered my Predictions in ambiguous Terms, because I am from all Eternity, and being present to all the Successions of Time, can clearly foresee those distant Events which my Providence produces.

Ibid. *And now the Lord God, and his Spirit hath sent me.*] The foregoing Part of the Verse shews, that the Words are spoken by God; and since it is here affirmed, That the *Lord God* hath sent him, we can understand the Words of none other but the *Second Person of the Blessed Trinity*, who was sent into the World by his Father, and was anointed to his prophetic Office.

Office by the Holy Spirit: See *chap. xi. 2. xlii. 1. lxi. 1.* Compare *Zech. ii. 10, 11.* Here, indeed, only the Divine Nature of the Son of God is directly spoken of; but it is usual in Scripture to apply that to one Part of his Nature, which properly belongs to the other, because of the *Communication of Properties*, as the School-Men term it. Thus *St. Paul* saith, that the *Jews tempted Christ in the Wilderness*, *1 Cor. x. 9.* meaning the *Logos*, who afterward assumed Human Nature, and was called the *Christ*. It need not seem strange, that *Christ* is introduced speaking these Words: For we find many other Texts which are spoken of God in the Old Testament, applied to Christ in the New; to shew us, that almost all the Prophecies of the Old Testament relate to the Times of the Gospel, and are to receive their utmost Completion then: See the Note on *chap. viii. 14. xlv. 23.* And this will still appear more probable, if we consider, that several Passages in this Chapter, as well as the general Strain of these Prophecies concerning the Restoration of *Israel*, have a plain Aspect upon some farther Restoration of the Church in the latter Times, and its Deliverance from that *Mystical Babylon* described in the *Revelations*: See *chap. xlv. 20, 22, 23.* and the Notes upon the 20th and 22d Verses of this Chapter.

Ver. 17. *I am the LORD thy God, who teacheth thee to profit.*] Who giveth thee Laws for thy Good, to direct thee in the right Way.

Ver. 18. *Then had thy Peace been as a River, and thy Righteousness as the Waves of the Sea.*] Thou hadst then been as remarkable for Virtue and Holiness, as for Peace and Prosperity: Or *Righteousness* may be taken as equivalent to Happiness: See Note on *chap. lxii. 1.*

Ver. 19. *Thy Seed also had been as the Sand, &c.*] They had not been diminished by Invasions, Captivities, and other Judgments.

Ver. 20. *Go ye forth of Babylon, &c.*] A divine Admonition to the *Jewish* Exiles to depart out of *Babylon* with all Speed, not to linger or make any Delays out of Kindness to the Place, or Fondness for the Idolatries there practised: Just so *Lot* was commanded immediately to depart out of *Sodom*, and not so much as look behind him, or shew any Token of Affection for the Place, *Gen. xix. 17.* This Admonition is renewed, *chap. lii. 11.* repeated by the Prophet *Jeremiah*, *chap. l. 8. li. 6, 45.* and applied by *St. John* to *Mystical Babylon*, *Revel. xviii. 4.* And the Prophet orders this Message to be published to the Ends of the Earth, which implies that it is a Matter of general Concern.

Ver. 21. *They thirsted not, when he led them through the Deserts, &c.*] The *Praterperfect* Tense is here used for the Future, a common Figure in the Prophets: See Note on *chap. xxi. 10.* The Words import, that God will take the same Care of his People in their Return home from Captivity, as he did in their Passage from *Egypt* through the Wilderness: See Note on *chap. xli. 18.*

Ver. 22. *There is no Peace, saith my God, to the Wicked.*] This Conclusion of the Chapter relates to the Reproofs and Exhortations given at the 4th, 8th, 10th, 17th, and 18th Verses; and it is an Admonition to the *Jews*, to make a good Use of the Blessings here promised, or else they

could not hope for any lasting Peace or Prosperity. But as several Passages of this, the foregoing, and succeeding Prophecies, have a further Aspect upon the future Deliverances of the Church, as hath been observed upon *ver. 16.* so I am apt to think these Words have an Eye upon the general Restoration of the *Jews*, so often mentioned in the Prophets, which none of them will have a Share in, but such as repent and reform: See *Ezek. xx. 34, 38.* The same Admonition is given to the Church, with respect to the Deliverance out of *Mystical Babylon*, *Rev. xvi. 15.*

CHAP. XLIX.

The ARGUMENT.

The Prophet returns to the same Subject he had been discoursing upon, from chap. xli. to the End of the xlvth; and takes occasion from the Return of the Jewish Captivity, which he had clearly foretold, ver. 20. of the foregoing Chapter, to forebush the great Enlargement of the Church in After-times, by the Conversion of the Jews, and the Coming in of the Fulness of the Gentiles. Mr. White, indeed, is of Opinion, that in this, as well as many other Parts of this Prophecy, Isaiah had only the Restoration of his own Nation in view; but I cannot but be surprized to find that any Person, who sets up for a literal Commentator, can think that all those glorious Things, which are spoken here of the City of God, can be literally fulfilled in the Return of the two Tribes of Judah and Benjamin, when the Condition of the Nation was at best nothing near so flourishing, as it had been in the Days of David and Solomon.

Verse 1. **L**isten, O Isles, unto me.] See *chap. xli. 1.*

Ibid. *The LORD hath called me from the Womb.*] Some Persons have been designed by God for certain Offices from their very Birth, as *Jeremiah* was: See *Jer. i. 5.* and *St. Paul*, *Galat. i. 15.* and *John Baptist*, *Luke i. 15.* and *Isaiah*, if we understand these Words as any way relating to himself: But it is in an eminent manner true of *Christ*, whom God hath in a peculiar manner sanctified, or set apart for his Offices of King, Priest, and Prophet, and sent him into the World to execute the same. See *John x. 36. Luke i. 35.*

Ibid. *From the Bowels of my Mother hath he made mention of my Name.*] See the Note on *chap. xliii. 1.*

Ver. 2. *He hath made my Mouth like a sharp Sword.*] The Prophets are often described as the Executioners of those Judgments which they denounce against Sinners: See the Notes on *chap. vi. 10.* and compare *Jer. v. 14. Hos. vi. 5.* and in this Sense we may apply the Expression to *Isaiah*, or any other Prophet; but it is most remarkably true of *Christ*: See the Note on *chap. xi. 4.*

Ibid. *In the Shadow of his Hand hath he bid me.*] The Phrase signifies being under God's immediate Protection. See *chap. li. 16.* This likewise was in an eminent manner verified of *Christ*: See *John viii. 29. Psalm xci. 11.*

Ibid.

Ibid. *He hath made me a polished Shaft.*] Another Metaphor, representing the Efficacy of God's Word, as spoken by his Prophets and Messengers.

Ver. 3. *And said unto me, Thou art my Servant, O Israel, in thee I will be glorified.*] If we follow this Translation, which seems to express the Hebrew best, the Words can be applied to none but Christ, as the Head and Representative of the Church, the Israel of God, who was to raise up the Tribes of Jacob, and restore the Preserved of Israel, ver. 5 and 6. As on the contrary, the Word Christ sometimes is taken for the Church; see 1 Cor. xii. 12. But some render the Words thus, *Thou art my Servant, Israel is he in whom I will be glorified by thee.* Concerning the Title of Servant, see the Note on chap. xlii. 1.

Ver. 4. *Then I said, I have laboured in vain—yet surely my Judgment is with the Lord, and my Work with my God.*] The Words contain an Objection to what was affirmed, ver. 3. That God should be glorified by his Ministry, which he here complains is altogether unsuccessful: However, his Comfort is, that God is his Judge, who will reward him according to the Sincerity of his Endeavours.

As the Hebrew *Avon* signifies both Sin and the Punishment of it, so *Penulab* signifies both the Work and its Reward; it is taken here in the latter Sense: Compare chap. xl. 10. lxii. 11.

Ver. 5, 6. *Though Israel be not gathered, yet shall I be glorious, &c.*] There is a various Reading in the Hebrew of this Verse, which produces a different Sense, according as the Particle *Lo* is read with an *Aleph* or a *Vau*. If we follow the first Reading, which our Translators prefer, the Sense is, That although Christ's Ministry be unsuccessful in gathering the Jews into the Church; yet the preaching of his Apostles should meet with better Success among the Gentiles, and should enlighten those that dwell in the remotest Parts of the World. If we follow the other Reading, the Words will import, That God hath ordained Christ to be a Light to the Gentiles, as well as the Glory of his People Israel. These Words are applied by St. Paul to the preaching of Christ unto the Gentiles, Acts xiii. 47. xxvi. 23. and cannot with any Shew of Probability be understood of *Isaiab*, whatever Grotius or others pretend.

Ver. 7. *Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom Man despiseth, &c.*] The Words describe the wonderful Progress of the Gospel, from small Beginnings; that the Author of it, from being the Contempt of all the Great Men of the World, should come to be the Object of their Adoration: See ver. 23. This may in a lower Sense be understood of that Regard which Cyrus and other succeeding Monarchs had for the Jewish Nation and Temple, (see the Note on chap. xlv. 14.) whereas during the Captivity they had been the Scorn of all their Neighbours: See Psal. lxxix. 4. Lament. ii. 15. Dan. ix. 16.

Ver. 8. *Thus saith the Lord, In an acceptable Time have I heard thee, and in the Day of Salvation have I helped thee, &c.*] The first publishing of the Gospel is that Time which God pitched upon as a Season of Mercy, (see 2 Cor.

vi. 2.) according to the Decree which he had concerted with his Son from all Eternity. Accordingly, when that Fulness of Time was come, God sent him into the World to be the Mediator of that New Covenant, which he would make both with the Jew and Gentile. See chap. xlii. 6. If we suppose this Verse to have any Relation to the Jews Return from Captivity, the Sense will be, That the Expiration of the seventy Years was the Time of Grace, in which God determined to hear and answer the Prayers of his devout Servants, (see Psalm cil. 17.) and restore them to their native Country, to re-people the Land which lay desolate.

Ibid. *To establish the Earth.*] To order and settle it by good Laws and Government: Compare Psalm xcvi. 10.

Ibid. *To cause to inherit the desolate Heritages.*] If we expound the Words in a spiritual Sense, they imply the repairing what is decayed by Ignorance and Corruption, and making that fruitful which lay barren before. The Gentiles are metaphorically described by the Wilderness and Ground that lies barren and uncultivated: Compare chap. xliii. 19, 20. xliv. 3. li. 3.

Ver. 9. *That thou mayst say to the Prisoners, Go forth.*] See Note on chap. xlii. 7.

Ibid. *They shall feed in the Ways, and their Pastures shall be in all high Places.*] They shall not want any Accommodation in their Return home: They shall be as well provided for as a Flock of Sheep that wants neither Pasture nor Water, though they should feed on the Top of barren Mountains: See the following Verse, and the Notes on chap. xxx. 25. xli. 18.

Ver. 10. *They shall not hunger nor thirst, neither shall the Heat nor Sun smite them.*] The spiritual Sense of this and the foregoing Verse, imports a plentiful Enjoyment of God's Ordinances, (Compare Amos viii. 11.) together with Freedom from Persecution: See the Notes on chap. iv. 6. xxv. 4. The Words are applied by St. John to the heavenly State of the New Jerusalem, Revel. vii. 16, 17. it being usual with the Prophets to describe the flourishing Times of the Church Militant, by such Expressions as properly belong to the Church Triumphant, because every Advancement of God's Kingdom in this World, is a *Preludium*, or Earnest of the Kingdom of Heaven.

Ver. 11. *And I will make all my Mountains a Way, and my High Ways shall be exalted.*] Or rather, *My Cause-ways shall be exalted*: The Hebrew Word *Mesillab* signifies such Ways as are raised with Stone, in low and marshy Grounds. So the Sense is exactly parallel with that of chap. xl. 4. *Every Valley shall be exalted, and every Mountain shall be brought low.* See the Note there.

Ver. 12. *Behold these shall come from far, and lo, these from the North and the West.*] See the Note on chap. xliii. 5, 6.

Ibid. *And these from the Land of Sinim.*] From the South Country, the Vulgar Latin renders it, to answer to the North and West mentioned before: It may either mean *Pelusium* in Egypt, called *Sin*, Ezek. xxx. 15. or the Wilderness of *Sin*, mentioned Exod. xvi. 1. both which lay Southward of Judea.

Ver. 13. *Sing O Heavens, and be joyful, O Earth.]* &c.] See the Note on chap. xlv. 23.

Ver. 14. *But Sion saith, the LORD hath forsaken me, &c.]* The Words of the Jews despairing under their Captivity: Compare *Lament. v. 20, 22.*

Ver. 15. *Can a Woman forget her sucking Child? &c.]* God is often described as bearing a Fatherly Affection toward his People: See *Psal. ciii. 13. Mal. iii. 17.* But here the Comparison is raised higher, and he speaks of himself as having the same Tenderness for them as a Mother toward the Fruit of her Womb: Compare *Jerem. xxxi. 20. Hos. xi. 8.* God still retains that Kindness for the Posterity of *Abraham*, that he will never cast them off utterly: See *Rom. xi. 28, 29.*

Ver. 16. *Behold I have graven thee upon the Palms of my Hands, thy Walls are continually before me.]* Thou art as dear to me, and as deeply imprinted in my Memory, as if thy Picture were drawn upon my Hand, or engraven in a Seal, and worn upon my Arm, so as to be always in my Sight: Compare *Exod. xiii. 9. Cantic. viii. 6.* Some explain the Phrase as if it were a Metaphor taken from an Architect, who draws the Medel of a new Building, so as to have it always lie before him: In like manner should the Platform of their City be always before God's Eyes, in order to the re-edifying of it.

Ver. 17. *Thy Children shall make haste.]* To return homeward. Some render it, *Thy Builders shall make haste*, in opposition to the *Destroyers* mention'd in the following Sentence. But the following Verse favours the first Interpretation.

Ibid. Thy Destroyers, and they that made thee waste, shall go forth of thee.] See the same Sense a little vary'd in the Expression, *ver. 19.*

Ver. 18. *As I live, saith the LORD, thou shalt surely cloath thee with them all, as with an Ornament.]* The Words allude to the Affection that Mothers have for their Children, who pride themselves in them as their greatest Ornament.

Ver. 19. *For thy waste and thy desolate Places, and the Land of thy Destruction, shall even now be too narrow by reason of the Inhabitants.]* This must be understood either of the Accession of the *Gentiles* into the Church: See *ver. 22, 23.* typified by *Judea*, re-peopled after it had lain desolate: See the Note on *ver. 8.* Or else we may suppose the Words point at some future Restoration of the *Jewish Nation*: For we do not find the Catalogues of those who returned, recorded in *Ezra* and *Nehemiah*, to answer this Prophecy: Nor did the *Jews* repossess the whole Extent of *Palestine* after the Captivity, or make that Figure in the World which they had done in former Times, and especially before the Separation of the Ten Tribes.

Ver. 20. *The Children thou shalt have, after thou hast lost the other,]* Those which thou shalt have after thou hast been for some time in a desolate Condition: See *chap. liv. 1.*

Ibid. Shall say again in thy Ears.] Or rather, *Shall yet say in thine Ears:* i. e. The Time is yet to come, when they shall say thus.

Ver. 21, 22. *Then shalt thou say in thine Heart, who hath begotten me these? &c. Thus saith the Lord God, Behold, I will lift up my Hand to the Gentiles, &c.]* In the former Verse *Jerusalem* is represented as in a Surprise, to find herself on a sudden replenish'd with Inhabitants, after an utter Desolation: And in the latter, an Account is given of this miraculous Change, viz. that God would put it in the Hearts of the *Gentiles*, whither the *Jews* were led Captives, to send them home again with all necessary Provisions for their Journey: See *Ezra i. 4.* This may yet receive a further Accomplishment: Compare *chap. xi. 12. lx. 4.*

Ver. 23. *And Kings shall be thy Nursing-Fathers, and their Queens thy Nursing-Mothers.]* *Cyrus, Artaxerxes*, and other *Persian Monarchs*, shew'd signal Favour to the *Jews*; and *Esther, Darius's Queen*, one of their own Countrywomen, saved the Nation from utter Destruction. But this Prophecy was more remarkably fulfilled in the Favours which *Constantine* and his Mother *Helen*, and other Christian Princes and Princesses have shew'd to the Church, taking it into their Care and Protection, and sheltering it under their Government: Compare *Numb. xi. 12.*

Ibid. They shall bow down to thee with their Face to the Earth, and lick up the Dust of thy Feet.] To lie prostrate at one's Feet was the highest Act of Adoration amongst the Eastern Nations: See *Gen. xlii. 26. 2 Sam. xviii. 28. Luke xvii. 16.* and is apply'd here to denote the great Honour and Deference which the *Christian Emperors* and *Kings* should pay to the Church, submitting themselves to its Laws, and owning themselves its Disciples; it being the Custom of Disciples to sit at their Masters Feet, and receive Instructions from them in that Posture. To the same Custom the Phrase of *Licking up the Dust of thy Feet* may allude: Compare *chap. xlv. 14. lii. 15. lx. 14. Revel. iii. 9.* It may not be impertinent to observe further, the great Honour and Respect paid by the first Christian Emperors and Empresses to the Bishops of the Church, who always bowed down their Heads to them, when they desired their Blessing: See *Valesius's Notes upon Theodoret. Lib. iv. c. 6.*

Ver. 24. *Shall the Prey be taken from the Mighty, or the lawful Captive delivered?]* An Objection urging the seeming Impossibility of rescuing the *Jews* from such a powerful Enemy as the *Babylonish Empire*, who had made an entire Conquest over them.

Ver. 25. *For I will contend with him that contendeth with thee, &c.]* God answers this Difficulty, by telling them, that he will take this Matter into his own Hands, and plead their Cause with their Enemies.

Ver. 26. *And I will feed them that oppress thee with their own Flesh, &c.]* Those that are ally'd to us, by Country or Kindred, or any other Relation, are called *our own Flesh*: See *Judg. ix. 2. 2 Sam. v. 1. Nebem. v. 5.* So the Phrase here imports, that God will set these Enemies of his People one against the other, and make them kill and destroy each other: See Note on *chap. ix. 20.* Accordingly *Cyrus* first conquered a great many of the Allies of the *Babylonians*, and

and made them serviceable in reducing the Capital City of that Empire.

C H A P. L.

The ARGUMENT.

God encourages his People still to depend upon him, by assuring them, that he hath not rejected them, but their Sins have constrained him to deal severely with them. And the Prophet shews both his Divine Commission to publish to them the glad Tidings of Redemption, and his Readiness to discharge that Office, whatever Discouragements or ill Treatment he might meet with upon that Account, wherein he was an exact Type or Figure of Christ.

Verse 1. **W**HERE is the Bill of your Mother's Divorcement, whom I put away? The Covenant which God made with his People is commonly represented under the Notion of a Marriage-Contract: See Note on chap. xlviii. 8. In allusion to this Notion, God demands of the Captives who despaired of his Mercy, (see chap. xlix. 14.) to produce the Bill of Divorce which he had given to their Mother: Whereas on the contrary, he was ready to receive her, whenever she would return from her Idolatries, and other Iniquities: See Jer. iii. 1.

Ibid. Or which of my Creditors is it, to whom I have sold you? Those that were poor used to sell their Children, and sometimes themselves, to their Creditors, for the Discharge of their Debts: See Exod. xxi. 7. Nehem. v. 5. Levit. xxv. 39. The same Power Masters had over their Servants, Matth. xviii. 25. God tells them he had no Occasion to exercise such a Power over them, but it was owing to their own Sins, that they were made Slaves to Foreign Nations: Compare chap. lii. 3. Psal. xlv. 12.

Ver. 2. Wherefore, when I came, was there no Man? How comes it to pass, saith God, that when I sent Messengers to you by my Servants the Prophets, there was no Man would take any Notice of them? See Jerem. xxxv. 15. In the same Sense Christ is said to come and preach Peace, that is, by his Apostles and Ministers, Ephes. ii. 17.

Ibid. When I called, was there none to answer? Compare chap. lxv. 12. lxvi. 4. Prov. i. 24.

Ibid. Behold at my Rebuke I dry up the Sea, &c.] For a Proof of his Power, God appeals to the Miracles he wrought in Egypt, Exod. vii. 18. at the Red Sea, and at Jordan, Psal. lxxiv. 12, 13, 14, 15.

Ver. 3. I cloath the Heavens with Blackness, and I make Sackcloth their Covering.] The Expressions allude to the Egyptian Darkness, Exod. x. 21. Sackcloth was the Habit of Mourners, and is put here for a dark or black Colour: Compare Revel. vi. 12.

Ver. 4. The Lord God hath given me the Tongue of the Learned; that I should know how to speak a Word in Season to him that is weary.] The Prophet saith, that God hath appointed him to perform the Office of an Instructor and Comforter, to those that were weary under the Yoke of Captivity: Wherein he was an exact Type of

Christ, whose Office it was to speak Comfort to those who were wearied under the Burthen of their Sins, Matth. xi. 28.

Ibid. He wakeneth Morning by Morning, he wakeneth mine Ear to hear as the Learned.] Every Morning he putteth me in mind of the Discharge of my Office, as Masters rouze up their Scholars betimes to learn their Lesson. The Words may be render'd, He wakeneth mine Ear to hear, as Scholars [are awakened:] For the Hebrew *Limmudim* signifies both Teachers and Disciples; and it is taken in the latter Sense by our Translators, chap. viii. 16. If we take the Word in this Sense, the Phrase which is translated, The Tongue of the Learned, in the foregoing Sentence, will signify a docile or teachable Tongue, which obeys the Dictates of its Instructor: See the following Verse.

Ver. 5. The Lord God hath opened mine Ear, and I was not rebellious.] He hath given me Instructions for the Discharge of mine Office, and I immediately comply'd with his Commands, and set about the Execution of it. The Phrase of opening the Ears is explain'd, in the Notes upon chap. xlviii. 8. Herein too Isaiah was a Type of Christ: Compare Psal. xl. 6, 7, 8.

Ver. 6. I gave my Back to the Smilers.] The Prophets generally met with very ill Treatment from the Men of their own Times: See Acts vii. 52. And though we have no particular Account of Isaiah's Sufferings, yet it appears from this Verse, that his Lot was no better than that of his Brethren; and the Jews have a Tradition, that he was at last sawn asunder by the Command of King Manasseh. The Expressions of this Verse were literally fulfilled in Christ: See Matth. xxvi. 67. xxvii. 26.

Ibid. And my Cheeks to them that plucked off the Hair.] By way of Contempt and Reproach: See Lament. iii. 30. The Septuagint render the Words, *ἔδωκα μὲ ἐν παρομοίᾳ*, I gave my Cheeks to Blows: Which was literally fulfilled in our Saviour, Mark xiv. 65. John xviii. 22. where the Evangelists used the Word *παρομοία*, as if they alluded to this Prophecy.

Ver. 7. Therefore have I set my Face like a Flint.] So as not to be Brow-beaten, or put out of Countenance by my Adversaries: Compare Ezek. iii. 8, 9. It requires an extraordinary Degree of Courage to reprove Popular Vices, when their Abettors are numerous and powerful.

Ibid. And I know that I shall not be ashamed: Ver. 8. He is near that justifieth me: Who will contend with me? &c.] God will stand by me and pronounce me innocent, and then I need not fear, or be dismayed at the worst Accusations the Malice of mine Enemies can suggest against me. Here is a solemn Process, or Trial supposed, such as our Saviour underwent, whom God would in a signal Manner justify, or acquit from that unrighteous Sentence which Men had pronounced against him: See the Note on chap. xlv. 25.

Ver. 9. Lo, they all shall wax old as a Garment: the Moth shall eat them up.] Compare chap. li. 8. Job xiii. 28. They shall quickly die, and all their wicked Designs shall perish with them: Compare chap. li. 12. Thus Herod and

Pontius Pilate, with the Chief Priests, are long since perished, but Christ lives and abides for ever.

Ver. 10. *Who is among you that feareth the LORD, that obeyeth the Voice of his Servant, that walketh in Darknes, and hath no Light? Let him trust in the Name of the LORD, &c.*] Let those that fear God, and reverently obey all the Indications of his Will made known to them by his Prophets, tho' their present Circumstances look never so dismal, and they have no Glimmering of Hope or Comfort; yet let them continue to rely upon God, who in due Time will visit them with Light and Salvation. The Meaning of God's Servant hath been already explain'd, upon chap. xlv. 26.

Ver. 11. *Behold, all ye that kindle a Fire, that compass your selves about with Sparks.*] Or, *that increase the Flame*, as the Septuagint render the latter Part of the Sentence: For the Hebrew Verb *Azar*, whose Original Sense is to Bind, signifies likewise to Increase or Strengthen, as *Abraham à Schultens* hath shew'd in his *Observat. Arab. in Genesin.* cap. ii. The Expression denotes those that seek for worldly Comforts, and neglect those Consolations which come from God: The Prophet pursues the same Metaphor which he had used in the foregoing Verse.

Ibid. *Walk in the Light of your Fire, and in the Sparks which ye have kindled; this shall ye have of my Hand, ye shall lie down in Sorrow.*] Make your best of these your Comforts, but I will forewarn you that you shall find your selves sadly disappointed; you shall sink under your Calamities, as a Beast that faints under his Burthen, without any Hopes of Recovery out of them: Compare chap. xliii. 17. *Walk in the Light of your Fire*, is an Ironical Expression, like that of Christ, *Sleep on now, and take your Rest*, Matth. xxvi. 45. and that of Amos, *Come to Bebel and transgress*, Amos iv. 4.

CHAP. LI.

The ARGUMENT.

The Chapter begins with an Exhortation to the pious Persons of the Captivity, still to rely upon the Promises of God, which shall be eminently fulfilled in Christ, ver. 4, 5. The Prophet puts them in mind, that God had given them abundant Proofs of his Power and Goodness, when he delivered them out of the Bondage of Egypt. Afterward the Prophet bewails the Miseries of Jerusalem, and tells her that God will take pity of her sufferings.

Verse 1. **H**earken to me, ye that follow after Righteousness.] Compare ver. 7.

Ibid. *Look unto the Rock whence you are hewn, &c.*] These metaphorical Expressions are explained in the following Verse. The Expressions may allude to the Springs which issue forth from between the Rocks: Compare chap. xlviii. 1.

Ver. 2. *Look unto Abraham your Father, and to Sarah that bare you.*] As God gave an Original to your Nation, from Abraham and Sarah, two Persons past Age for having Children; so

he could multiply their Posterity, though they should be reduced to a small Number.

Ibid. *For I called him alone.*] The Hebrew Word is *Echad*, One, i. e. when he was but one single Person, without Child or Family. *Abraham* is elsewhere styled One, as being singled out from the rest of his Kindred, to be the Original or Head of the Jewish Nation: See *Mal.* ii. 10, 15. *Heb.* xi. 12.

Ver. 3. *He will comfort all her waste Places, he will make her Wilderness like Eden.*] A Proverbial Expression: See *Joel* ii. 3. This Promise primarily relates to the Peopling of *Judea* after it had lain waste during the Captivity; but mystically implies the restoring Truth and Righteousness, when Ignorance and Corruption had overspread the Face of the World: See the Note on chap. xlix. 8. This latter Sense the following Words plainly point at.

Ver. 4. *For a Law shall proceed from me, and I will make my Judgment to rest for a Light of the People.*] The latter Part of the Sentence may more properly be render'd, *I will cause my Judgment to break forth for a Light to the People*: For the Verb *Ragang*, as many other Hebrew Words, has two contrary Significations, (see the Note on chap. xxii. 18.) and signifies both to rest, and to break forth. To this Sense it may most conveniently be expounded, *Jerem.* xlix. 19. where our Translation reads, quite contrary to the Design of the Place, *I will make him suddenly run away from her*: Whereas the Scope of the Text requires the Words to be thus render'd, *I will stir him up, and make him run* (or seize) *upon her*. But to return to the Text before us: The Prophet speaks of such a Law as should break forth and enlighten the most distant People, expressed by the *Isles* in the next Verse, which can be no other than the Gospel, as will plainly appear by comparing this Text with chap. xlii. 4, 6. where it is said that Christ is ordained to be *a Light to the Gentiles, to set Judgment in the Earth*, and that the *Isles* should wait for his Law.

Ver. 5. *Mine Arms shall judge the People.*] That Power of God which shall accompany the Preaching of the Gospel: Compare ver. 9. and *1 Cor.* i. 24. *Psal.* lxxvii. 4. and *xcviii.* 9.

Ibid. *The Isles shall wait upon me.*] See the Notes upon chap. xi. 11. lx. 9.

Ver. 6. *For the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment—but my Salvation shall be for ever, and my Righteousness shall not be abolished.*] When Heaven and Earth shall be dissolved, then is the Time for fulfilling that Righteousness and Salvation, which I promise to my Servants: See *2 Pet.* iii. 12, 13. Compare *Matth.* xxiv. 35.

Ver. 7. *The People in whose Heart is my Law, fear ye not the Reproach of Men.*] They that have the Law of God deeply imprinted upon their Minds, with the Obligations lying upon them to obey it, and the Advantages they will receive by the Practice of it, will never be moved or drawn aside from their Duty by the Flouts or Reproaches of the Ungodly: See *Psal.* cxix. 51, 52.

Ver. 8. *For the Moth shall eat them up like a Garment.*] See the Note on chap. l. 9.

Ver.

Ver. 9. *Awake, awake, put on Strength, O Arm of the LORD.*] The Prophet by an elegant Figure addresses himself to God, to stir up his Strength, and exert it in behalf of his oppressed People, as he did in former Times, when he delivered them out of the Egyptian Bondage.

Ibid. *Art not thou it that hast cut Rabab?*] Egypt is sometimes called by the Name of *Rabab*; see *Psalms* lxxxvii. 4. lxxxix. 10. The Word signifies *Strong* or *Proud*; See the Note on chap. xxx. 7.

Ibid. *And wounded the Dragon.*] See the Note on chap. xxvii. 1.

Ver. 11. *Therefore the Redeemed of the LORD shall return, &c.*] See the Notes on chap. xxxv. 10.

Ver. 12. *Who art thou, that thou shouldest be afraid of a Man that shall die?*] See the Note on chap. i. 9.

Ver. 13. *And where is the Fury of the Oppressor?*] It shall so suddenly vanish, that if you look after it, there shall no Footsteps of it remain. Compare *Job* xx. 7.

Ver. 14. *The Captive Exile hasteneth that he may be loosed, &c.*] The Hebrew runs plainly thus: *The Captive Exile shall be quickly delivered, he shall not die in the Pit, [or Prison] neither shall his Bread fail.*

Ibid. *And that he should not die in the Pit.*] The *Pit* is that Part of the Prison called the Dungeon: See *Jer.* xxxvii. 16. xxxviii. 6. *Lam.* iii. 33. *Zech.* ix. 11.

Ver. 15. *But I am the LORD thy God, that divideth the Sea, &c.*] The Connection of this Verse with what goes before will better appear, if we render it, *For I am the LORD thy God, &c.* God's dividing the Red-Sea is here alluded to: Compare *Psalms* lxxiv. 13. *Job* xxvi. 12. which Place may not improbably be expounded with relation to the same Miracle; for the whole Verse runs thus, *He divideth the Sea with his Power, and by his Understanding he smiteth through the Proud: Where the Hebrew Word rendered Proud, is Rabab, the Name of Egypt, as hath been observed upon ver. 10. of this Chapter.*

Ver. 16. *And I have put my Words in thy Mouth.*] I have made thee my Oracle, I have entrusted thee with the Office of declaring my gracious Promises to the godly, and my Threatnings to the wicked. This may be understood in a lower Sense of *Isaiab*, but is chiefly meant of *Christ*: Compare chap. xlix. 2. i. 5, 6. lix. 21.

Ibid. *And have covered thee in the Shadow of my Hand.*] See chap. xlix. 2.

Ibid. *That I may plant the Heavens, and lay the Foundation of the Earth, and say unto Zion, Thou art my People.*] A political Government in the prophetic Idiom is often expressed by the several Parts of the Creation: According to which Analogy, Rulers and Magistrates are denoted by the heavenly Bodies, and inferior People by the Earth: See the Note on chap. xiii. 10. If we take the Words here in this metaphorical Sense, they import, That God publisheth these gracious Promises by the Ministry of *Isaiab*, in order to the restoring of the Jewish Nation, and settling them in a political Government again, subsisting by themselves, and governed by their own Laws. But the Words do further imply a Promise of that new State of Things called af-

terward a new Heaven, and a new Earth, chap. lxxv. 17. lxxvii. 22. wherein *Christ* will reward his Saints and eminent Servants, and where he himself will immediately preside over them, *Rev.* xx. 4. See the Note on chap. xlv. 18.

Ver. 17. *Awake, awake, stand up, O Jerusalem, which hast drunk at the Hand of the LORD the Cup of his Fury: Thou hast drunken the Dregs of the Cup of Trembling, and wrung them out.*] The Prophet speaks of *Jerusalem*, as one lying astonished under the Stroke of God's Judgments, which are commonly represented under the Notion of a Cup of intoxicating Liquors, because they amaze Men, and bereave them of their Judgment and Discretion. *Drinking the Dregs* of this Cup is the same with taking it off to the bottom, where the strongest and most nauseous part of the Potion was settled; and implies, that God did not in the least spare her, but poured out the full Measure of his Wrath upon her. Compare *Psalms* lxxv. 8. *Jerem.* xxv. 15, 16. *Ezek.* xxiii. 32, 33, 34. *Revel.* xiv. 10. Some suppose the Metaphor to be taken from that intoxicating Liquor which was wont to be given to condemned Persons, to stupify them before their Execution: Such as was offered to *Christ*, *Matth.* xxvii. 34.

Ver. 18. *There is none to guide her among all the Sons whom she hath brought up, &c.*] Altho' she is in this helpless distracted Condition, and hath most need of Support and Comfort, yet there are none of her own Children that are able to give it her: See ver. 20. and therefore it is from God alone that she must expect Relief: ver. 22.

Ver. 19. *These two Things are come upon thee—Desolation and Destruction, and the Famine and the Sword.*] *Abraham à Schultens*, in his Observations upon *Job*, remarks that the Hebrew Word *Sbôd*, *Desolation*, is properly used of Famine: See *Job* v. 22. So that *Desolation and Famine*, *Destruction and the Sword*, are equivalent Terms, and are the two Evils here mentioned. To make the Sense plainer, he thus translates the Words, *These two Things are come upon thee—Desolation and Destruction, even the Famine and the Sword:* The Copulative Particle being sometimes used by way of Explanation: So *1 Sam.* xxviii. 3. *They buried him in Ramah, even in his own City:* Where it is in the Hebrew, *And in his own City:* See likewise *1 Sam.* xvii. 40.

Ibid. *Who shall be sorry for thee?*] Who is there left to take pity on thee, since thy Children are all in as miserable a Condition as thyself? See the 18th and the following Verse.

Ibid. *By whom shall I comfort thee?*] What human Means of Comfort is there left for thee? Compare *Amos* vii. 2.

Ver. 20. *Thy Sons have fainted, they lie at the head of all the Streets, like a wild Bull in a Net, &c.*] A Description of the miserable Condition of the City when it was just taken by the Enemy, and the choicest Men for Youth and Courage lay weltering in their own Blood in every Street, struggling for Life like a wild Bull taken in a Toil, and sinking under the weight of God's Wrath. When God delivered up *Zedekiah* into the Hands of his Enemies, he is said to spread his Net upon him, *Ezek.* xii. 13. xvii. 20.

Ver.

Ver. 21. *And drunken, but not with Wine.*] See ver. 17.

Ver. 22. *Thou shalt no more drink it again.*] Some render the Words, *Thou shalt no longer drink thereof*: Compare Ezek. xxxix. 28. If we follow the common Translation, and understand this of *Jerusalem*, it must mean that such a Judgment should not come upon it again in several Ages; a long Continuance being often styled *for ever*, in the *Hebrew*. But by comparing this Verse with ver. 16. and with chap. liv. 9. we may conclude, that this Prophecy hath a further Prospect upon a new State or Restoration of the *Jews*, which is still to be expected. See likewise chap. xxxv. 8, 9. lii. 1. lx. 15. and lxii. 8.

[*Ibid.* *Thou shalt no more drink it again.*] The Words should rather be translated, *Thou shalt no longer drink thereof*. So the Particle *Nôd* plainly signifies, Ezek. xii. 28. Hof. i. 6. See Noldius, p. 682.]

Ver. 23. *But I will put it into the Hands of them that afflict thee.*] Compare chap. xlix. 26. Jer. xxv. 29. Revel. xviii. 6.

Ibid. *Which have said to thy Soul, Bow down that we may go over.*] The Expression alludes to the Custom of Conquerors to tread upon the Necks of the Conquered: See Josh. x. 24. Psalm lxvi. 12. The Phrase of *bowing down the Soul*, signifies undergoing great Oppression and Misery: See Psalm lvii. 6.

CHAP. LII.

The ARGUMENT.

The Prophet congratulates Jerusalem upon her Restoration after the Captivity, and tells her how every thing about her would put on a new Face upon that joyful Occasion. In which Description he hath plainly an Eye to the Renovation of the Church under the Gospel. And in speaking upon this Subject, he very naturally brings in a Description of Christ in his State of Humiliation and Sufferings, together with the Glory which would accrue to himself, and the Advantages which all true Believers would receive from thence. But according to Mr. White's Interpretation, this Prophecy must come in very abruptly, without any Connexion with what goes before, or what comes after.

Verse 1. **A** Wake, awake, put on thy Strength, O Sion.] Thou hast for a long Time been in a State of Silence and Obscurity, like one dead and buried; rouse up thy self, and resume thy former Prowess and Dignity. Compare chap. li. 17.

Ibid. *Put on thy beautiful Garments.*] *Jerusalem* is described as lying in the Dust, in a *disconsolate* Condition, ver. 2. but here the Prophet exhorts her to change her Sackcloth or mournful Drefs, for a festival one. Compare chap. lxi. 3.

Ibid. *The Holy City; for henceforth there shall no more come into thee, the Uncircumcised and the Unclean.*] No Aliens or Infidels, such as the *Babylonians*, shall invade thee. Compare *Nabum* i. 15. This mystically implies the Churches being purified from all Corruptions, and the Contagion of the Wicked: See the Note on chap. xxxv. 8.

Ver. 2. *Shake thy self from the Dust, arise and sit down, O Jerusalem.*] The City before lay in the Dust, and was buried in its own Ruins. Compare chap. iii. 26. xlvii. 1. But now she is exhorted to rise from the Ground, where she had lain prostrate, chap. li. 23. and sit upon her Throne or Seat of Authority, as the Mother City of the *Jewish* Nation.

Ibid. *Loose thy self from the Bands of thy Neck, O Captive Daughter of Sion.*] Captivity and Slavery are often expressed by the Yoke of Bondage: See *Deut.* xxviii. 48. *Jerem.* xxviii. 14.

Ver. 3. *You have sold your selves for Nought, and ye shall be redeemed without Money.*] For your Iniquities you sold your selves, chap. l. 1. So foolish a Bargain you made, as to venture the parting with your Liberty, only to enjoy your Sins and idolatrous Customs: You received no valuable Consideration, when you thus enslaved your selves; and therefore to make the Sale and the Redemption correspondent to each other, you shall be rescued out of this Oppression *Gratis*, which I will do by *Cyrus*: See chap. xlv. 13. The Words, in the mystical Sense, may fitly be applied to the miserable Captivity to which Sinners enslave themselves, and the Freedom of that Redemption which Christ hath wrought for them. Compare 1 *Pet.* i. 18. *Rom.* iii. 24.

Ver. 4. *My People went down afore-time into Egypt, and the Assyrian oppressed them without Cause.*] Compare Jer. l. 17. By the *Assyrian* is meant the Succession of *Assyrian* Kings, *Tiglatpileser*, *Sennacherib*, and the rest down to *Nebuchadnezzar*; for the Kings of *Babylon* are sometimes stiled Kings of *Assyria*: See Note on chap. xiv. 25. The *Jews* had given these Princes no just Cause for their ill Usage of them; tho' God, for just Reasons, made them his Instruments in punishing a wicked People. *Egypt* and *Assyria* are often joined together as the two great Oppressors of God's People: See the Note on chap. xi. 16.

Ver. 5. *Now therefore what have I here, saith the LORD?*] Or, *What have I to do here?* See Note on chap. xxii. 16. that is, What have I to do with the *Babylonians*? When I gave my People into their Hands, as the Instruments of my Vengeance, (see *Jerem.* xxvii. 5, 6.) I never made over to them the Right that I have in my People.

Ibid. *That my People is taken away for nought: They that rule over them make them to bow, and my Name is continually blasphemed.*] They had no valuable Consideration given them for their Liberty, ver. 3. nor did they injure the *Babylonians* first, that they should requite them in this manner, ver. 4. (To this Sense the Word *Hinnam* is often rendered *without Cause*: See *Psalms* xxxv. 7, 19. lxix. 4. cix. 3. cxix. 161. *Lament.* iv. 52.) They met with ill Usage, and I got no Honour by it. On the contrary, *My Name* is continually blasphemed: That is, the Infidels take occasion from my delivering up my People into their Hands, to reproach me as if I were either forgetful of them, or unable to help them: See the Note upon chap. xlviii. 11.

Ver. 6. *Therefore my People shall know my Name, &c.*] They shall know my Power, that it is I have made this Promise of restoring them, who am always ready at hand to make good what I say:

say: So some render the latter part of the Verse, *That I am he that doth speak, and I am ready at hand* [to perform it.]

Ver. 7. *How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, &c.*] A poetical Description of the Messenger who first brought the good News of Cyrus's Decree for the People's Return home; whom the *Watchmen*, mentioned ver. 8. are supposed to descry afar off from the Tops of the Mountains, making all possible Haste to publish this happy News; a signal Instance of God's over-ruling Providence, and of the peculiar Care he hath for his Church. This Text is very fitly applied by St. Paul to the first Preachers of the Gospel, *Rom. x. 15.* the very Word importing *good Tidings* of Peace and Salvation, whereby the Kingdom of God was erected among Men. Accordingly we may observe, that those Psalms wherein we find that Expression, *The LORD reigneth*, are by the generality of Interpreters, both *Jewish* and *Christian*, expounded of the Times of the *Messias*: See *Psalms xciii, xcvi, xcvii.*

Ver. 8. *Thy Watchmen shall lift up the Voice, &c.*] By *Watchmen* are meant Preachers or Prophets: See *chap. lvi. 10. Ezek. xxxiii. 7.* The Words may be understood particularly of *Haggai* and *Zechariah*, with respect to the Return from the Captivity; and may be applied to the first Preachers of the Gospel, in After-times.

Ibid. *They shall see Eye to Eye.*] That is, clearly and evidently; the Phrase means the same as *Face to Face.*

Ver. 9. *Sing together, ye waste Places of Jerusalem.*] See *chap. xlix. 8. li. 3.*

Ver. 10. *The LORD hath made bare his Holy Arm.*] He hath given evident Tokens of his Power and Holiness.

Ibid. *All the Ends of the World shall see the Salvation of our God.*] The plain Import of the Words, and the parallel Text, *Psalms xcvi. 3.* shew, that this must be understood of the Revelation of the Gospel.

Ver. 11. *Depart, depart ye, go ye out from thence.*] See the Note on *chap. xlviii. 20.*

Ibid. *Touch no unclean Thing.*] The Expression is taken from the legal Pollutions contracted by touching any thing that was unclean: See *Levit. xxii. 4, 5, 6.* and is a Command to God's People, and the Priests especially, to cleanse themselves from all those Defilements they may have contracted, by living among the Wicked.

Ibid. *Be ye clean, ye that bear the Vessels of the LORD.*] The Priests under the Law had the Charge of the holy Vessels, and all the Furniture of the Temple committed to them: See *Numb. iii. 8.* and they were particularly enjoined to keep themselves free from all manner of Pollutions; See *Levit. xxi.* and *xxii.* The mystical Sense of which Command extends to all Christians; See *2 Cor. vi. 17.* who are called an *holy Priesthood*, *1 Pet. ii. 5.*

Ver. 12. *For ye shall not go out with Haste, nor go by Flight: For the LORD will go before you, and the God of Israel will be your Rere-ward.*] Your Fathers were thrust out of Egypt in Haste, *Exod. xii. 33.* but ye shall have sufficient Notice of your Departure out of Babylon, that ye may purify and prepare your selves for it: And God himself shall be both in the Head and Rear of

you, and like the Pillar of Cloud in the Wilderness, shall be both your Guide and Defence: See *Exod. xiv. 19, 20.*

Ver. 13. *Behold my Servant shall deal prudently.*] Or, *shall prosper*, as the Margin reads, more agreeably to what follows. Here begins a new Section, [The *Chaldee* Paraphrase understands the Person spoken of here, and to the end of the following Chapter, to be the *Messias*,] which contains so clear a Prophecy of the *Sufferings of Christ*, and the *Glory that should follow*, that all Christian Interpreters forsake *Grotius* here, even those that too servilely copy after him in other Places, and think that this Prophecy can be applied to none but *Christ*, who is here called *God's Servant* in an eminent Sense: See the Note on *chap. xlii. 1.*

Ibid. *He shall be exalted, and extolled, and be very high.*] He shall be exalted to be the Head of a numerous Offspring, to justify many, and to divide the Spoil with the Strong, *chap. liii. 10, 11, 12.* The Glories of the *Messias* are elsewhere in the Prophets set forth in the most magnificent Terms. And the Jews have a remarkable Saying recorded in some of their oldest Writers, *That the Messias should be exalted above Abraham, be extolled above Moses, and be bigger than the Angels*: A Sentence that seems to have been derived to them from a more ancient Tradition; for we find St. Paul, in the *Epistle to the Hebrews*, proves the super-eminent Dignity of *Christ*, by the same Topicks, by shewing him to be greater than *Abraham*, *Heb. vii. 6, 7.* worthy of more Honour than *Moses*, *chap. iii. 3, 5, 6.* and higher than the *Angels*, *chap. i. 4, &c.*

Ver. 14. *As many were astonished at thee.*] The Prophet speaks of that Surprise and Astonishment Men were seized with, by the unexpected Change they observed in *Christ's* outward Appearance, at the Time of his Sufferings, and the strange Alteration between him that was so lately followed by Multitudes, with Acclamations and *Hosannas*, and revered as *the great Prophet that should come into the World*, and the same Person suffering on the Cross, and treated as *the Scorn of Men, and the Outcast of the People*: See *Matth. xxvii. 39—42.*

Ibid. *His Visage was so marred more than any Man, &c.*] See *chap. liii. 2.*

Ver. 15. *So shall he sprinkle many Nations.*] His Sufferings, however they may render him despicable for the present, yet shall bring great Benefit to others, and in the end redound to his own Glory: He shall purify whole Nations by his Blood, and present them holy to God. The Expression alludes to the legal Aspersions, by which the People were sanctified. Compare *Ezek. xxxvi. 25. Heb. ix. 13, 14. 1 Pet. i. 2.*

Ibid. *The Kings shall shut their Mouths at him.*] The greatest Kings and Princes shall submit themselves to him, laying their Hands upon their Mouths, and hearkening to his Instructions with the profoundest Reverence and Attention. Compare *Job xxix. 9, 10. xl. 4.* and see above, *chap. xlix. 23.*

Ibid. *For that which had not been told them, shall they see; and that which they had not heard, shall they consider.*] Those Nations and their Kings shall be instructed in such heavenly Truths, as human Reason could never be able to discover.

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The Gospel is called a *Mystery kept secret from Ages and Generations*, the Knowledge of which could not be attained but by Divine Revelation: See *Rom. xvi. 25. Ephes. iii. 5, 9.*

CHAP. LIII.

THE ARGUMENT.

This Chapter describes the Circumstances of our Saviour's Sufferings so exactly, that it seems rather an History of his Passion, than a Prophecy: And it is so undeniable a Proof of the Truth of Christianity, that the bare reading it, and comparing it with the Gospel History, hath converted some Infidels.

Verse 1. **WHO** hath believed our Report? &c.] This is spoken in the Person of *Christ*, and his Apostles: Who, say they, among our own Countrymen, hath believed our Preaching or Doctrine? So the Word *Shemash* signifies, *chap. xxviii. 9.* And although God hath shewed such visible Tokens of his Power (compare *chap. lii. 10.*) in those Miracles by which he hath given Testimony to our Mission; yet how few of our own Nation are convinced by them? Compare *John xii. 37, 38. Rom. x. 16.*

Ver. 2. *For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground.*] The Prophet assigns the Cause of the Jews rejecting *Christ*, viz. the Meanness of his outward Appearance. The *Messias* is elsewhere described under the Resemblance of a *Branch* or *Gion* growing out of the *Stem* or *Stock* of *David*: See *chap. xi. 1. Jerem. xxiii. 5.* But here he is resembled to a little *Sucker*, the literal Interpretation of the Word *Ijmet*, and to a *Branch* growing out of a *dry Ground*, which looks withered, and does not promise either Life or Fruit. The Word *Shorgh*, *Root*, should rather be translated *Branch* or *Shoot*. See the Note on *chap. xi. 10.*

Ibid. He shall grow up before him.] That is, before the *LORD*, mentioned ver. 1. under his immediate Care and Inspection; so the Expression of *Dwelling before God*, signifies abiding under his Protection, *Psalms lxi. 7.* Or *before him* may signify here, according to God's determinate Council and Purpose, as the Phrase denotes, *Rom. iv. 17.*

Ibid. He hath no Form nor Comeliness, &c.] The Meanness of his outward Circumstances, especially when he came to be condemned as a Malefactor, made his Person appear despicable. Compare *chap. lii. 14.* From this Text *Justin Martyr, Clemens Alexandrinus, Tertullian*, and others of the ancient Fathers, concluded our Saviour's Person to have been deformed; an Opinion, in my Judgment, not at all probable. In the fourth and following Centuries, a quite contrary Notion was advanced by *St. Jerom* and others, viz. That *Christ* was a Person of extraordinary Comeliness; which they grounded chiefly upon that Place of the *xlvi. Psalm*, ver. 3. *Thou art fairer than the Children of Men, &c.* From these two contrary Opinions we may conclude, that the making or setting up the *Image* or the *Picture* of *Christ*, was no part of religious Worship

in the early Ages of Christianity, or else there would have remained some more certain Tradition concerning his outward Shape and Person.

[*Ibid. That we should desire him.*] He that is described as the *Desire of all Nations*, *Hagg. ii. 6.* (where the Word is the same as in the *Hebrew* here) did not appear at all desirable to those of his own Nation.]

Ver. 3. *A Man of Sorrows, and acquainted with Grief.*] Enduring the continual Contradiction of Sinners, and all the ill Treatment that the Malice of Men or Devils could suggest. See *Luke xxii. 53.*

Ibid. And we hid as it were our Faces from him.] Out of Aversion or Contempt: Compare *chap. i. 15. liv. 8. lix. 2.* So to turn away our Face from the *Needy*, *Ecclus. iv. 5.* is to disregard him, and take no pity on his Sufferings.

Ver. 4. *Surely he hath born our Grievs, and carried our Sorrows.*] He hath born the Evils and Punishments which were due to our Sins. The two *Hebrew* Verbs *Nasa* and *Sabal* properly signify to bear the Punishment due to Sin. The former is taken so in that noted Expression, when any Person is said to bear his Iniquity, i. e. the Punishment of his Iniquity. The latter signifies properly to have Iniquity laid upon one as a Burden, which is the same with undergoing the Punishment due to it. So this Word is used, *Lam. v. 7. Our Fathers have sinned and are not, and we have born their Iniquities*; that is, we have been punished in their Stead. It is used again in the same Sense, at the 11th Verse of this Chapter.

Ibid. Yet we esteemed him stricken, smitten of God, and afflicted.] His Enemies looked upon him as forsaken of God, and derided him for his vain Boasts that God was his Father: See *Matth. xxvii. 43.*

Ver. 5. *The Chastisement of our Peace was upon him.*] He suffered those Chastisements or Punishments by which our Peace with God was wrought, and Satisfaction was made to the Divine Justice: See *Rom. v. 1. Ephes. ii. 14.*

Ver. 6. *All we like Sheep are gone astray.*] A proverbial Expression: See *Psalms cxix. 176. Zech. x. 2. Matth. xviii. 11, 12. Luke xv. 4.*

Ibid. And the LORD hath laid on him the Iniquities of us all.] The Letter of the *Hebrew* runs thus: *The LORD hath made the Iniquities of us all to meet on him, or to fall upon him*, as the Verb *Pagang* signifies, *Judg. viii. 21. xv. 12. Amos v. 19.*

Ver. 7. *He was oppressed, and he was afflicted.*] The Words may better be rendered, *It was exacted of him, and he answered the Demand*: That is, He gave that Satisfaction which God's Justice demanded for our Sins.

Ibid. Yet he opened not his Mouth.] All the hard Usage he met with, did not prevail with him to utter any intemperate Expression, or to make any Return to the ill Language which was given him; See *1 Pet. ii. 22, 23.* Nay, he even abstained from making his just Defence, any further than it was necessary for him to plead his Innocence. See *Matth. xxvii. 63. xxviii. 12.*

Ibid. He is brought as a Lamb to the Slaughter.] Meekly submitting to the Violence of his Persecutors, and not offering to make the least Resistance: See *Matth. xxvii. 52, 53.* To go as an Ox, or Lamb to the Slaughter, is another proverbial Expression, which we meet with, *Prov. vii. 22. Jerem. xi. 19.* but of a different Signification,

tion, denoting a false Security, or Insensibility of Danger; to which Sense it is explained by *Jeremiah* himself, in that Place, *I knew not, faith he, that they had devised Devices against me.* And therefore that Text is very impudently alledged by *Grotius* here, to justify his applying this part of the Prophecy to *Jeremiah's* Case.

Ver. 8. *He was taken from Prison and from Judgment.*] We do not read that Imprisonment was any part of *Christ's* Sufferings: So I think the marginal reading is to be preferred, *He was taken away by Distress and Judgment:* Or it may be rendered, *He was carried away to Execution* (so the Participle of *Lullak* is used, *Prov.* xxiv. 11.) *by tyrannical Oppression, and a Sentence of Condemnation.* The Word *Natzer*, which our Translation renders *Prison*, is rendered *Oppression*, *Psal.* cvii. 39.

Ibid. *And who shall declare his Generation?*] Who can declare the Wickedness of the Men of that Age or Generation, who cut off this innocent Person in so unjust a Manner? The Hebrew Word *Dor* often signifies the Men of such an Age or Place. See *Gen.* vii. 1. *Deut.* xxxii. 5, 20. *Psal.* lxxviii. 8. In the same Sense is *γενε* frequently used in the New Testament, particularly *Matth.* xii. 45. xxxiii. 36. Some Commentators understand this Text of *Christ's* eternal Generation, but then I conceive the Word in the Hebrew should have been *Toldoth*.

Ver. 9. *And he made his Grave with the wicked, and with the rich in his Death, because he had done no Violence, &c.*] Some render the Words thus, *His Grave was appointed with the Wicked* (being crucified with Malefactors) *but he was with the Rich in his Death,* being buried in the Monument of *Joseph of Arimathea*; or, *his Sepulchre was with the Rich:* So *Schindler* renders the Word *Bemothau*, as if it were derived from *Bamah*. Others to this Purpose, *God delivered him even to the Grave and to Death, into the Hands of the Wicked and the Powerful.* The Word *Rich* is sometimes taken in an ill Sense for a Tyrant or Oppressor: See *Job* xxvii. 19. compared with ver. 13. and so they understand it here, and translate the latter part of the Verse thus, *Not for any Violence that he had done, or that any Deceit was found in his Mouth.* The very same Hebrew Particles, *Nal la*, being thus translated, *Job* xvi. 17. Or else taking those Particles in that Sense, we may very well join this Sentence to the following Verse thus, *Although he had done no Wickedness, neither was any Deceit in his Mouth, yet it pleased the Lord to bruise him.*

Ver. 10. *When thou shalt make his Soul an Offering for Sin, he shall see his Seed.*] Our Saviour's Words, *Joh.* xii. 24. are a Commentary upon this Place, where speaking of the Benefits that would follow from his Death, he saith, *Except a Corn of Wheat fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit.*

[*Ibid.* *He shall see his Seed.*] This may be properly understood of our Lord's Disciples, called *Christians*, after his Name. Nothing is more usual than to call Teachers by the Name of *Fathers*: See *2 Kings* ii. 12. xiii. 14. and they that follow his Instructions by the Name of Children. In this Sense we read of the *Children of Abraham*, the *Children of God*, and

the *Children of Wisdom.* The *Chaldee*, LXX, and vulgar *Latin*, join the following Words to this Sentence, *He shall see a Seed which shall prolong their Days, i. e. the Church, which shall continue unto the end of the World.*

Ibid. *He shall prolong his Days.*] Being raised up from the Dead, he shall die no more, *Rom.* vi. 9.

Ibid. *And the Pleasure of the Lord shall prosper in his Hand.*] The Redemption and Salvation of Mankind, is often called *God's good Pleasure*; as being both highly acceptable to him, and likewise proceeding purely from his good Pleasure and free Grace. See *Ephes.* i. 5, 9. *2 Thess.* i. 11. *Joh.* vi. 39.

Ver. 11. *He shall see of the Travel of his Soul, and shall be satisfied.*] He shall rejoice to find that his Death and Sufferings have not been in vain, but the means of saving so many: To this Sense some understand that Text of *St. Paul*, where he saith, that *Christ, for the Joy which was set before him, endured the Cross, despising the Shame*, *Heb.* xii. 2.

Ibid. *By his Knowledge.*] By such a Knowledge of *Christ*, as produceth Faith and Obedience: See *Joh.* xvii. 3. *Philip.* iii. 8, 9. *2 Pet.* i. 3.

Ibid. *Shall my righteous Servant,*] *St. John* alludes to this Place, when he calls our Saviour, *Jesus Christ the Righteous*, *1 John* ii. 1. Concerning the Title of *Servant*: See the Note on chap. xlii. 1.

Ibid. *Justify many.*] The Writers of the New Testament allude to this Text, when they say that *Christ gave his Life a Ransom for many*, *Matth.* xx. 28. *His Blood was shed for many*, *ibid.* chap. xxvi. 28. *Christ was once offered to bear the Sins of many*, *Heb.* ix. 28. and *By the Obedience of one shall many be made Righteous*, *Rom.* v. 19. where the *οἱ πολλοί*, the *Many*, are equivalent to *all Men*, as appears by the foregoing Verse.

Ver. 12. *Therefore will I divide him a Portion with the Great.*] The Words may be rendered more exactly to the Hebrew, thus, *I will bestow many upon him*; or, *I will give him his Share or Possession in many*: To this Sense the *Septuagint* render it, *κατανομήσει πολλὰς*. Thus the Expression is equivalent to that of *Psal.* ii. 1. *I will give him the Heathen to his Inheritance, &c.* Any Gift is expressed in Hebrew by a Share or Lot in a Division: The Phrase alludes to the Division of the Land of *Canaan* among the twelve Tribes by Lot: See *Psal.* xvi. 5, 6.

Ibid. *And he shall divide the Spoil with the Strong.*] The Expression alludes to the Custom of Conquerors to divide the Spoils of their Victory with their Officers and Soldiers: See chap. ix. 3. *Prov.* xvi. 19. *Josh.* xxii. 8. *Judg.* v. 30. *Zech.* xiv. 1. So *Christ*, after he had conquered the Powers of Darkness by his Cross, (see *Coloss.* ii. 15.) should ascend triumphantly into Heaven, *leading Captivity Captive, and distributing Gifts unto Men*, *Eph.* iv. 8. But I must observe, that the *Septuagint* and *Chaldee Paraphrase* render the Words, *He shall divide the Spoils of the Strong*; as if the Hebrew Particle *Esh* stood for *Meet*, as it does *Gen.* iv. 1. and elsewhere; and then the Sense will be, That *Christ* shall turn *Satan* out of that Kingdom which he had usurped over Man-

kind, and assert his own Right to it: See *John* xii. 31. And this Interpretation of the Words, our Saviour himself may be thought to allude to, when speaking of his Conquest over Satan, he saith, *When a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour, wherein he trusted, and DIVIDETH HIS SPOILS: Luke* xi. 22.

Ibid. Because he hath poured out his Soul unto Death.] He hath poured forth his Blood, wherein the Life or animal Soul doth consist: See *Levit.* xvii. 11. The same Reason of Christ's Exaltation is assigned, *Phil.* ii. 9.

C H A P. LIV.

The ARGUMENT.

In the foregoing Chapter the Prophet described the Sufferings of Christ, and here he prophesies of the Increase and Glory of the Church which should follow upon it; which indeed were to commence from the Time of Christ's Passion, but would not be completed till his second Coming, and after the Jews were again restored to God's Favour.

Verse 1. **S**ING, O barren, thou that didst not bear.] Or, Thou hast not born Children a great while: The Prophet had described *Jerusalem* during the Captivity, as a desolate Woman, forsaken of her Husband, and bereaved of her Children, *chap.* xlix. 21. Compare *chap.* lxii. 4. Here he bids her rejoice and comfort her-self after her Affliction, because her Children should be much more numerous than they were in her most flourishing Condition. This cannot be literally true of the *Jewish* Nation, who never made such a Figure after the Captivity, as they did in the Days of *David* and *Solomon*; and consequently can be only imperfectly understood of *Jerusalem*, as she was a Type of the Christian Church, according to *St. Paul's* Exposition of the Text, *Galat.* iv. 27. Expounding the Words to this Sense, they import, That the Church after her Spouse, *Jesus Christ*, was taken from her by Death, and she left in a disconsolate, forlorn Condition, and her Children Orphans; See *John* xiv. 18. desponding and comfortless, *Luke* xxiv. 21. from such mean and contemptible Beginnings, should spread her-self over the World, and will still receive a further Enlargement, when the Fulness of the *Jews* and *Gentiles* is come in.

Ibid. For more are the Children of the desolate, than the Children of the married Wife, saith the LORD.] She that was desolate without Inhabitant, shall have more Children than ever she had formerly whilst she was married; i. e. while God owned his Covenant-Relation to her; and the Land, of which she was Metropolis, was full of People. See *ver.* 5. and *chap.* lxii. 4.

Ver. 2. Enlarge the place of thy Tent, and let them stretch forth the Curtains of thy Habitations.] The Prophet describes the City of *Jerusalem*, the Figure of the Christian Church (God's Tabernacle, *Rev.* xxi. 3.) under the Metaphor of a Tent or Tabernacle, the most ancient way of dwelling; and bids her enlarge her Borders in proportion to the Increase of her Inhabitants: Compare *chap.* xlix. 19, 20. xxxiii. 20.

Ver. 3. Thou shalt break forth on the right-hand, and on the left.] Thy People shall become so numerous, that thou shalt be forced to seek out new Habitations for them.

Ibid. And thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited.] This may be understood in a low Sense, of the *Jews* enlarging their Borders by the Conquests of *Judas Maccabeus*, over their neighbouring Countries, See *1 Maccab.* v. and their inhabiting those Cities in *Judea* which had been left desolate, it may be, ever since the Captivity of the ten Tribes; but the Words do plainly imply the Enlargement of the Church, by admitting the *Gentiles* within her Territories, and that the Minds of rude and barbarous Nations should be cultivated with the Knowledge of the true God. See the Note on *chap.* xlix. 8.

Ver. 4. For thou shalt forget the Shame of thy Youth, and shalt not remember the Reproach of thy Widowhood any more.] The Favour and Affection God will shew toward thee now, will make thee forget all thy former Disgraces and Afflictions, both those thou sufferedst in *Egypt*, and afterward in the Times of the *Judges*, and those which thou enduredst in the time of thy Captivity, when God rejected thee and left thee in a State of *Widowhood*: See *ver.* 6. and *chap.* l. 1. This Verse, and Verse 6. may have a particular Regard to God's calling of the *Jews*, and restoring them to Favour, after they had been rejected a great while. See the Note upon *ver.* 13. and compare *chap.* lx. 15. lxi. 7. lxii. 4.

Ver. 5. For thy Maker is thy Husband.] Tho' God had cast thee off for some Time, *ver.* 1. yet he still owns the Relation of a Husband toward thee, and will shew true Marks of his conjugal Affection to thee: See the Note on *chap.* xlviii. 8.

Ibid. The God of the whole Earth shall be called.] And now the Time is coming, when he shall not be called the God of the *Jews* only; but also of the *Gentiles*, whom he shall admit into the same Covenant Relation to himself, with the *Jews*: Compare *Zech.* xiv. 9. *Rom.* iii. 29.

Ver. 6. For the LORD hath called thee as a Woman forsaken and grieved in Spirit, and a Wife of Youth, when thou wast refused.] God is now reconciled to thee again, after having cast thee off, and left thee in a desolate and mournful Condition: See *ver.* 1. and 4. He will now cherish thee, as if he were newly married to thee: See *chap.* lxii. 4. A Wife of Youth signifies a Wife that a Man was married to in his Youth, who was his first Love, and therefore not easily to be parted with: See *Prov.* v. 18. *Mal.* ii. 14.

Ver. 7. For a small Moment have I forsaken thee.] God's Anger toward his Servants is short, when compared with that everlasting Kindness he will shew toward them: See *Psalms* xxx. 5. The same Rule holds true of the Church in general, whose light Afflictions are but for a Moment, in comparison of that eternal Glory he hath promised them; an Earnest of which will be that Millennium of Rest, which is to usher in the heavenly State, and seems to be described in the following part of the Chapter.

Ibid. But with great Mercies will I gather thee.] This was to be understood either of the gathering together of the *Jews* from their several Dispersions, compare *chap.* xi. 12. xxvii. 12. xliii. 6.

Or,

Or of the uniting the *Jews* and *Gentiles* in one Body, under *Christ* their Head, which will be the Effect or Consequent of the former; see *ch.* lvi. 8. lx. 4. lxvi. 18. *Gen.* xlix. 10. *Ephes.* i. 10. Or lastly, it may be expounded of the gathering together of the Saints at the Last Day, when there shall be an entire Separation made between them and the wicked: See *Matth.* xiii. 41, 49. xxiv. 31. xxv. 32. *1 Thess.* iv. 17. *2 Thess.* ii. 1. This Place may most probably be understood in the first Sense.

Ver. 9. *As I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee.*] God's irrevocable Promise is elsewhere called his Oath, tho' the Formality of Swearing was not used: See *Psalms* cv. 11. cxxxii. 11. lxxxix. 3. This solemn Promise which God here makes, must relate to such a Time when God will not afflict his People any more: and as it would not have been true, if it were applied to the *Jews* returning from *Babylon*, for their whole Nation and Government was afterward utterly ruined by the *Romans*; so neither can it be made good, as long as the present State of the World continues.

Mr. *White* hath, with great Sagacity, discovered the fulfilling of this Prophecy, in the present Dispersion of the *Jews* over the World; which most other Writers speak of as a remarkable Judgment of God upon that Nation, that they should never incorporate with any other Community, but continue as a separate People from the rest of the World, living every where, like Strangers, only upon Sufferance: And this sort of Exile is threatened, as a Punishment to be inflicted upon them for their heinous Sins, by *Moses*, *Deut.* xxviii. 64, 65, 66. and by *Hosea*, *chap.* iii. 4.

Ver. 10. *For the Mountains shall depart, &c.*] Compare *chap.* li. 6.

Ver. 11. *Behold I will lay thy Stones with fair Colours.*] We read of *Stones of divers Colours*, *1 Chron.* xxix. 2. where the Word in the Original is the same as it is here, and probably means a Stone of a red or shining Colour. This and the next Verse may in a qualified Sense be applied to the rebuilding the City and Temple after the Captivity; but must have some further Meaning in it, if we compare it with that old Prophecy mentioned in *Tobit*, *chap.* xiii. 16, 17. which Mr. *Mede* hath shewed must relate to the latter Times (see his *Dissertat.* upon the last Chapter of *Tobit*) and with *Rev.* xxi. 18, &c. The Church of *Christ*, and the Society of *Antichrist* are described as two Cities; the latter called *Mystical Babylon*, *Rev.* xvii. 5. the former the *New and Heavenly Jerusalem*, *Rev.* xxi. 2, 10, to distinguish it from the Earthly City of that Name, and is there described as coming down from God, and adorned with all those Gifts and Graces which can render it glorious and durable, which are metaphorically represented under the Figure of a four-square solid and beautiful Structure, consisting all of Gold and precious Stones.

Ver. 12. *And all thy Borders of pleasant Stones.*] The *Hebrew* Word here which is commonly rendered a *Border*, the *Septuagint* translate a *Wall*, which makes the Words exactly parallel with *Rev.* xxi. 18.

Ver. 13. *And all thy Children shall be taught of the LORD.*] This signifies that plentiful Effusion of Grace, which the Prophets mention as the peculiar Character of the Gospel-Times: See the Note on *chap.* xlv. 3. The Effects of it were every signal in the first Times of the Gospel: See *John* vi. 45. compared with *Jer.* xxxi. 34. See likewise *Acts* iv. 33. *1 Cor.* i. 4, 5. And there shall be another remarkable Effusion of it, when God shall pour the Spirit of Grace and Supplication upon the *Jews*, in order to their Conversion, according to the Prophecy of *Zechariah*, *chap.* xii. 10. confirmed by the Assertion of *St. Paul*, *2 Cor.* iii. 16. who expressly tells us, That the Time will come when the Heart of that People shall turn to the Lord, and then the Veil shall be taken away from it: And then they shall be the Instruments of bringing in the Remainder of the unconverted *Gentiles*: See *chap.* lxvi. 19, 20. And therefore we are not to make the Sense of the present *Jews* any Objection against interpreting some of the antient Prophecies with relation to their Conversion, as Mr. *White* seems to do (see his Argument upon the xlth Chapter of this Prophecy) the Generality of them being a profligate Race of People, abandoned of God and Goodness: But even such Wretches God is able to convert, whenever he pleases, and as *John Baptist* told their Fore-fathers, can out of these Stones raise up Children unto *Abraham*, *Matth.* iii. 9.

Ver. 14. *In Righteousness shall thou be established; thou shalt be far from Oppression, &c.*] God's Mercy and thy own Integrity shall be thy Defence and Protection, so that thou needest not fear either any Threatning or Invasion from foreign Enemies: See *chap.* lli. 1. lx. 18.

Ver. 15. *Behold they shall surely gather together, but not by me.*] I foresee your Enemies will make Attempts against you; but as they do it without my Direction, so neither shall they be blessed with my Assistance.

Ibid. *Whosoever shall gather together against thee, shall fall for thy sake.*] Or, shall fall to thee, as the *Hebrew* literally imports: That is, shall come over to thy Side; in which Sense the Phrase is used *Jerem.* xxxvii. 14. So the Meaning of the Sentence will be this, Whosoever comes against thee, instead of continuing thy Enemy, will become thy Convert, as *St. Paul* was at the beginning of Christianity.

Ver. 16. *Behold I have created the Smith that bloweth the Coals, &c.*] I have created the Maker of offensive Weapons, and them that use them; and both being under my Government and Direction, no Design formed against thee shall be prospered by me.

Ver. 17. *Every Tongue that shall rise against thee in Judgment, shall thou condemn.*] God will protect and maintain thy Innocence against all the malicious Suggestions of thine Enemies, either Men or Devils: Compare *chap.* l. 8, 9. *Rev.* xii. 10.

Ibid. *And their Righteousness is of me, saith the LORD.*] I will acquit them, and pronounce them innocent, or justified: This shall be the Portion and Privilege of my faithful Servants. See *chap.* xlv. 24, 25. Or Righteousness may be equivalent to Salvation. See *chap.* lxii. 1, 2.

CHAP. LV.

The ARGUMENT.

The Prophet publishes the free Offers of Grace by the Gospel, and exhorts Men not to reject them, but to turn to God by a sincere Repentance, who will graciously pardon and accept them.

Ver. 1. **H**O, every one that thirsteth, come ye to the Waters.] The Divine Grace is often represented under the Emblem of Springs and Streams of Water; see the Notes upon chap. xxx. 25. xlv. 3. In like manner Divine Knowledge, the Food and Support of the Soul, is expressed by the Metaphors of Meat and Drink, which sustain the Body: See *John* vi. 27. and so to the End of the Chapter. Under this Metaphor the Prophet here exhorts Men to make use of those Means of Instruction which the Gospel so freely offers. Christ himself expounds the Words to this Sense, *John* vii. 37.

Ibid. Come ye, buy and eat, yea come, buy Wine and Milk without Money, and without Price.] Buying sometimes signifies in general gaining or procuring any thing. In this Sense Solomon uses the Word, when he bids us *buy the Truth, and sell it not*, i. e. spare no Pains to learn it, *Prov.* xxiii. 23. See likewise *Rev.* iii. 18. It is added, *without Money and without Price*, to shew that Divine Knowledge is of far greater Value than to be purchased with Money, being the Gift of God, and not to be obtained but by earnest Prayer, and sincere Endeavours. Compare *Ecclef.* li. 25, 26.

Ver. 2. Wherefore do you spend Money for that which is not Bread? And your Labour for that which satisfieth not?] All the Pretences to religious Knowledge, but such as proceed from God himself, are vain and useless; they can neither instruct Men in the Truth, nor lead them to Happiness.

Ibid. And let your Soul delight it self in Fatness.] By *Fatness* is meant all sorts of delicious Food: See *chap.* xxv. 6. and the Expression here denotes the true Knowledge of God and of Happiness, as was observed upon the first Verse: Compare likewise the following Verse.

Ver. 3. And I will make an everlasting Covenant with you, even the sure Mercies of David.] The Gospel is often called an *Everlasting Covenant*: See *chap.* lxi. 8. *Jerem.* xxxii. 40. l. 5. in Opposition to the Law, which was designed but for a Time, and was to give way to a better. And by the Terms of this Covenant God will fulfil those Promises which he made to *David* of establishing his Throne for ever: See *2 Sam.* vii. 16. *Psalms* lxxxix. 28. which will not be fully verified but in the *Messias*, of whose Kingdom there shall be no End. See *Acts* xiii. 34.

Ver. 4. Behold I have given him to be a Witness to the People.] *David* is in the Prophets often put for *Christ*, in whom all the Promises made to *David* are to be fulfilled: See *Jerem.* xxx. 9. *Ezek.* xxxiv. 23. *Hos.* iii. 5. And as all the Prophets are God's Witnesses (See the Note on *chap.* xliii. 10.) so that Title does in an eminent manner belong to the *Messias*, who was the great Prophet that should come into the World: According-

ly he is styled the *Faithful Witness*, *Rev.* i. 5. and for this Cause came he into the World, that he should bear witness to the Truth, as he speaks himself, *John* xviii. 37.

Ibid. A Leader and Commander of the People. The Word *Nagid*, which is translated *Leader*, signifies likewise a *Prince* or *Ruler*; and so it is translated, *Dan.* ix. 26. where the same Title is given to the *Messias*.

Ver. 5. Behold thou shalt call a Nation that thou knowest not.] *Christ* is elsewhere styled the *Light of the Gentiles*: See *chap.* xlii. 6. xlix. 6.

Ibid. For he hath glorified thee.] See the Note on *chap.* lii. 13.

Ver. 6. Seek ye the LORD while he may be found, &c.] A general Exhortation to Men to make use of the Means and Opportunities of Grace which the Gospel offers. To the same Purpose are those Exhortations we read in the New Testament, *not to receive the Grace of God in vain*, *2 Cor.* vi. 2. and to *hearken to God's Voice while it is called To Day*, *Heb.* iii. 13. Which Places intimate that Men may outlive their Day of Grace, and either themselves be *hardened thro' the Deceitfulness of Sin*; or else God may *remove their Candlestick*, and take away those Means of Instruction from them, which they made no better Use of: See *Matth.* xxi. 43.

Ver. 7. And let him return unto the LORD, and he will have Mercy upon him.] A general Promulgation of Pardon, such as properly belongs to the Gospel State: Compare *Matth.* xi. 28. *Luke* xxiv. 47. *Acts* xiii. 38, 39.

Ver. 8, 9. For my Thoughts are not your Thoughts, &c.] My Purposes in revealing the Gospel, carry in them such Marks of Goodness and Condescension in forgiving Sins (see *ver.* 7.) and of Truth and Faithfulness in fulfilling my Promises (see *ver.* 10, 11.) that they as far exceed the Measures of human Proceedings, as Heaven is high above the Earth.

Ver. 10, 11. For as the Rain cometh down, and the Snow from Heaven, &c.] You find by Experience that the Rain and Snow fulfil my Pleasure, and answer the Ends for which I send them down upon the Earth: And you may be assured that my Word and Promise shall be much more effectual, and fulfil all my gracious Purposes and Designs, of *bringing Men from Darkness to Light, and from the Power of Satan to God*.

Ver. 12. For ye shall go out with Joy, and be led forth with Peace.] This may be particularly meant of the *Jews* Return from Captivity, as the second Verse in the next Chapter is to be applied to them: But then we are to consider their Call out of *Babylon*, to be an Emblem of a greater Deliverance; when God will call Men by the Gospel out of *Darkness into his marvellous Light*: Upon which account the Christians are called a *chosen Generation* and a *peculiar People*, whom God hath separated to himself from the rest of the World. See *1 Pet.* ii. 9. *Gal.* i. 4. Compare the Phrase, *Go out*, with *chap.* xlii. 7. xlix. 9. The Words may be understood of the final Restoration of the *Jews*, which shall be accompanied with bringing in the Fulness of the *Gentiles*. Compare *chap.* xxxv. 10.

Ibid. The Mountains and Hills shall break forth before you into singing, &c.] See Note on *chap.* xlii. 10.

Ver.

Ver. 13. *Instead of the Thorn shall come up the Fir-Tree, and instead of the Briar shall come up the Myrtle-tree.*] Spiritual Blessings are often represented under the Emblems of Fruitfulness and Plenty: Compare chap. xxxv. 2. So here we may take the Words as importing that Virtue and Holiness shall spring up instead of Vice and Wickedness; good Men being elsewhere compared to fruitful Trees: See *Psal. i. 3. Luke vi. 44, 45.* as the Wicked are resembled to Briars and Thorns; see the Note on chap. ix. 18. Or else the Words may import a Renovation of the World, and restoring it to a *Paradisiacal State*, as some understand the Promise of a *new Heaven and new Earth*, mentioned chap. lrv. 17.

Ibid. *And it shall be unto the LORD for a Name, for an everlasting Sign, &c.*] It shall turn to God's Praise, and be an everlasting Monument or Memorial of his Goodness. Thus the Expression, *For a Name*, is used *Jerem. xiii. 11.* where, *for a Name, for a Praise, and for a Glory*, are used as equivalent Terms. So *Ezek. xxiii. 10.* where our Translation reads, *She became famous among Women*, it is in the Original, *She became a Name among Women.*

C H A P. LVI.

The ARGUMENT.

The Exhortations in this Chapter, to the ninth Verse, are particularly directed to the Jews under Captivity, and to the Profelytes who were joined to them; many Strangers by conversing with the Jews who were dispersed in foreign Countries, being persuaded to embrace their Religion. The Prophet encourages the latter to hope, that God will accept them, tho' they cannot lay Claim to all the Privileges the natural Jews valued themselves so much upon. God tells them, ver. 8. that he will in due Time add many other Gentiles to his Church, and make them one Body with the Jews: which Prediction plainly relates to the Times of the Gospel.

Verse 1. **K**E E P. ye Judgment and do Justice, for my Salvation is near to come, &c.] Compare chap. xlv. 13. An Exhortation resembling that of *John Baptist*, *Matt. iii. 2.* whereby Men are required to prepare their Minds, and render themselves fit Objects of God's Mercy.

Ver. 2. *That keepeth the Sabbath from polluting it.*] The Sabbath was ordained as a Sign or Token of God's Covenant with his People; see *Exod. xxxi. 13. Ezek. xx. 12.* Whereupon the Observation of it was the distinguishing Character of a Jew, by which he declared himself a Worshipper of the True God, who created Heaven and Earth, and instituted the Sabbath as a Memorial of that Creation. The keeping the Sabbath is a Precept here more particularly mentioned, because it might be observed under the Captivity, when many other Ceremonial Laws, particularly those concerning Sacrifice, could not.

Ver. 3. *Neither let the Son of the Stranger, who hath joined himself unto the LORD, speak, saying, &c.*] The Strangers were those who joined themselves with the Jews in worshipping the True God, without being circumcised, or obliging

themselves to observe the whole Law of Moses. They are called *devout Greeks*, or *religious Profelytes*, and the *Worshippers of God*, in the *Acts*: See chap. xiii. 47. xvii. 4. xviii. 7. God here declares his accepting of such, thereby preparing a Way for the Gospel Institution, when the *Partition-Wall* between the Jews and Gentiles should be broken down.

Ibid. *Neither let the Eunuch say, Behold I am a dry Tree.*] Fruitfulness was one of the principal Blessings promised under the Law; see *Gen. xlix. 25. Deut. xxviii. 4.* In like manner, Barrenness was both a Curse and a Reproach: See Note on chap. iv. 1.

Ver. 4. *Even to them will I give in my House, and within my Walls, a Place and a Name, better than that of Sons and of Daughters, &c.*] Eunuchs were forbid to enter into the Congregation of the Lord, or join themselves with the Jews in their publick Assemblies, *Deut. xxiii. 1.* Here God tells them the Time is coming, when these Restraints shall be taken off; the inward Endowments of the Soul shall be sufficient to give pious Persons a Title to the Communion of Saints, and their Names shall be written in the *Book of Life*, a more lasting Remembrance than Posterity can entitle them to: See *Colos. iii. 11.*

Ver. 6. *Also the Sons of the Stranger, [Compare chap. lx. 10.]—every one that keepeth the Sabbath from polluting it.*] The Words of the fourth Commandment do plainly include all Strangers that lived within the Gates of the Jews, expressed elsewhere by the Stranger that sojourneth with thee, *Exod. xii. 48.* See likewise *Levit. xxv. 47.* So the Septuagint understood the Words of the fourth Commandment, and render them, *Προσηλυτὸς ὁ κατέσκηκεν μετὰ σοῦ* the Profelyte that sojourns with thee. And yet the later Rabbins maintain, that the Precept of the Sabbath only obliges such Profelytes as are circumcised: See *Selden de Jure Nat. & Gentium*, lib. iii. cap. 12.

Ibid. *And taketh hold of my Covenant.*] The Sabbath was ordained, as a Sign or Token of God's Covenant with his People: See the Note upon ver. 2. So that keeping the Sabbath was one sort of Initiation into that Covenant.

Ver. 7. *Even them will I bring to my holy Mountain, &c.*] This may be understood of those Gentile Worshipers, who paid their Devotions in the Court of the Gentiles, a Place within the Precincts of the Temple, set apart for that Purpose. Many of these came from distant Countries to Jerusalem, at the solemn Festivals: See *John xii. 20. Acts viii. 27.* But we are likewise to understand the Words, of the Gentiles coming into the Christian Church, and joining in the Worship of it.

Ibid. *Their Burnt-Offerings and their Sacrifices shall be accepted upon mine Altar, for mine House shall be called an House of Prayer for all People.*] We may understand the Words partly of those Sacrifices which the Gentile Converts did offer under the second Temple: But the calling of the Temple the *House of Prayer*, doth make it probable that the Sacrifices here mentioned, are chiefly to be understood of those spiritual Sacrifices of Prayer and Thanksgiving, which are proper to the Christian Worship. See *Heb. xiii. 15. 1 Pet. ii. 5.* What Calvin saith upon the Place, *Loquitur Prophetas Figuris quæ suæ convenient*

etati,

etati, The Prophet uses such Expressions, with relation to the Gospel-Times, as are taken from the Usages of his own Time, is a good Rule for explaining the Idioms of the Prophetical Writings, where the State of the Christian Church is often described by Representations taken from the Jewish Temple and Government: See the Notes on chap. xix. 19. lxvi. 23.

Ibid. Mine House shall be called an house of Prayer for all People.] It was designed for other Nations, as well as the Jews, to say their Prayers in, at its first Dedication by Solomon: See 1 Kings viii. 41, 42. Altho' the Number of Profelytes was not considerable till the Times of the second Temple.

Ver. 8. The Lord GOD, which gathereth the Outcasts of Israel, saith, Yet will I gather others to him, &c.] The gathering the dispersed Jews into one Body and People again, is but an Earnest of what I will do, when at the Fulness of Time I shall gather together in one all Things by Christ: Eph. i. 10. See the Note on chap. liv. 7.

*Ver. 9. All ye Beasts of the Field come to devour, yea, all the Beasts of the Forest.] A new Chapter should have been begun here; for this is a new Prophecy, setting forth, in the Remainder of this, and in the following Chapter, the Sins and Miseries which ushered in, and ended in the Captivity: When first Pharaoh Necho made the Land tributary, 2 Kings xxiii. 33. then Bands of the Chaldeans, Syrians, Ammonites, and Moabites invaded it, *ibid.* chap. xxiv. 2. and at last Nebuchadnezzar compleated its Destruction: Compare the Expressions here with Jerem. xii. 9. Habak. ii. 17.*

Ver. 10. His Watchmen are blind, they are all dumb Dogs, &c.] The Cause of these Miseries is imputed here to the Ignorance and Carelessness of their Governors, both in Church and State, (see the following Verse) whom the Prophet compares to dumb Dogs, that give no Warning of approaching Thieves or Enemies, but give themselves up to Sleep and Idleness.

*Ver. 11. Yea, they are greedy Dogs.] Or impudent, so the Word Naz elsewhere signifies: See Prov. vii. 13. xxi. 29. In like manner Homer describes Impudence, by *νοῦς ὀφθαλμῶν ἔχων*, having the Eyes, or Look of a Dog.*

Ibid. They are Shepherds that cannot understand.] The Word Shepherd signifies Civil Governors, as well as Ecclesiastical Guides: See chap. xlv. 28. Jer. xxv. 34. xlix. 19. Zech. xi. 3, 5, 8, &c. xiii. 7.

Ibid. They all look to their own Way, every one for his Gain, from his Quarter.] That is, every one from his Quarter minds only his own Advantage; they are all alike, from one End to the other; so the Word Mikkarzeb signifies from every Quarter, Gen. xix. 4.

Ver. 12. To Morrow shall be as this Day, and much more abundant.] This they said to deride the Threatnings of Destruction which the Prophets denounced against them.

CHAP. LVII.

THE ARGUMENT.

The same Subject is continued, which was begun in the last Chapter; and in this the Prophet reproves the Idolatries which were so publicly

practised in the latter Times of the Kings of Judah, and which provoked God to deliver up his People Captives to the Babylonians, from whence nevertheless he promises to deliver them, at the latter End of the Chapter.

Ver. 1. THE Righteous perisheth.] This may be understood either of Hezekiah, or of Josiah: Hezekiah had a Promise made him that Peace should continue during his Days, chap. xxxix. 8. Josiah had likewise a Promise of dying in Peace, and not seeing the Evil which God would bring upon Jerusalem, 2 Kings xxii. 20.

Ibid. And no Man layeth it to heart.] No Man reflects with himself how sore a Judgment it is to have good Men, and especially pious Princes, taken away in bad Times, who might either by their Prayers avert impending Judgments, or by their Prudence and Vigilance, apply proper Remedies to the Publick Calamities.

Ibid. And merciful Men are taken away.] The Hebrew Word Asaph, signifies to be Gathered, and is used of Mens being laid in the Sepulchres of their Ancestors; which is elsewhere expressed, by being gathered unto their People. So Josiah is said to be gathered to his Grave, 2 Kings xxii. 20. In other Places the Word is joined with being buried: See Jer. viii. 2. xxv. 33. So we read, Job. xxvii. 19. The rich Man shall lie down, but he shall not be gathered; where the Word were better translated, buried.

Ver. 2. They shall rest in their Beds.] As Death is compared to Sleep, so the Grave is resembled to lying down in a Bed: See chap. xiv. 18. Particularly we read, 2 Chron. xvi. 14. of the Bed of Spices in which King Asa was laid: And if we understand the Text before us, of the Death of some of their good Kings, the Phrase may allude to the costly Funerals with which they honour'd the Memory of their pious Princes deceased.

Ibid. Each one walking in his Uprightness.] Or, That hath walked in his Uprightness.

Ver. 3. But draw hither ye Sons of the Sorcerers, ye Seed of the Adulterer, &c.] The Prophet summons those that practise the Sorceries and Idolatries of the Heathen, to come and hear their Doom: These he calls the Sons of the Sorcerers, and the Seed of the Adulterer; as our Saviour calls the wicked Jews, an adulterous Generation, Matt. xvi. 4. Adultery being taken in a spiritual Sense for departing from God, and breaking that Faith and Allegiance which is due to him, and especially for renouncing him, and worshipping Idols: See the Note on chap. xlviii. 8. Men are called in Scripture the Children of those whose Practices they imitate: See Job. viii. 39, 41, 44.

Ver. 4. Against whom do you make a wide Mouth, (and draw out the Tongue?) Gestures of Scorn and Contempt, by which this Idolatrous Crew declared their Hatred and Despight to God's true Servants.

Ver. 5. Inflaming your selves with Idols.] Idolatry being Spiritual Adultery, is sometimes compared to the Rage of Lust: See Ezek. xvi. and xxiii. It is true too, that those shady Groves dedicated to Idol-Worship, were a shelter for all manner of Impurities: See Hos. iv. 13, 14.

Ibid. Under every green Tree.] See chap. i. 29. Ezek. vi. 13.

Ibid.

Ibid. *Slaying the Children in the Valleys, under the Cliffs of the Rocks.*] Offering them in Sacrifice unto Moloch; a Sin severely prohibited, *Levit. xx. 2, &c.* and yet much practised in the Times of the Idolatrous Kings of Judah: See *2 Chron. xxviii. 3. 2 Kings xxiii. 10. Ezek. xvi. 20.* And the Valley of Hinnom was chiefly noted for this inhuman Practice: See *Jerem. vii. 31.*

Ver. 6. *Among the smooth Stones of the Stream [or of the Valley] is thy Portion, &c.*] The Words may be understood of the Altars built there, or of Stone Pillars, erected for Idolatrous Worship, which they used to anoint with Oil, or pour out their Offerings upon them, such as the Text here mentions: From whence came that Proverbial Speech concerning a superstitious Man, *Πάντα λίθω λατρεῖν προσκυῖναι, A Worshipper of every shining Stone*; mentioned by *Clem. Alexandrinus, Strom. lib. vii.* The same learned Writer supposeth these to be the most antient Monuments of Divine Worship, and older than the Use of Statues and Images; for we find that *Jacob*, in Compliance with the then received Practice, as it is likely, *set up a Pillar at Bethel, and poured Oil upon it, Gen. xxviii. 18.* See *Clem. Alexandr. Strom. lib. i. p. 348. D. and Protrept. p. 29. D.*

Ibid. *Even to them hast thou poured out a Drink-Offering, thou hast offered a Meat-Offering.*] To the Sacrifices of Beasts were generally added an Offering made of Flour mixed with Oil, which our Translators render a *Meat-Offering*, (but might better be translated a *Bread-Offering*; see the Note on *chap. xliii. 23.*) and a certain Quantity of Wine for a Drink-Offering: See *Numb. xv. 4, 5. Joel i. 9.*

Ver. 7. *Upon a lofty and high Mountain hast thou set thy Bed: Even thither wentest thou up to offer Sacrifice.*] Sacrificing upon the high Places was an Idolatrous Practice often taken Notice of, and consequently the *Bed* here mentioned may most fitly be understood of such a Bed, as was used at Feasts, and was prepared for the Entertainment which was made with Part of the Oblation: Compare *Ezek. xxiii. 41. Amos ii. 8.* It was the Custom of the *Jews*, as well as of the *Romans*, to lie upon Beds or Couches at their Meals: See *1 Sam. xxviii. 23. Amos vi. 4.* The same Custom is mention'd *Mark vii. 4.* and in other Places of the Gospel, where the *English* reads, *He sat down to Meat*, it is in the *Greek*, *He lay down.*

Ver. 8. *Behind the Doors also, and the Posts, hast thou set up thy Memorial.*] Thou hast set up Monuments of thy Idolatry in every Corner. The Hebrew Verb *Zakar*, with its Derivatives, is used for any Object, Monument, or Place of Divine Worship, as *Dr. Spencer* hath observed, *De Legib. Hebr. lib. ii. c. 5.*

[Ibid. *Behind the Doors and the Posts.*] They that did not care their Idolatry should be discovered, set up their Idols in secret Places: See *Deut. xxvii. 15.*

Ibid. *For thou hast discovered thy self to another than me, and art gone up: Thou hast enlarged thy Bed, and made thee a Covenant with them.*] The Prophet describes their Idolatry under the Metaphors of an Harlot's being false to her Husband's Bed: See *ver. 3.* So he tells them, that they had committed Spiritual Adultery when they

went up to the high Places to Sacrifice, (see *ver. 7.*) That they had multiplied their Idolatries, as an unchaste Woman does her Lovers; that they had broken their Covenant with God, whom they had acknowledged to be their Lord and Husband, and made a new Contract with Idols to serve them: See the Note on *chap. xlviii. 8.* The Word *Bed* is of an ambiguous Sense, and besides its proper Signification, is taken for the furnishing out of a religious Feast: See the Note upon *ver. 7.*

Ver. 9. *And thou wentest to the King with Ointment, and didst encrease thy Perfumes.*] The *Jews* are often upbraided for making Leagues with Idolatrous Princes, and courting their Favour by Presents: See *chap. xxx. 6. Hof. vii. 11. xii. 1.* sometimes they courted the King of *Assyria*, at other Times the King of *Egypt*, as it best served their Interest.

Ibid. *And didst send thy Messengers afar off, and didst debase thy self even to Hell.* Thou didst court the Favour of these Foreign Princes by thy Ambassadors, in the most abject and submissive Terms.

Ver. 10. *Thou art wearied in the Greatness of thy Way, yet saidst thou not, There is no Hope.*] Thou hast try'd all ways to save thy self from the Evils that threaten thee: Thou hast sought the Friendship of Foreign Princes, and of their Gods: See *2 Chron. xxviii. 21, 23.* And tho' thou hast found thy self disappointed in all these Projects; yet still thou conceivest Hopes of receiving Benefit from their Friendship and Alliance.

Ibid. *Thou hast found the Life of thy Hand, therefore thou wast not grieved.*] Thou hast made a shift by these Methods to support thy self for the present, therefore thou dost not feel any Remorse for thy evil Practices.

Ver. 11. *And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me?*] The Fear of God's Displeasure ought in all Reason to outweigh all other Fears and Apprehensions (see *chap. li. 12, 13.*) and deter thee from breaking that Faith and Covenant whereby thou art engaged to him: See *ver. 3, and 8.* Departing from God is called in other Places, *Dealing treacherously with him*, *Jer. iii. 20. v. 11.*

Ibid. *Have I not beld my Peace, even of old, and thou fearest me not?*] The *Bishops Bible* published under Queen *Elizabeth*, translates the Place thus: *Is it not because I beld my Peace, and that of a long Time, therefore thou fearest me not?* Sinners take Encouragement to continue in Sin, from God's Patience and long Suffering: See *Psal. l. 21. Eccles. viii. 11.*

Ver. 12. *I will declare thy Righteousness and thy Works, for they shall not profit thee.*] I will shew thee thy Deserts, and give thee a View of thy Deeds, which then will appear quite of another Sort, than what thy own Self-Conceit makes thee believe them to be; and see whether thou canst ground any Hope or Comfort in them.

Ver. 13. *When thou criest, let thy Companies deliver thee, &c.*] Let thy Allies or Associates help thee, whose Assistance thou hast taken such Pains to procure: See *ver. 9.* But they will not be able to deliver themselves: Compare *Jerem. xxii. 22.*

Ibid.

Ibid. But he that putteth his Trust in me, shall possess the Land, and shall inherit my holy Mountain.] Those that still depend upon me, and make use of none of these indirect Means to preserve themselves, shall return from Captivity, and enjoy their Native Country, and the Opportunities of attending upon my Service, either by themselves, or in their Posterity. The Prophets after they have denounced God's Threatnings against the Jews, do usually conclude with Promises of receiving them again into Favour upon their Amendment; to shew that that Nation have still a Title to the Promises made by God unto their Fathers, whenever they will render themselves worthy to receive them: See *Rom.* xi. 29.

Ver. 14. *And shall say, Cast ye up, cast ye up, prepare the Way, &c.*] Or, *It shall be said, or, Orders shall be given:* For the Verb *Active* is here used *Impersonally*, as is frequent in other Places: See the Note on *chap.* xlv. 18. The Words imply, that God will take Care of facilitating the Return of the Faithful out of Captivity, and will remove all Impediments that may hinder their Passage home, just as if Harbingers were to go before them, and plain the Roads for them: See *chap.* xl. 3. *lxii.* 10.

Ver. 15. *I dwell in the high and holy Place, with him also who is of a contrite and humble Spirit, &c.*] Tho' my Throne be in Heaven, yet I do not disdain to converse with the Lowly and Meek, and such as humble themselves under my Hand, whom I will relieve and comfort in their Afflictions: Compare *chap.* lxvi. 2. *Job.* xiv. 23.

Ver. 16. *For I will not contend for ever—for the Spirit should fail before me, and the Souls which I have made.*] God hath Compassion upon the Work of his Hands, and does not deal with Men according to the Rigour of Justice, else they would quickly be brought to nothing: See *Psal.* lxxviii. 39. *ciii.* 13, 14. *Jer.* x. 24.

Ver. 17. *For the Iniquity of his Covetousness.*] See *chap.* lvi. 11. *lix.* 4. &c.

Ibid. *I hid me, and was wroth.*] God's withdrawing his Mercy or Protection, is expressed by *Hiding his Face*: See *chap.* viii. 17. *Deut.* xxxii. 20. *Job.* xiii. 24. *Lam.* iii. 44.

Ver. 18. *I have seen his Ways, and will heal him.*] I have seen a Reformation of his Manners, and will remove my heavy Judgments: Compare *chap.* lviii. 8. *lix.* 20. *Jerem.* xxxi. 19, 20.

Ibid. *I will restore Comforts to him, and to his Mourners.*] To those that mourn over the Desolations of God's Church and People, and lament for the Sins which brought down these sad Calamities: Compare *chap.* lxi. 2. *lxvi.* 10. *Jer.* xiii. 17. *Ezek.* ix. 4.

Ver. 19. *I create the Fruit of the Lips.*] I give new Occasion for Praise and Thanksgiving, by the Mercies I confer upon my People: Compare *Heb.* xiii. 15.

Ibid. *Peace, Peace, to him that is far off, and to him that is near.*] As God's Promises of Favour upon Repentance, mentioned in the foregoing Verses, have a great deal of the Gospel-Spirit in them: So the Peace here proclaimed cannot be properly understood but of those Terms of Pardon which *Christ* hath offered both to Jew and Gentile, as *St. Paul* expounds the Text, *Ephes.* ii. 17.

Ver. 20, 21. *But the Wicked are like the troubled Sea when it cannot rest, &c.*] The Wicked cannot hope to enjoy either Peace of Mind, or outward Prosperity; their inward Guilt gives them perpetual Disquiet, makes them restless and unsettled, and God will not vouchsafe them those outward Blessings, which he promises to such as are sincere Converts: See *ver.* 15, 18. and the Note upon *chap.* xlviii. 22.

C H A P. LVIII.

The ARGUMENT.

God having promised Mercy to those that repent, and threatened Judgments to the Obstinate, in the fifteenth and following Verses of the last Chapter, the Prophet here instructs them how they ought to perform the Duties of Repentance and Humiliation upon the solemn Times set apart for that Purpose: Such was the great Day of Expiation, *Levit.* xvi. 29. and other Fasts appointed upon extraordinary Occasions.

Ver. 1. **S**HEW my People their Transgressions.] Especially the Iniquities of their Holy Things, and the Hypocrisy of their Religious Services: See the following Verses.

Ver. 2. *Yet they seek me daily.*] To seek God is the same as to draw nigh unto him in his Ordinances, such as are Prayer, Repentance, Reading, or Hearing his Word, or any other Religious Exercise, which may inform us of his Will, and procure us his Favour.

Ver. 3. *Wherefore have we afflicted our Soul?*] By Fasting and Humiliation: A Phrase used particularly of the Great Day of Expiation, *Lev.* xvi. 29. *xxiii.* 27.

Ibid. *Behold in the Day of your Fast, you find Pleasure, and you exact all your Labours.*] Or, as the Words may more significantly be rendered, *You find wherewithal to please your selves, and you are rigorous in grieving, or burdening others.* You gratify your own Passions, especially your Covetousness, and you oppress the Poor, and so are defective in the Duties both of Justice and Charity, as it follows.

Ver. 4. *Ye fast for Strife and Debate, and to smite with the Fist of Wickedness.*] Your Fasts have the Appearance of Devotion, but their true Design is only to promote Parties and Contention, and to oppress the Innocent: Such was that Fast we read of, *1 Kings.* xxi. 10.

Ibid. *Ye shall not fast as ye do this Day, to make your Voice to be heard on high.*] The Prophet seems to have made this Discourse upon some extraordinary Day of Humiliation, when it was usual for the Prophets to make publick Exhortations to the People: See *Jerem.* xxxvi. 6. and he tells them in this Verse, that their Fasts ought not to be like this which they now kept, which consisted only in being noisy in the Worship of God, as if their outward Vehemency would make their Prayers reach to Heaven; whereas it was sincere and inward Piety alone which gave Access to the Throne of Grace. Solemn Humiliations are elsewhere expressed by *Crying unto the Lord*, *Joel.* i. 14. and *Crying mightily unto God*, *Jonah.* iii. 8.

Ver. 5. *Is it to bow down his Head as a Bull-rush, and to spread Sackcloth and Ashes under him?*]

bim? These were Ceremonies which accompanied Fasting: See *Matt.* vi. 16. *Jonah* iii. 6.

Ver. 6. *Is not this the Fast that I have chosen? To loose the Bands of Wickedness, &c.* It is a common Phraseology of Scripture, to express the Preference that is due to one thing before another, by Terms which express the rejecting of that which is less worthy: So when God saith, *I will have Mercy and not Sacrifice*, *Hos.* vi. 6. the Meaning is, that Mercy is to be preferred before Sacrifice. Just thus the Prophet speaks of Fasting here, as a Thing in it self of little or no Use (tho' elsewhere God expressly enjoins it, both in the Old and New Testament: See *Levit.* xxiii. 29. *Matt.* ix. 15.) to shew how much Mercy is to be preferred, without which Fasting will not avail any thing.

Ibid. *To loose the Bands of Wickedness; to undo the heavy Burdens, &c.* These several Expressions signify the forbearing severe Exactions upon insolvent Debtors, griping Usury (see *Nebem.* v.) and especially keeping Servants in Slavery, without allowing them the Benefit of Release at the End of seven Years, which the Law expressly required, *Exod.* xxi. 2. but the hard-hearted Jews would by no means comply with: See *Jerem.* xxxiv. 8, &c.

Ver. 7. *And that thou bide not thy self from thine own Flesh.* From those of thine own Kindred, thy Brethren, or Countrymen: See the Notes on *chap.* ix. 20. xlix. 26.

Ver. 8. *Then shall thy Light break forth as the Morning.* As the Light breaks forth out of the Darknes; so thy low and afflicted Condition shall be suddenly changed into an happy and glorious one. Compare *chap.* ix. 1, 2. *Job* xi. 17. and here *ver.* 10.

Ibid. *And thine Health shall spring forth speedily.* As Calamities are often expressed by Wounds or Sicknes; see *chap.* i. 7. *Jer.* xv. 18. so the restoring any Person or Nation to their former Prosperity, is expressed by healing them: See *chap.* xix. 22. lvii. 19. *Jer.* ix. 22.

Ibid. *And thy Righteousness shall go before thee, the Glory of the LORD shall be thy Rere-ward.* God's Favour protecting thine Innocence, shall both guide and defend thee: See the Note on *chap.* lii. 12.

Ver. 9. *If thou take from the midst of thee the Yoke.* See *ver.* 6.

Ibid. *The putting forth of the Finger.* The Expression probably alludes to some Gesture they used in their Conversation, whether of mocking or threatening others. Or it may signify any the least Attempt toward the invading the Right of others. Compare *chap.* lix. 3. See *Psal.* cxv. 3. *To put forth the Hand unto Iniquity*, is to offer at something which is not consistent with Righteousness or Justice.

Ibid. *And speaking Vanity.* Vanity here means Falshood and Deceit, which is too often used in Men's Dealings with each other: So the Word is taken *chap.* lix. 4. where our Translation renders it *Iniquity*.

Ver. 10. *And if thou draw out thy Soul to the Hungry.* If thou extend thy Compassions to him that is in Need. A charitable Temper is commonly expressed by a large Soul, as a niggardly Person is called a narrow-souled Man, whose

Thoughts and Affections are confined wholly to himself and his own Concerns.

Ver. 11. *And the LORD shall guide thee continually, and satisfy thy Soul in Drought, &c.* Drought is put for any Sort of Want, because dry Ground is barren, and destitute of all Conveniences for the Support of Life. And therefore God's Grace and Blessing is often represented by the Metaphor of watering dry Ground with Streams and Rivers, as it follows here, *thou shalt be like a watered Garden, &c.* Compare *chap.* xxx. 24. xxxiv. 6. xli. 18. xliv. 3.

Ibid. *And make fat thy Bones.* The Phrase denotes a good Habit of Body: Compare *Job* xxi. 24. *Prov.* iii. 8. as dry Bones signify the State of Death: *Ezek.* xxxvii. 4.

Ver. 12. *And they that shall be of thee, shall build the old waste Places.* Shall rebuild those Houses and Cities which have of a long time laid ruinous, (compare *chap.* lxi. 4. and see the Note there) and have been raised from the very Foundations. See *Psal.* cxxxvii. 7.

Ibid. *The Restorer of Paths to dwell in.* When the Cities which have lain desolate, are re-inhabited, the Roads that lead to them will be again frequented. Compare *Judg.* v. 6. *Psal.* cvii. 7.

Ver. 13. *If thou turn away thy Foot from my Sabbath, &c.* If thou abstain from following thy own Ways and Pleasure on the Sabbath, the Day dedicated to my Service. From hence it appears, that the Precept of keeping the Sabbath-day holy, did not enjoin merely a bodily Rest; but implied likewise setting the Day apart for the Services of Religion. Why the Prophet lays such Stress upon keeping the Sabbath-day, see the Note on *chap.* lvi. 2. Compare likewise *Jer.* xvii. 21, 22, &c.

Ver. 14. *Then shalt thou delight thy self in the LORD.* Thou shalt be such a Proficient in Godliness, that God's Service shall become delightful unto thee; see *Psal.* xxxiv. 8. not burdensome, as it was to those Jews whom the Prophet Amos reproves, *chap.* viii. 5.

Ibid. *And I will cause thee to ride upon the high Places of the Earth.* I will exalt thee above thy neighbouring Nations, and give thee Possession of their Mountains, whither they use to betake themselves as to an impregnable Fortress: Compare *Deut.* xxxii. 13. xxxiii. 29. *Ezek.* xxxvi. 2.

Ibid. *And feed thee with the Heritage of Jacob thy Father.* Thou shalt enjoy the Land I gave to him, and all those Blessings which I promised to him and his Posterity.

CHAP. LIX.

THE ARGUMENT.

The Jews seem to call God's Power into Question, because he did not deliver them from their Enemies, as he had formerly done. In Answer to which Cavil the Prophet tells them, it is not Defect of Power in God, but their own Sins which binder him from shewing his former Favours towards them. However, he promises that God will at length visit and redeem them, not out of any Regard to their Merits, but purely for the Sake of his own Honour, and to make good his former Promises.

Q. Ver.

Ver. 1, 2. **BEHOLD** the Lord's Hand is not shortened, that it cannot save, nor his Ear heavy, that it cannot hear, &c.] The Reason of the Continuance of your Calamities is not Want, either of Power in God to deliver you, or of Goodness to hear your Prayers: But your own Iniquities make him a Stranger to you, interrupt the Correspondence that used to be between God and his People, and stop the Course of his Blessings.

Ver. 4. None calleth for Justice, nor any pleadeth for Truth, &c.] There is no Consideration had for Justice, either in the publick Judicatories, or in Men's private Dealings. The Arguments taken from Right and Wrong, have no Place in Resolutions.

Ibid. They conceive Mischief, and bring forth Iniquity.] They form mischievous Designs in their Minds, which they afterward put in Execution. Compare Job xv. 35. Psalm vii. 14.

Ver. 5. They hatch Cockatrice Eggs, and weave the Spider's Web, &c.] The same Sense couched in metaphorical Terms; their villainous Contrivances being compared, first to a Cockatrice's Eggs, which are rank Poison in themselves, and when they are hatched, produce a venomous Serpent: And then to a Spider's Web, both for the artificial Fineness of them, and because they are as so many Nets to entrap others.

Ver. 6. Their Webs shall not become Garments, neither shall they cover themselves with their Works.] Tho' their Contrivances are finely wrought, yet they are too thin and weak to be of any real Advantage: See Job viii. 14. and their Works can neither cover nor defend the Actors.

Ver. 8. They have made them crooked Paths.] They have turned aside out of the Way of God's Commandments, which are a plain and strait Way. Compare Psalm cxxv. 5. Prov. ii. 15. iv. 27.

Ver. 9. Therefore is Judgment far from us, neither doth Justice overtake us.] Because we have no Regard to Justice nor Honesty, God will not plead our Cause against our Oppressors.

Ibid. We wait for Light, but behold Obscurity.] We still hope for better Times, but are under a Cloud in a dismal Condition. Compare chap. lviii. 8. where Happiness is expressed by the breaking forth of Light.

Ver. 10. We grope for the Wall like the Blind.] We are surrounded with Darknes, and have no Glimmering of Light or Comfort; so that we know not which Way to turn our selves. Compare Deut. xxviii. 29.

Ibid. We are in desolate Places as dead Men.] We are banished from the World, as the Dead that have no longer any Portion in it: The same Sense is thus expressed, Psalm xlv. 19. Thou hast smitten us into the Place of Dragons (or Serpents, that frequent solitary Places: See the Note upon chap. xiii. 19.) and covered us with the Shadow of Death.

Ver. 11. We roar all like Bears, and mourn sore like Doves.] Sometimes we cry aloud; at other Times we bemoan our selves after a more silent Manner: Compare chap. xxxviii. 14.

Ver. 12. For our Transgressions are with us, and as for our Iniquities we know them.] Our Sins are so publick and notorious, that they fly in our Faces as it were, and our Conscience gives full Evidence against us.

Ver. 13. In transgressing, and lying against the Lord.] See chap. lvii. 11.

Ver. 14. And Justice standeth afar off, for Truth is fallen in the Streets, and Equity cannot enter.] Justice is described as if it were afraid to venture it self among such a Crew of Miscreants, where Truth and Integrity can find no Admittance, or else are trampled under Foot, and treated with the utmost Contempt and Insolence.

Ver. 16. And he saw that there was no Man, and he wondered that there was no Intercessor, therefore his Arm brought Salvation to him.] The Words are parallel with those of Ezekiel, chap. xxii. 30. I sought for a Man among them that should make up the Hedge, and stand in the Gap before me for the Land—but I found none. To the same Purpose God saith here, That it was just Matter of Wonder, that scarce a righteous Man should be found that might intercede with him by his Prayers, for the averting the Divine Judgments. Compare chap. lxiv. 7. When Things were come to this pass, he wrought for his own Name's sake, and was resolved to exert his Power for the delivering of his People, not out of any Regard to their Merits, but purely for his own Honour, and to make good his former Promises. Compare chap. lxiii. 5.

Ibid. And his Righteousness it sustained him.] His Justice in protecting the Innocent, and punishing the Wicked, made him go thro' with the Undertaking in Spight of all Opposition.

Ver. 17. For he put on Righteousness as a Breastplate, and an Helmet of Salvation upon his Head.] The Prophet describes God as a Warrior completely armed: The two most considerable Pieces of Armour are those which defend the vital Parts, the Head and Breast. To these he compares God's Faithfulness in performing his Promises, and that Salvation or Deliverance, which he will work for his People.

Ibid. And he put on on the Garments of Vengeance for cloathing, and was clad with Zeal as a Cloak.] His Indignation against his Enemies, and his Zeal for his own Honour (see the Note on chap. ix. 7.) supplied the Place of other Accoutrements which belong to a Soldier.

Ver. 18. To the Islands he will pay Recompence.] He will severely punish the foreign Nations which have been the Oppressors of God's People: See ver. 10, 11. and make them feel the same Miseries they have inflicted upon others: See the Note upon chap. xxi. 2. The Jews call all Countries Islands which they go to by Sea: See Note on chap. xi. 11.

Ver. 19. So shall they fear the Name of the Lord from the West, and his Glory from the rising of the Sun.] God's thus appearing in behalf of his People, shall make his Name and Power known far and near.

Ibid. When the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him.] When nothing seems able to withstand the Enemy, but he carries all before him, as a Flood overturns a Country, then God himself will give him a remarkable Check, and visibly interpose in behalf of his oppressed People. Compare chap. xxxi. 9.

Ver. 20. And the Redeemer shall come to Zion.] This and the following Verse are expounded by St. Paul of that general Restoration

tion of the Jewish Nation, which he assures us shall come to pass in the latter Times: See Rom. xi. 26, 27. Compare Obad. ver. 17, 21. And the Words of the foregoing Verse, which speak of God's Name being feared from one end of the World to the other, do plainly look that way, as also the following Chapter.

Ibid. *And unto them that turn from Transgression in Jacob.*] God's Promises are only made to the Penitent: Compare chap. lvii. 15, 18. lviii. 8. and see the Notes upon chap. xxvii. 12. xlvi. 22. liv. 13.

Ver. 21. *My Spirit which is upon thee, and my Words which I have put into thy Mouth, shall not depart out of thy Mouth, &c.*] This must be understood of Christ, the great Prophet and Oracle of the Church, who came from Heaven to declare unto us the whole Counsel of God, and whom we are to hear, and obey in all Things. Compare chap. lxi. 1. li. 16. The Words contain a Promise to the Church, his spiritual Children (Compare chap. viii. 18.) of being guided by God's Spirit into all Truth, and that this Spirit shall continue with them for ever. Which Promise shall receive its utmost Completion, when God's People shall be all Righteous, and shall be taught of him: See chap. lx. 21. liv. 13.

CHAP. LX.

The ARGUMENT.

We may suppose the Ground-work of the Prophecies, contained in this and the two following Chapters, to be the Jews Restoration from Captivity; but any discerning Reader may easily be satisfied, that the Prophet takes Occasion from thence to describe the Glories of Christ's Kingdom, which began upon the first Publication of the Gospel, but will not be completed till the Fulness of the Jews and Gentiles are come into the Church; which is the general Subject of the Prophecies which follow to the end of the Book. The Reasons Mr. White hath advanced against this Interpretation, shall be considered under each Verse of this Chapter, from whence he takes them.

Verse 1. **A**RISE, shine, for thy Light is come, and the Glory of the LORD is risen upon thee.] It is an usual Metaphor to describe Happiness by Light, and Affliction by Darkness. So here Jerusalem is bid to arise from the Ground or the Dust, where her Afflictions had laid her low, and like the Morning Star, or Sun, to give Light to all about her, and communicate to others part of that Honour and Lustre which she hath received from God, the true Sun of Righteousness. Compare Malach. iv. 2.

Ver. 2, 3. *For behold the Darkness shall cover the Earth, — but the LORD shall arise upon thee.*

— *And the Gentiles shall come to thy Light.*] When Ignorance, like a thick Darkness, over-spreads the World, then shall the Light of God's Truth, like the Day-spring from on high, diffuse it self over the Earth, and excite the Gentiles to seek Instruction from the Church, as from an Oracle: Compare chap. ii. 3.

Ver. 3. *And Kings to the Brightness of thy Rising.*] The Graces and Glories of the Church shall

attract the Eyes of Kings, and make them willing to become her Profelytes. Compare chap. xlix. 23.

Ver. 4. *All they gather themselves unto thee, they come to thee, thy Sons shall come from far, and thy Daughters shall be nursed at thy Side.*] The Prophet describes the Fulness of the Church, by the Gentiles coming into it, and bringing the dispersed Remainder of the Jews along with them: (See the Note on chap. xi. 12.) whom they are said to take the same Care of in their Journey, as a Nurse does of a sucking Child. For to that Sense, I think, the last Words of the Verse should be rendered; *And thy Daughters shall be nursed at their Side.* Compare chap. xlix. 22. Deut. i. 31.

Ver. 5. *Then thou shalt see, and flow together, and thy Heart shall fear, and be enlarged.*] Thy Joy shall break out upon thee like an over flowing River; and the sudden Transports of it shall produce an Astonishment, like that which ariseth from the Impressions of Fear: For which Reason the Effects of one Passion are ascribed to the other. The Prophet Jeremiah useth the same Metaphor, chap. xxxiii. 9. *They shall fear and tremble for all the Goodness, and all the Prosperity that I procure unto it.* The same Figure occurs in Lucretius, Lib. II. init.

— *Ita me quedam divina Voluptas Inficit, atque Horror.* —

Ibid. *Because the abundance of the Sea shall be converted unto thee.*] A Multitude of People is compared to many Waters, chap. xvii. 12. Rev. xvii. 15. Or the Words may be understood of the Multitude of those that came from the Sea, as if the Sea had transported all its Passengers hither: See ver. 9. Others explain it of the Riches which are brought by Sea, and dedicated to God's Service; see ver. 6. in which Sense the Word *Hamon* is used, Eccles. v. 10. and so the Septuagint here understand it. The following Words explain this of the Fulness of the Gentiles coming into the Church.

Ibid. *The Forces of the Gentiles shall come unto thee.*] Others render it, *The riches of the Gentiles:* See ver. 6, 16. and chap. lxi. 6.

Ver. 6. *The Multitude of Camels shall cover thee, the Dromedaries of Midian and Ephab; all they from Sheba shall come.*] The Arabians had great Stocks of Camels, and such like Beasts of Burden: See Judg. vi. 5. viii. 12. Ephab was a Son of Median, see Gen. xxv. 4. from whom part of that Country had its Name.

Ibid. *They shall bring Gold and Incense.*] The Conversion of Heathen Nations is elsewhere expressed by their bringing Offerings to God, and dedicating part of their Wealth to his Service: See chap. xviii. 7. xxiii. 18. This may be further verified in that glorious State of the Church, described Revel. xxi. 24, 26.

Ver. 7. *All the Flocks of Kedar shall come unto thee, the Rams of Nebaioth shall minister unto thee.*] Kedar and Nebaioth were two Sons of Ishmael, who settled themselves in Arabia: See Gen. xxv. 13. Their Substance did chiefly consist in their Cattle, with which they travelled from one Place to another, according as they could find Pasture: See Judg. vi. 5. and the Note upon chap. xxi. 13.

Ibid. *They shall come up with Acceptance on mine Altar.*] This may in some measure be understood of the Offerings brought out of the neighbouring Countries to the second Temple: See the Note on chap. xlv. 14. But the whole Scope of the Chapter plainly regards the Coming of the Gentiles into the Church, and dedicating Part of their Substance to the Service of GOD: Nor is this Expression a Demonstration to the contrary, as Mr. White too confidently pronounces, in as much as nothing is more usual, than for the Prophets to describe the State of the Christian Church, by Representations taken from the Jewish Temple and Service: See the Notes on chap. xix. 19. lvi. 8. and lxvi. 23.

Ver. 8. *Who are these that fly as a Cloud, and as Doves to their Windows?*] A Flock of Birds resembles a dark Cloud: So the Prophet here compares the Multitudes of People that flock to the Church, to a Flock of Pigeons that fly to their Dove-houses.

Ver. 9. *Surely the Isles shall wait for me.*] Compare chap. li. 5. xlii. 4. The Expression denotes their Readiness to embrace the Gospel, whenever the Means of Grace are offered to them. So Christ is said to be the Desire of all Nations, Hagg. ii. 7. as he that alone could answer all their Wishes and Expectations.

Ibid. *And the Ships of Tarshish first, to bring thy Sons from far, their Silver and their Gold with them.*] Ships of Tarshish mean any Ships of Trade or Commerce: See the Note on chap. ii. 16. These the Text saith, shall be principally subservient to GOD's Design in bringing the Sons of Sion (which taken in a mystical Sense, is the Mother of all Believers, Gal. iv. 26.) from distant Countries, who will bring their Freewill-Offerings and religious Acknowledgments along with them: See ver. 6. The Words are an Allusion to the Law which enjoined that none should appear empty before the LORD, at the Times of the solemn Festivals, Deut. xvi. 16. To which Custom of going up to Jerusalem at those solemn Times, the Expressions, so often found in the Prophets, allude, of the Gentiles seeking after the Lord, of their going up to Jerusalem, and the like: See the Note on chap. ii. 3. So that it is a great Mistake in Mr. White, to conclude from such like Expressions in this Chapter, that the Prophet's Words cannot be expounded of the Gentiles coming into the Church.

Ibid. *Unto the Name of the LORD thy GOD.*] GOD chose the Temple in Jerusalem to place his Name there, 1 Kings viii. 29. and this Temple was a Type of the Christian Church; see Ezek. xlviii. 35. 2 Cor. vi. 16. 2 Thess. ii. 4.

Ver. 10. *And the Sons of Strangers shall build up thy Walls, and their Kings shall minister to thee.*] This may be in some measure fulfilled in the Assistance which Cyrus and his Successors gave, to the restoring and re-edifying of the City and Temple: See Note on chap. xlv. 14. But the Words received a further Accomplishment in the Honours which the Gentiles (commonly called Strangers by the Jews; see chap. lvi. 3.) and their Kings paid to the Church of Christ: Compare chap. xlix. 23. Zech. vi. 15, and may yet receive a further Accomplishment: See Rev. xxi. 24.

Ibid. *For in my Wrath I smote thee, but in my Favour have I had Mercy on thee.*] I will abundantly recompense thee for the Afflictions which

I have brought upon thee: Compare chap. liv. 7, 8.

Ver. 11. *Therefore thy Gates shall be open continually, &c.*] It is a Sign of a settled Peace, and that there is no Fear of an Enemy, when the Gates of a City stand always open: Compare Ezek. xxxviii. 11. So the Poet describes a profound Peace, by *Apertis otia portis*. The Phrase signifies withal, that there shall be such a Confluence of People to the Church, and even of the highest Rank and Dignity, that the Gates must continually stand open to give them Admittance.

Ver. 12. *For the Nation and Kingdom that will not serve thee shall perish.*] This must relate to the latter Days, as the Scripture calls them, when the Church shall become a great Mountain, and break in Pieces all the Kingdoms of the Earth, according to Daniel's Prophecy, Dan. ii. 35, 44. and then the Faithful shall have Power over the Nations, and rule the Refractory with a Rod of Iron, as it is foretold Rev. ii. 26, 27.

Ver. 13. *The Glory of Lebanon shall come unto thee, &c.*] Lebanon was reckoned one of the pleantest Parts of Judea: See chap. xxxiii. 9. xxxv. 2. and was particularly beautiful for its tall Cedars: See chap. xxxvii. 24. So the Expression denotes, that the Cedars, and whatever other Trees grow in Lebanon, shall contribute to the re-edifying and beautifying GOD's Temple, which is called here the Place of GOD's Feet, as the Ark is elsewhere called his Footstool, because the Divine *Shekinah*, or Glory sat between the Two Cherubims, which were placed over the Ark: See Psalm cxxxii. 7. This implies in the spiritual Sense, every Thing that tends to the adorning and perfecting the Church, which is called the House and Building of GOD: See 1 Tim. iii. 15. 1 Cor. iii. 9. Ephes. ii. 20. and compare Zech. vi. 12, 13.

Ver. 14. *The Sons also of them that afflicted thee, shall come bending unto thee.*] They shall acknowledge the Errors of their Fathers, and instead of being Persecutors, shall become Profelytes.

Ibid. *And they that despised thee, shall bow themselves down at the Soles of thy Feet.*] See the Note on chap. xlix. 23. and compare Rev. iii. 9.

Ibid. *And they shall call thee, the City of the LORD, the Zion of the Holy One of Israel.*] Mr. White is pleased to say, in his Argument upon this Chapter, that the Church cannot with any Propriety of Speech, be called the City of the LORD, or the Zion of the Holy One of Israel. This must seem a strange Assertion to any one that hath read the New Testament, where the Church, as consisting of all its Members both Militant and Triumphant, and united together under GOD and Christ, is expressly called Mount Zion, the City of the Living GOD, and the Heavenly Jerusalem; of which the City on Earth called by that Name was a Figure: Heb. xii. 22. The Lamb, i. e. Christ, is said to stand upon Mount Zion, Revel. xiv. 1. Christ is called the Corner Stone placed in Zion, whereon the Church is built and supported, 1 Pet. ii. 6. and he is called the Deliverer, or Redeemer, that shall come out of Zion, Rom. xi. 26.

Ver. 15. *Whereas thou hast been forsaken and hated, so that no Man went through thee, I will make*

make thee an eternal Excellency, &c.] This may in the first Sense be fitly applied to *Jerusalem*, which during the Captivity lay desolate, and was the Subject of Scorn and Reproach to all her Neighbours: See *Lament. ii. 15.* but afterward recovered some Degree of her ancient Glory. And may be applied to the Church and Nation of the *Jews*, whenever God shall please to restore them, after their having been so long rejected by him: Compare *chap. lxi. 4, 7.* But some of the Expressions used in this Verse, as well as the Context, do plainly look further, and import, that altho' the true Professors of Christianity in several Ages and Places, have been the Subject of Mens Scorn and Contempt (see *Matth. x. 22. Luke vi. 22.*) and the Church it self is to continue for some Ages in a mournful and Sackcloth Condition; see *Revel. xi. 3.* yet it shall at last surmount all these Difficulties, and be placed out of the Reach of the Malice of its Enemies.

Ver. 16. Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breasts of Kings.] Ye shall be nourished with their Riches, as a Child is with the Breast: See *ver. 6. chap. lxi. 6. lxvi. 12. xlix. 23.*

Ver. 17. For Brass I will bring Gold, and for Iron I will bring Silver.] A Description of golden Days, as we commonly call them: And as it is said of Solomon's Times, that Gold and Silver were so plenty, there was no Use made of inferior Metals, *1 Kings x. 21, 27.* in pursuance of the same Metaphor, the *New Jerusalem* is described as made of pure Gold, *Revel. xxi. 18.*

Ibid. I will also make thy Officers Peace, and thine Exaltors Righteousness.] Peace here is put for *Men of Peace*, as the Word is used *Psal. cxx. 7.* and *Righteousness* for *righteous Men*, as our Translators render the Word, *chap. xli. 2.* The Prophet says, that in those happy Days he hath been describing, the very Officers of the Publick Revenues, and Collectors of the Taxes, shall be Lovers of Peace, and Observers of Justice: A Sort of Men generally blamed for being guilty of Exaction and Oppression; see *Luke iii. 13.* The same Sense is more plainly expressed in the following Words.

Ver. 18. Violence shall no more be heard in thy Land, Waking nor Destruction within thy Borders.] Thou shalt be secure from Violence and Injustice at Home, and from Invasion or War from Abroad.

Ibid. But thou shalt call thy Walls Salvation, and thy Gates Praise.] Or, as the Sense might more plainly be expressed, *Thou shalt call Salvation thy Walls, and Praise thy Gates:* God's Protection and Salvation shall be unto thee instead of Walls and Bulwarks, and the Praises which thou continually offerest up to him for his Mercies, shall supply the room of Gates and Bars. Compare *chap. xxvi. 1. Psal. xxxii. 7.*

Ver. 19. The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee, &c.] God's Favour, and the Light of his Countenance, shall give thee greater Comfort and Lustre, than the Light of the Sun and Moon doth to the World: Which Promise will be fully verified in the State of the *New Jerusalem*, where there will be no Vicissitude of Day and Night, for the Glory of God and of the Lamb are the Light thereof, *Rev. xxi. 23. xxii. 6.*

Ver. 20. Thy Sun shall no more go down, neither shall thy Moon withdraw it self.] Thou shalt see no more Sorrow nor Affliction, which are often expressed by Darkness, and the Sun and Moon's withdrawing themselves: See the Notes upon *chap. xiii. 10.*

Ver. 21. Thy People also shall be all righteous.] Compare *chap. i. 26.* This Character can belong only to the *New Jerusalem*; see *Revel. xxi. 27.* For in the present State of the Church, the Chaff and Tares will always be mixed with the Wheat, till Christ come to part them: See *Matth. iii. 10. xiii. 30.*

Ibid. They shall inherit the Land for ever.] This must be meant of the Blessed Millennium, when Christ and his Saints shall reign upon Earth: See *Matth. v. 5. Rev. v. 10. xx. 4. xxi. 3, 4, 7.*

Ibid. The Branch of my Planting, the Work of my Hands.] God's Elect, those whom he hath called by an extraordinary Measure of Grace, and appointed to be Heirs of Salvation, are styled his own Plantation, and the Work of his Hands: Regeneration being frequently called a New Creation, because Mens Justification and Salvation is wholly owing to God's Grace and Goodness: See *chap. xxix. 23. xlv. 11. Matth. xv. 13. John xv. 2. Ephes. ii. 10.*

Ver. 22. A little one shall become a thousand, &c.] This glorious Kingdom of Christ shall take its Rise from small Beginnings: So Daniel describes Christ's Kingdom as a Stone, which in Process of Time became a great Mountain, and filled the whole Earth, *Dan. ii. 35.* which will be verified in God's due Time.

CHAP. LXI.

The ARGUMENT.

The same Subject is still prosecuted, and Christ is introduced declaring his Commission, full of Grace and Comfort to his Church, with particular Promises of Grace to the Jewish Church, whom he promises to receive into Favour again, after she had been a long Time rejected and forsaken; who thereupon is represented as in a Transport of Joy and Thankfulness.

Ver. 1. THE Spirit of the LORD GOD is upon me; because the LORD hath anointed me.] Anointing denotes some extraordinary Gift or Grace bestowed upon Men by God, because the three Great Offices of King, Priest, and Prophet, were conferred by this Ceremony. The Descent of the Holy Ghost upon the Human Nature of our Saviour, supply'd this external Unction, (see *Acts x. 38.*) and qualified him for the Office of a Prophet beyond all others that were before him; because he had the Spirit given to him without Measure, *John iii. 34.* and in this Respect was anointed with the Oil of Gladness above his Fellows: See the Note upon *chap. xi. 2.*

We have Christ's own Authority for applying this Text to himself, *Luke iv. 18.*

Ibid. To preach good Tidings to the Meek.] Or, *To preach the Gospel to the Poor*, as the Words are rendered by the Septuagint, whom the Evangelists follow, *Luke iv. 18. Matth. xi. 5.* The humble and poor in Spirit have a peculiar Title to the Privileges of the Gospel: See the Notes on *chap. xi. 4. xxvi. 6.* And Persons of a mean Condition,

tion, such whole Affections were not too much set upon the Glories of the World; were those who most readily embraced it, when it was first preached: See 1 Cor. i. 26, 27. Jam. ii. 5.

Ibid. *He hath sent me to bind up the Broken-hearted.*] To give Ease to those that are grieved and wearied with the Burden of their Sins: A Metaphor taken from Surgeons binding up Wounds: See chap. i. 6.

Ibid. *To proclaim Liberty to the Captives, and the opening of the Prison to them that are bound.*] See the Notes upon chap. xlii. 7. The Septuagint render the latter Part of the Sentence, *recovering of Sight to the Blind*, and so St. Luke reads; which Interpretation several learned Men have shewed to be very agreeable to the Original.

Ver. 2. *To proclaim the acceptable Year of the Lord.*] In Allusion to the proclaiming the Year of Jubilee, which was done by Sound of Trumpet, Levit. xxv. 9. when there was a general Release of all Manner of Servitude, Debts, and Obligations, Jerem. xxxiv. 8. a Type of that Freedom which Christ hath purchased for us.

Ibid. *And the Day of Vengeance of our God.*] Mr. White observes that our Saviour takes no notice of this Passage, in his Recital of this Prophecy, Luke iv. 18. from whence he concludes, that *he is no way concerned in it*: It was not, indeed, the Business of Christ's first Coming, to take Vengeance of his Enemies, and for that Reason he might not mention it at his first Entrance into his Office; though we find in several of his Discourses, he threatened the Jews with Destruction, for their rejecting him; see Matth. xxi. 43, 44. xxii. 7. xxiii. 36. and he calls the Destruction of Jerusalem *the Days of Vengeance*, Luke xxi. 22. the very Expression of the Text; which does most properly relate to his second Coming, when he will not only reward his Servants, but justify their Innocence, by the terrible Judgments he will inflict upon his and their Enemies: Compare chap. xxxiv. 8. lxiii. 4. lxvi. 14. Deut. xxxii. 36—43. Jer. li. 9, 10. Mal. iv. 3. Luke xix. 27. 2 Thess. i. 6, 7.

Ibid. *To comfort those that mourn in Sion.*] That mourn for their own Iniquities, and for the publick Sins and Calamities: See the Notes on chap. lvii. 18. In like manner our Saviour's Sermon upon the Mount begins with promising Comfort to those that mourn, Matth. v. 4.

Ver. 3. *To appoint [Comfort] to them that mourn in Sion, to give them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness.*] A Description of the Change that should be in their outward Habit and Appearance, in proportion to the Change of their Circumstances. Whereas whilst they were Mourners, they used to put Ashes on their Heads; see 2 Sam. xiii. 19. Lament. ii. 10. now they should wear a Crown or Diadem (for the Word *Pearl* signifies an Ornament proper for the Head, Ezek. xxiv. 17.) in token of their Joy; see the Note on chap. xxxv. 10. They should likewise anoint themselves, which they abstained from in Times of Mourning; see Dan. x. 3. Matth. vi. 17. and change their Mourning-Garments for Festival ones: See Zech. iii. 3, 4, 5. Luke xv. 22.

Ibid. *That they might be called Trees of Righteousness.*] The Righteous are elsewhere resem-

bled to fruitful and flourishing Trees; see Psal. i. 3. xcii. 12.

Ibid. *The planting of the Lord.*] See chap. lx. 21.

Ver. 4. *And they shall build the old Wastes, they shall raise up the former Desolations, &c.*] We may interpret this to a spiritual Sense, of repairing what is decay'd by Ignorance and Corruption; see the Notes upon chap. xlix. 8. But if we suppose the Jews, after their Conversion; to return into their own Land; an Opinion countenanced by several Prophecies of the Old Testament (see the Notes upon chap. xi. 11.) we may fitly explain this Text of their re-edifying their antient Habitations. Compare Ezek. xxxvi. 33—36. And this Interpretation agrees very well with the following Words, *The Desolations of many Generations.*

Ver. 5. *And Strangers shall stand and feed your Flocks; and the Sons of the Alien shall be your Plow-men and your Vine-dressers.*] By Strangers and Aliens may be meant those Gentiles, who are Aliens from the Common-wealth of Israel, and Strangers from the Covenants of Promise, as St. Paul calls them, Eph. ii. 12. Compare ch. lxii. 8. And the Promise of *having Power over the Nations*, is not only made to Christ, but likewise to his faithful Servants; see Revel. ii. 26, 27. and the Note upon chap. xiv. 2.

Ver. 6. *But ye shall be named Priests of the Lord, &c.*] If we suppose these Words contain a peculiar Promise to the Jews after their Conversion, they import, that God will restore to them that honourable Title of being a *Kingdom of Priests*, formerly given to them, Exod. xix. 6. and admit them to a near Attendance upon himself: Accordingly some learned Men suppose the Jewish Church, represented in the Revelation by the *four and twenty Elders*, (alluding to the *four and twenty Courses* of the Priests) *clothed in White Raiment* (as Priests) *and having on their Heads Crowns of Gold*, as advanced to a Regal Dignity, Revel. iv. 8. But this Privilege of being *Priests to God*, does in some Degree belong to all Christians; see 1 Pet. ii. 5. especially when they shall come to be wholly freed from the Bondage of Sin, and continually employ'd in God's Service: See Rev. v. 10. xx. 6.

Ibid. *And in their Glory shall ye boast yourselves.*] All that Cost and Riches, which the Gentile Converts shall dedicate to the Service of God, shall redound to your Honour, and the Glory of that Religion which you teach and profess. Compare chap. lx. 5, 6, 16. lxvi. 12. Rev. xxi. 24.

But I must not conceal an ingenious Exposition of these two Verses, communicated to me by a learned Friend, to this Purpose. First of all (so he interprets *And* in the beginning of the 5th Verse) the Gentiles shall minister, and feed the Flock, i. e. the Church; whose Office is likewise expressed here, by their being *Plow-men* and *Vine-dressers*; as the Church is called God's *Vineyard*, chap. v. 7. and Believers, *his Husbandry* or *Tillage*, 1 Cor. iii. 9. Afterward (so he explains the Copulative Particle *Vau* at the beginning of the 6th Verse; in which Sense it is sometimes taken; see 2 Kings iv. 35. Psal. xci. 16.) you Jews shall be converted and become Ministers of the Church, and the Gentiles shall make a plentiful Provision for you, as the Priests under the Law were

were maintained by the Sacrifices and Offerings which were brought to the Temple: And your selves having been made Partakers of that Grace and Knowledge for which the Gentiles so much value themselves, you shall become the glorious Instruments of converting the Remainder of them, who as yet continue in Unbelief; see chap. lxvi. 19, 20.

Ver. 7. *For your Shame ye shall have double.*] An Allusion to God's blessing Job after his Afflictions, when he gave him double to what he had before, Job xlii. 10. Compare Zech. ix. 12. hereby ye shall have abundant Recompence, for the Shame and Reproach ye underwent during your long Rejection: See chap. liv. 4.

Ibid. *Therefore in their Land shall they possess the double.*] This double Honour and Reward mentioned in the foregoing Sentence. As the First-born had a double Share in his Father's Estate, Deut. xxi. 17. So the Jews, when converted to the Christian Faith, shall recover their Birthright which they had forfeited by their Infidelity, as Esau did, and be esteemed the First-born, or elder Brethren, in the Church of God. Accordingly some learned Men, who expound the Elders in the Revelations of the Jewish Believers (see the Note upon ver. 6.) observe, that in those Visions of the Church which relate to the Times antecedent to the general Conversion of the Jews, the Elders are placed after the four living Creatures, as having lost their Dignity and Precedency. See Rev. v. 8, 11. xiv. 3.

Some translate the whole Verse thus, *Instead of your double (or reiterated) Shame and Confusion, they shall rejoice in their Portion; therefore they shall possess their Land a second time, so the Septuagint render the Words) everlasting Joy shall be unto them, i. e. they shall no more be driven out of it.* Compare chap. lx. 15.

Ver. 8. *For I the Lord love Judgment, I hate Robbery for Burnt-Offering.*] God saith at the end of the Verse, That he will make an everlasting Covenant with them, which must be understood of the Gospel: See chap. lv. 3. To the Tenor of that Covenant, consisting of inward Righteousness (see Jerem. xxxi. 33.) he opposes that outward Ceremonial Service prescribed by the former Covenant, which very often had no inward Devotion accompanying it. Nay, some were so presumptuous as to think, they could propitiate God Almighty, by offering to him Part of what they had got by Deceit and Violence.

Ibid. *And I will direct their Work in Truth.*] I will give them Grace to serve me in Spirit and in Truth; or, as the Words may be translated, *I will give them their Reward faithfully.* The Hebrew Word *Penulab*, signifying both *Work* and *Reward*: See chap. xl. 10. lxii. 11.

Ver. 9. *And their Seed shall be known among the Gentiles.*] They shall be illustrious or remarkable among the Gentile Christians (so the Word *known* is used, Psal. lxxvii. 1. Prov. xxxi. 23.) they shall be acknowledged for God's ancient People, to whom all the Promises of the Gospel were made, and to whom they principally belong; see Acts iii. 46. xiii. 26. they shall be esteemed as the First-born, or the Elder Brethren in the Church: And this shall make them amends for the Shame they underwent before; see ver. 7. and the Note there.

Ver. 10. *I will greatly rejoice in the Lord, —for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, &c.*] The Jewish Church is here introduced as speaking (see Note upon chap. lxiii. 1.) and returning her Thanks to God for these great Favours, that he hath advanced her and her Children to such Honour after their Dispersion, and thereby hath made her glorious in the Eyes of the World, ver. 9. Compare chap. xlix. 18. and hath given her Occasion of perpetual Joy and Triumph, which useth to be expressed by putting on the richest and costliest Garments; see ver. 3. This seems to relate to the Times of the Marriage of the Messiah with the Jewish Synagogue, of which their Cabalistical Writers speak so much; (see Bishop Patrick's Preface to his Exposition on the Canticles:) or rather, to his Marriage with the whole Church, both of Jews and Gentiles: See Rev. xix. 7. *The Garments of Salvation*, and the *Robe of Righteousness*, allude to the High-Priest's Robes, which were made for *Glory and Beauty*, Exod. xxviii. 2. Compare Psalm cxxxii. 9, 16. *The Robe of Righteousness* is an Allusion to the *Linen Ephod*, an Emblem of Righteousness and Holiness; see Rev. xix. 8. as also of Joy and Gladness; see Eccles. ix. 8. which is likewise denoted by the *Garments of Salvation*, i. e. such Festival Attire as should testify their Joy in God's Salvation. This Habit very fitly belongs to those who are named to be *Priests of the Lord*, ver. 6. and the Word which our Translation renders *decketh himself*, properly signifies a Priest's habiting himself with the Ornaments proper to his Office.

Ibid. *And as a Bride adorneth herself with Jewels.*] So the New Jerusalem is described as a Bride adorned for her Husband, Revel. xxi. 2. Compare chap. lxii. 4, 5.

Ver. 11. *For as the Earth bringeth forth her Bud—so the Lord God will cause Righteousness and Praise to spring forth before all Nations.*] As surely as the Earth in due time brings forth its Plants, and a Garden its Seeds, so surely will God make the Salvation of the Jewish Church and People remarkable before all the World, and make it Matter of Praise in the Earth, chap. lxii. 7. *Righteousness* is sometimes equivalent to Happiness, or Salvation; see Note on chap. lxii. 1. or if we take it in the common Sense of the Word, to which the *Robe of Righteousness*, mentioned in the foregoing Verse, does very well agree, then the Sense is, that when Holiness and Goodness flourish, this redounds to the Praise and Honour of God, who will then be glorified by all Men.

CHAP. LXII.

THE ARGUMENT.

The same Subject is still continued, and the former Promises of restoring the Jewish Church and Nation, are again confirmed by a solemn Oath of God's, ver. 8. which to me is an evident Proof, that this Prophecy relates to a Scene of Affairs that is still future.

Verse 1. **F**OR Zion's Sake I will not hold my Peace, and for Jerusalem's Sake I will not rest.] The Prophet speaks here in the Person

Person of the *Messias*, as he did at the beginning of the last Chapter, and saith that he will never cease interceding with God, till the Redemption of *Israel* be brought to pass: Compare *ver. 6*, and *7*. of this Chapter.

Ibid. Until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth; and the Gentiles shall see thy Righteousness, &c.] Till the Glory and Salvation, with which God will honour it, be illustrious in the Eyes of all the World: Compare *chap. lx. 1, 2, 3.* *Righteousness* is elsewhere joined with *Salvation*, as equivalent to it: See *chap. xlv. 13. lxi. 10.* as it is joined with *Glory* in the following Verse, to the same Sense. See likewise *chap. xlviii. 18. liv. 17.*

Ver. 2. And thou shalt be called by a new Name, which the Mouth of the LORD shall name.] That of *Hephzi-bab* mentioned *ver. 4.* Compare likewise *chap. lxxv. 15.* Giving new Names to Persons, denotes the altering their State and Condition: See *Gen. xxxii. 28. Hos. i. 6, 9. ii. 1.*

Ver. 3. Thou shalt also be a Crown of Glory in the Hand of the LORD, &c.] Or rather, *By the Hand* (or Power) of the LORD. A Crown being the most glorious Part of Royal Attire, whatever is most precious, honourable or ornamental, is signified by that Name: See *Job xxxi. 36. Zech. ix. 16. 1 Thess. ii. 19.* Or the Phrase may mean, that God will make *Jerusalem* his Bride; see the following Verse, and *chap. lxi. 10.* For it was the Custom to put a Crown upon the Head of the Bride and Bridegroom at the Time of their Marriage: See *Cantic. iii. 11. Ezek. xvi. 8—12.*

Ver. 4. Thou shalt no more be termed Forsaken, neither shall thy Land any more be termed Desolate: But thou shalt be called Hephzi-bab, and thy Land Beulah, &c.] The Covenant-Relation between God and his People, is represented by his being their Husband: See *chap. liv. 5. Jerem. iii. 15.* This Title includes both Love and Protection: But when God forsook them, and delivered them up for a Prey to their Enemies, this was a sort of divorcing himself from them, which is implied in the Word *Azubab*, *Forsaken*: See *ch. xlix. 14. liv. 6.* And when the Land lay desolate, it was in a State of Widowhood; see *chap. liv. 1.* But now God saith, he will renew his former Love toward them, and take Delight in them, as a Bridegroom doth in his Bride, *ver. 5.* Their Land shall be married to him again, and no longer in a State of Widowhood and Desolation, but inhabited and replenished with People; for so the *Septuagint* translate the Word *Tibbael*: See the following Verse.

Ver. 5. For as a young Man marryeth a Virgin, so shall thy Sons marry thee.] The Word *Marry* is not to be taken strictly, for it would be improper to say, That Children married their Mother; but as it implies living with their Mother, now she is owned by her Husband; her former Desolations implying both Loss of Children, and Widowhood: See *chap. xlvii. 9. xlix. 21.*

Ver. 6. I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night.] The Word *Shomerim* doth properly signify those Priests and Levites, who kept watch Day and Night about the Temple; and some of them at certain Hours sung Psalms of

Prayer and Praise, see *1 Chron. ix. 27, 33. xxiii. 32. 2 Chron. viii. 14. xiii. 11. Psalm cxxxiv. 2.* This their Office or Charge is called *Mishmereth* in the Hebrew, a Word derived from the same Root with *Shomerim*. To these the Prophet compares those pious Persons, who will in all Ages be importunate with God for completing this Blessing.

Ibid. and Verse 7. Ye that make mention of the LORD, keep not Silence, &c.] The Marginal Reading is better, *Ye that are the LORD's Remembrancers, keep not Silence*: The Expression alludes to the same Office of the Priests and Levites, who by their daily Prayers and Intercessions put God in mind of the State of the Church, and continually importuned him for the Welfare thereof. The Scripture elsewhere speaks of God after the Manner of Men, as one that might be overcome by Importunity; see *Luke xi. 8, 9. xviii. 5, 6, 7.*

Ver. 8. The LORD hath sworn by his Right-hand—surely I will no more give thy Corn to be Meat for thine Enemies, &c.] Lifting up the Hand was a Ceremony used in Swearing; see *Deut. xxxii. 40. Ezek. xx. 5, 15.* And here God swears by that very Hand which uses to be held up at the taking of an Oath, *i. e.* by his Power and Might, as it follows, that the Enemies of his People should never interrupt that Peace and Plenty which he gives them, but they should quietly enjoy his Blessings, with Hearts full of Thankfulness for them. This must relate to some happier Condition than the Jews enjoyed after their Return from Captivity, when their Enemies frequently invaded them, and at last the Romans destroyed both their Temple and Nation. And the Oath which ushers in this Promise, proves, that it will be exactly and punctually performed.

Ver. 9. But they that have gathered it, shall eat it, and praise the LORD, and they that have brought it together, shall drink it in the Courts of my Holiness.] The Expressions allude to the Ordinances of the Law, which required the People to spend their First-fruits, and other hallowed Things, at the Temple, in a thankful Acknowledgment to God for his Blessings: See *Deut. xii. 11, 12. xiv. 23, 26.*

Ver. 10. Go thro' the Gates, prepare you the Way of the People, &c.] The Prophet relying upon God's Oath, *ver. 8.* speaks of the general Restoration of the Jews, as if it were actually a doing; and exhorts those Nations, thro' whose Territories they were to pass in their Return homeward, to go out of their Cities and repair the Roads, raising Causeways in the lower Grounds, and levelling the rough and stony Places. Compare *chap. xl. 3. lvii. 14.* By this Figure the Prophet signifies a Removal of all Obstacles which might hinder their Return.

Ibid. Lift up a Standard for the People.] To gather the Dispersed: See *chap. xi. 12.*

Ver. 11. Behold the LORD hath proclaimed unto the End of the World.] He hath caused the great Trumpet to sound, as a Signal, to gather the dispersed Jews together; see the Notes upon *chap. xxvii. 13.* Or he hath sent Preachers of the Gospel to all Parts of the World, in order to the Conversion of the Jews.

Ibid. Say ye to the Daughter of Zion, Behold thy Salvation cometh, &c.] Thy Saviour cometh: Compare

Compare chap. xl. 9, 10. Zech. ix. 9. Revel. xxii. 12.

Ver. 12. *And they shall call them, the holy People.]* As being taken into Covenant again: See the Note upon ver. 4.

Ibid. *And thou shalt be called, Sought out, a City not forsaken.]* Or rather, *Sought to,* a City had in great Request: Compare ver. 4. and Jerem. xxx. 17.

CHAP. LXIII.

The ARGUMENT.

The three last Chapters contained a Description of the glorious State of the Church in the Latter Days, when it should be enlarged by the Conversion of the Jews, and the Fulness of the Gentiles. Now the Prophet comes to describe the Day of Vengeance, mentioned chap. lxi. 2. The beginning of the Chapter is by way of Dialogue between the Prophet or the Church, and Christ, where the latter is described as returning in Triumph from the Slaughter of his Enemies; which seems to be much the same Scene which was represented chap. xxxiv. See likewise Joel iii. 12, 13, 14. Then follow, from the seventh Verse of this Chapter to the End of the lxivth, devout Meditations upon God's former Mercies to his People, mixed with Expostulations for his forsaking them, and casting them off, and humble Acknowledgments of their Sins, which deserved such Treatment.

Ver. 1. **W**HO is this that cometh from Edom, with dyed Garments from Bozra?

The Idumeans joined with the Enemies of the Jews, in bringing on the Destruction of Jerusalem at the Time of the Captivity; for which they are severely reproved by the Prophets, and threatened with utter Excision: See Psal. cxxxvii. 7. Obad. ver. 10, &c. Ezek. xxv. 12. which accordingly came to pass; see Malach. i. 3. But I have already observ'd in the Note upon chap. xi. 14. that it is usual for the Prophets to denote the Enemies of the Church in general, by the Name of some Country, which was remarkable for its Hatred toward the Jewish Nation, as the Idumeans were.

And the Prophet seems to take a Hint from some remarkable Calamity that befel the Edomites, to describe some more general Judgment, that should be inflicted upon the Enemies of God's Church and Truth. Compare chap. xxxiv. where I have observed upon the 5th and 6th Verses, that the Words *Edom* and *Bozra* may be taken in an Appellative Sense, so as to denote in general a Field of Blood, or Place of Slaughter. The Word *Edom* signifies originally *red as Blood*, and *Bozra* denotes a *Vintage*, which in the Prophetical Idiom imports God's Vengeance upon the Wicked: See Lament. i. 15. Joel iii. 13. Revel. xiv. 19. xix. 15. The Prophets often apply the Names of Places to the Subject-Matter they are treating of: So Joel iii. 15. the Nations are summoned to the Valley of *Jeboshaphat*, because the Word *Jeboshaphat* signifies God's Judgment. Again, Hos. i. 5, 11. the Valley of *Jezreel*, and the Day of *Jezreel*, are an Allusion to the Etymology of the Word *Jezreel*, which signifies

the Arm of God, or the Seed of God: See likewise Micah i. 10, 14. and chap. lxxv. 11, 12. of this Prophecy.

Ibid. *This that is glorious in his Apparel, travelling in the Greatness of his Strength.]* Like a General marching in Triumph at the Head of his Army, and carrying Tokens of Victory upon his Raiment. Some explain the Word *Tzaeb* in an active Sense, as implying the driving his Enemies before him, and bearing down all Opposition.

Ibid. *I, that speak in Righteousness, mighty to save.]* Christ's Answer to the foregoing Question: I am come now to fulfil all my Promises, and deliver you from your Enemies. Several Parts of the Prophetick Books are written in the Form of a Dramatick Poem, where several Persons are introduced speaking by Turns, and answering one another: So, for Example, chap. lxi. Christ is introduced at the Beginning of the Chapter, making gracious Promises to the Church; to which the Church answers, with suitable Returns of Joy and Thankfulness, ver. 10. So the Song of Solomon is a divine Dialogue between the Bridegroom, the Spouse, and a Chorus of Virgins; and in the Revelation, Christ is often introduced as speaking in that sacred Drama. This Observation will sometimes account for the altering of the Prophet's Style from the first, to the second, or third Person.

Ver. 2. *Wherefore art thou red in thine Apparel? &c.]* The Dialogue is still continued, and this Question is proposed by the Church, or the Prophet in her Name. Christ in like manner is described as clothed in a Garment dipped in Blood, Revel. xix. 13.

Ver. 3. *I have trodden the Wine-press alone.]* This Answer of Christ's exactly agrees with what is said of him in the same Chapter of the Revelation, ver. 15. that he treads the Wine-press of the Fierceness and Wrath of Almighty God: See the Note upon ver. 1.

Ibid. *And of the People there was none with me.]* See the Note upon ver. 5.

Ver. 4. *For the Day of Vengeance is in my Heart.]* See the Notes upon chap. xxxiv. 8. lxi. 2.

Ver. 5. *And I looked, and there was none to help, and I wondered that there was none to uphold.]* Things were come to that Extremity, that there was no Appearance of Succour by any human Means. Those, who by their Office and Character ought to have stood up in Defence of oppressed Truth and Innocence, even they, contrary to what might have been justly expected, betray'd so good a Cause, or had not the Courage to defend it. So that it was time for God to interpose, and to appear in Defence of his own Honour and People. Compare chap. lix. 16.

Ibid. *Therefore my own Arm brought Salvation to me, and my Fury it upheld me.]* I was resolved to vindicate my own Honour, and my Zeal and Concern for my People made me go through with the Undertaking, in spite of all Opposition: Compare Zech. viii. 2. where God saith, *I was jealous for Zion with great Fury.*

Ver. 6. *And I will tread down the People in mine Anger.]* Both the Septuagint, and Vulgar Latin, translate this, and the following Sentences of this Verse, in the *Præterperfect Tense*, *I have trodden down*

down, &c. which agrees better with the Context; where *Christ* is described as having his Garments already stained with Blood.

Ibid. *And make them drunk in my Fury.*] God's Judgments are often represented by a Cup of intoxicating Liquor, because they astonish Men, and bereave them of their usual Discretion: See the Note on chap. li. 17.

Ver. 7. *I will mention the Loving-kindnesses of the LORD, &c.*] Here the Prophet, or the Church speaks, and breaks out into a grateful Acknowledgment of God's former Mercies to his People, which are so many Earnests of his Goodness for the Time to come.

Ver. 8. *For he said, Surely they are my People, Children that will not lie: So he was their Saviour.*] They are the People with whose Ancestors I made an everlasting Covenant, and they have a Title to my Favour, as well as their Forefathers: See Rom. xi. 28, 29. And now their Afflictions have so far corrected them, that they will not prevaricate, or apostatize any more. So he became their Saviour, as he had been in former Times.

[Ibid. *Children that will not lie.*] God is introduced as speaking after the manner of Men, and expecting what Effect his gracious Dealings might in all Reason have produced. Compare Zeph. iii. 7. and see the Note there.]

Ver. 9. *In all their Affliction, he was afflicted.*] When there was a Necessity of punishing them in order to their Amendment, he had a compassionate Sense of the Evils which they suffered: See Deut. xxxii. 36. Judg. x. 16. Psalm cvi. 44, 45. The Hebrew Copies have a different Reading here; the Text reads *Lo*, with an *Aleph*, which signifies *Not*, and the Margin reads *Lo* with a *Vau*, which signifies *Him*; our Translation follows the marginal Reading, the *Septuagint* that of the Text; and joining the latter part of the *eighth* Verse with the *ninth*, they translate the whole Period very agreeably to the present Hebrew Text, thus, *He was their Saviour out of all their Trouble: It was not a Messenger, nor an Angel, but himself delivered them:* Which Translation agrees very well with the Sense of the Original, as will appear by the following Note.

Ibid. *And the Angel of his Presence saved them.*] The Angel, who conducted them by the Pillar of Cloud and of Fire, was no other than the *Logos*, or *Second Person* of the *Blessed Trinity*, according to the Sense of the ancient Jews, as Dr. *Allix* hath proved at large, in his *Judgment of the Jewish Church against the Unitarians*, chap. xiii, xiv, and xv. This Divine Person is sometimes indeed called an Angel, as Exod. xiv. 19. but at other times the incommunicable Name of *Jehovah* is given to him. So Exod. xiii. 21. it is said expressly, that the LORD went before the People in a Pillar of Cloud by Day, and of Fire by Night: Compare Exod. xiv. 24. In the same Book God saith of him, That his Name is in him, i. e. his Godhead, chap. xxxiii. 21. Again he is called God's Presence, Exod. xxxiii. 14. an Expression parallel to that of the Text. So Deut. iv. 37. we read, God chose their Seed after them, and brought thee out by his PRESENCE; for so the Hebrew *Bepanau* plainly signifies: But our Translators have made no

Sense at all of the Place, by rendering it, *And brought thee out in his Sight.* God, to shew his Anger for the Sin of the golden Calf, threatens the People that he would not lead them himself, but only send his Angel with them, Exod. xxxiii. 2, 3. At this the People were much disheartened, ver. 4. and Moses earnestly intercedes with God, that the Divine Presence might still accompany them, ver. 15. i. e. that God would continue to go before them in the Pillar of Cloud and of Fire. According to this Interpretation, St. Paul saith, that the Jews tempted Christ in the Wilderness, 1 Cor. x. 9. meaning the *Logos*, who after his assuming human Nature was Christ. When the Tabernacle was set up, this *Shekinah*, or Token of God's Presence, took up his Residence over the Ark, Numb. vii. 89. and the Cloud covered the top of the Tabernacle, Exod. xl. 34, 38. And then the LORD is said to come down in the Pillar of Cloud, Numb. xii. 5. and solemn Adoration is paid to him, when this Symbol of the Divine Presence appeared, Exod. xxxiii. 10. Numb. xvi. 19, 22. All these Circumstances laid together, prove that the Person, who led the People through the Wilderness, could be no created Being, though he is sometimes called an Angel, because he took upon him the Office and Ministry of Angels, as he afterward took upon him the Form of a Servant. But in the Text, he is stiled in a distinguishing Manner, the Angel of God's Presence, and in Malachi, the Angel of the Covenant, Mal. iii. 1. for so the Words should be translated.

Ibid. *And he bare them, and carried them all the Days of Old.*] See the Note on chap. xlvii. 3.

Ver. 10. *But they rebelled and vexed his holy Spirit.*] God's Spirit strove with the Men that lived before the Flood, Gen. vi. 3. 1 Pet. iii. 19. the same good Spirit directed Moses and the Elders that had the Government of the Jews in the Wilderness: See the following Verse here, Numb. xi. 17. and Nehem. ix. 20. Therefore the People's frequent Murmurings and Rebellions, were not so much against them, as against the LORD, as Moses truly upbraids them, Exod. xvi. 8.

Ver. 11. *Then he remembered the Days of old, Moses and his People, &c.*] God is represented by an elegant Figure, as recollecting with himself what he had done for his People, and using that as a Motive why he should still own and defend them. The same Argument is urged by Moses, Exod. xxxii. 11, 12. Numb. xiv. 13, 14, &c. or the Word *He* may be understood of Israel, as remembering God's peculiar Providence to their Fathers, and then expostulating with him under their long Captivity in the following Words, ver. 15, &c.

Ibid. *With the Shepherd of his Flock.*] Or, with the Shepherds of his Flock, as the Margin reads, i. e. Moses and Aaron: See Psalm lxxvii. 5, 20.

Ibid. *Where is he that put his holy Spirit within him?*] That gave his Spirit to Moses and the seventy Elders, to direct them in the Government of his People: See Numb. xi. 17. Nehem. ix. 20. and afterward sent them Prophets to lead and instruct them: Compare Haggai ii. 5.

Ver. 13. *That led them through the Deep, as an Horse in the Wilderness, that they should not stumble.*]

ble.] As an Horse goes or carries a Man upon plain Ground without tripping. The Wilderness sometimes signifies the plain, or champain Country, and is opposed to the Mountains: See *Jerem.* ix. 10. *Lament.* iv. 19. *Joel* i. 19.

Ver. 14. *As a Beast goeth down into the Valley, the Spirit of the LORD caused him to rest.*] As a Beast goeth down to his Pasture, or as a Camel or such like Beast of Burden travels through a champain Country; so the Spirit of the LORD conducted the People of *Israel* into the promised Land of Rest and Security: See *Deut.* xii. 9. The Verb *Ijarad* signifies simply to go, or go forward, as well as to go down: See *Gen.* xliii. 5. *1 Sam.* xxix. 4. xxx. 15, 16. *2 Kings* ii. 2.

Ver. 15. *Where is thy Zeal, and thy Strength, the founding of thy Bowels, and thy Mercies toward me?*] Where is thy Love and thy Concern for thy People; see ver. 5. and the Power thou usedst to exert for their Deliverance? Where is the Yearning of thy Bowels, i. e. thy tender Compassions and Mercies, which thou formerly shewedst toward me, and which the holy Writers compare to the Affection a Mother bears to her Children? See *chap.* xlix. 15. *Jerem.* xxxi. 20. *Hos.* xi. 8.

Ver. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.*] Our only Hope is in the Relation we have to thee, that thou hast vouchsafed to call thy self our Father; see *Deut.* xxxii. 6. *1 Chron.* xxix. 10. *Malach.* i. 6. ii. 10. *John* viii. 39, 41. For it is in vain to boast our selves that we are Children of *Abraham* or *Jacob*; they neither know our Condition, nor, if they did, can they afford us any Relief.

Ibid. *Thy Name is from Everlasting.*] See the Note upon ver. 19.

Ver. 17. *O LORD, why hast thou made us to err from thy Ways?*] The Words might better have been rendered, *Why hast thou suffered us to err from thy Ways?* For the Form called *Hipbil* in *Hebrew* often denotes only Permission, and is rendered elsewhere to that Sense by our Translators: So *Psal.* cxix. 10. *O let me not wander [or go wrong] from thy Commandments.* Where the Verb is in *Hipbil*: And again, *Prov.* x. 3. *The LORD will not suffer the Soul of the Righteous to famish*; where the Verb is in the same Form. Thus we are to understand the same kind of Expression, *Psal.* cxli. 4. *Incline not my Heart to any evil Thing*: So our new Translation renders the Verb; but the old one translates it much better, *O let not my Heart be inclined to any evil Thing.* In the same Sense that Expression of *Jeremiah* is to be understood, *chap.* iv. 10. *Thou hast greatly deceived this People, i. e. suffered them to be deceived by false Prophets.* To the same Sense many Interpreters understand those Words of *Ezekiel*, *chap.* xiv. 9. *I the LORD have deceived that Prophet.* And in general we may observe, that the Scripture commonly speaks of what is permitted by Providence, as if it were directed by it. To give but one Instance out of many: God is said to move *David* to number the People, *2 Sam.* xxiv. 1. whereas it appears, by comparing the Text with *1 Chron.* xxi. 1. he only permitted *Satan* to move him to it.

Ibid. *And hardened our Heart from thy Fear?*] See *chap.* vi. 10.

Ibid. *Return for thy Servants sake, the Tribes of thine Inheritance.*] As God is said to absent himself, when he disregards the Prayers of his People; see *Psal.* lxxiv. 1. so he is said to return to them, when he answers their Requests with seasonable Relief: See *Zech.* i. 3. *Malach.* iii. 7. Or the Words may be thus translated, *Turn, for thy Servants, the Tribes of thine Inheritance:* i. e. Turn their Captivity for the Sake of thy Servants *Abraham* and *Israel*, ver. 16. to whom thou madest the Promises.

Ver. 18. *The People of thy Holiness have possessed it but a little while, our Adversaries have trodden down thy Sanctuary.*] i. e. Have possessed thine Inheritance, mentioned ver. 17. The Prophet calls it a little while, in comparison of God's Promise, which, as the Jews commonly understood it, gave them the Possession of *Canaan* for ever: See *Gen.* xvii. 8. But some translate the whole Verse thus, *Our Adversaries have possessed thy holy People as a Thing of nought, they have trodden down thy Sanctuary.* If we understand this of the Devastations made by the Romans under *Titus*, and by the *Mahometans* since, the Phrase is exactly parallel to the Words of *Christ*, *Luke* xxi. 24. *Jerusalem shall be trodden down of the Gentiles.*

Ver. 19. *We are thine, thou never barest Rule over them, &c.*] The Words might better be rendered, *We are thine of old, thou hast not ruled over them, &c.* *Menolam*, of old, is used in the same Sense, ver. 16. where our *English* reads, *Thy Name is from Everlasting*: The Sense is, Thy Name is called upon us, so the *Septuagint* understand it; or, Thou art called the God of *Abraham*, or of *Israel*, from ancient Times; and therefore we humbly beg thee not to cast us off utterly, whilst thou makest thy self known to the *Gentiles*, who till of late never were thy People, nor in Covenant with thee: See *chap.* lxvi. 1. The Word [*Thine*] is not in the *Hebrew*; so some render the Verse thus, *We have been for a great while [as] those over whom thou didst not bear Rule, nor were they called by thy Name.* Thou hast rejected us altogether, and dost disregard us, as if we had never had any Relation to thee, nor ever were called thy People: Which Sense agrees very well with the present Condition of the Jewish Nation, which hath continued for many Ages without King, or Prince, or Sacrifice, as the Prophet *Hosea* foretold, *Hos.* iii. 4.

C H A P. LXIV.

See the ARGUMENT of the foregoing Chapter.

Verse 1. *O H that thou wouldst rent the Heavens, that thou wouldst come down.*]

The Prayer, begun *chap.* lxiii. 15. is continued throughout this Chapter, in the Name of the Church and People of the Jews, as languishing and disconsolate under the long Rejection they at present suffer; and the Chapter begins with an earnest Wish that God would shew himself as visibly in Favour of his ancient People, as he did when he came down upon Mount *Sinai*, when Thunder, and Lightning, and Tempests, that shook Heaven and Earth, did testify his Presence: See *Exod.* xix. 16, 18.

Ibid. *That the Mountains might flow down at thy Presence.*] A Poetical Description of the Thunder and Lightning which shook Mount Sinai, and the violent Rains which accompanied this Tempest, and made the Mountains look as if they were melted down: Compare *Judg. v. 5. Psal. lxxviii. 8. Micah i. 4.* God's Appearance is commonly represented in Scripture as accompanied with Thunders and Tempests, in Allusion to his Descent upon Mount Sinai: See *Psal. xviii. 7, 8, &c. Micah i. 3, 4. Habak. iv. 5, 6, 10.*

Ver. 2. *As when the melting Fire burneth, the Fire causeth the Waters to boil.*] The Sense would be plainer, if a Supplement were made between the two Parts of this Sentence, thus, *As when the melting Fire [or the Fire of the Founder] burneth, [and as] the Fire causeth the Waters to boil:* The Prophet compares this flowing down of the Mountains to the melting of Metals by the Force of a vehement Fire, and to the boiling over of Water, when it is heated.

Ver. 3. *When thou didst terrible Things which we looked not for, thou camest down, &c.*] Such terrible Instances of thy Power thou shewest to our Fore-fathers: See *Exod. xxxiv. 10.* who are here spoken of in the first Person, as being of one Blood with their Posterity. But I think the Words will bear another Interpretation, which agrees better with what follows, *When thou shalt do terrible and unexpected Things, when thou shalt come down,* (and visibly interpose for the Deliverance of thy People) *the Mountains shall melt at thy Presence.* And then follows very appositely in the next Verse,

Ver. 4. *For since the Beginning of the World Men have not heard, &c.*] The Methods of thy Dispensations, whereby thou wilt fulfil thy Promises made to thy People, are beyond any thing we can think or conceive.

Ver. 5. *Thou meetest him that rejoiceth and worketh Righteousness, those that remember thee in thy Ways.*] Thou preventest with the Blessings of thy Goodness, those that take Pleasure in the Ways of thy Commandments, and live under a continual Sense of thy Providence.

Ibid. *Behold thou art wroth, for we have sinned; in those is Continuance, and we shall be saved.*] We have been guilty of great Offences, whereby we have provoked thine Anger, but thy Mercies endure for ever, and thy gracious Promises are still the same; and this encourages us still to trust in thy Goodness. Compare *Malach. iii. 6.* The Pronoun [those] refers to God's Ways, by which we may understand not only his Laws, but likewise the Dispensations of his Providence. Compare *chap. iv. 9. Exod. xxxiii. 13. Psalm ciii. 7.* But the latter Part of the Verse may thus be translated, *Behold, thou art wroth, because we have sinned continually against those (Ways), and shall we be saved?*

Ver. 6. *All our Righteousnesses are as filthy Rags.*] The best Actions of the best Men have a great Alloy of Imperfection. When the Hebrew Language would express the most excellent in its Kind, it makes use of the Plural Number: Thus *Wisdoms* signifies the most Excellent, or Divine Wisdom, *Prov. i. 20. ix. 1.* So here *Righteousnesses* is the most perfect Righteousness Men can attain to.

Ibid. *And our Iniquities like the Wind have ta-*

ken us away.] Like a Wind that blasts and withers both Leaves and Fruit: Compare *Jerem. iv. 11. Hof. xiii. 15.*

Ver. 7. *And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee.*] There is no Body layeth our Calamities to Heart, so as to raise his Mind into a devout Posture, and to make God his Refuge in his Adversity. Compare *chap. xxvii. 5.* Or, there is none that try to avert God's Judgments by their Intercessions, which is compared here to the laying hold of a Man's Hand when he is just going to strike.

Ibid. *For thou hast hid thy Face from us, and hast consumed us because of our Iniquities.*] The Particle *Ki* should be translated *Therefore*, as it is *Psal. cxvi. 10.* where the *English* Translation rightly renders the Sense, *I believed, and therefore have I spoken.* And thus the Greek Particle *ὅτι* may most fitly be translated, *Luke vii. 47.* *Her Sins which are many are forgiven, therefore she loved much:* Which Sense agrees best with the Design of the foregoing Parable.

Ver. 10. *Thy holy Cities are a Wilderness.*] By holy Cities, in the Plural Number, may be meant *Sion* (which was properly called the *City of David*: See *2 Sam. v. 9.*) and *Jerusalem*, as they are sometimes divided into the upper and lower City. And Grammarians observe, that the Word *Jerusalem* is in the Dual Number in the Hebrew, because it was divided into the upper and lower City.

Ver. 11. *Our holy and our beautiful House, wherein our Fathers praised thee, is burnt with Fire.*] This relates to the Burning of the Temple by the Romans, who made an entire Destruction of it, according to our Saviour's Prediction, *Matth. xxiv. 2.*

Ibid. *And all our pleasant Things are laid waste.*] *Judea* is called the *pleasant Land*, *Dan. viii. 9.* and the *Glory of all Lands*, *Ezek. xx. 6.* but the Romans utterly laid it waste, partly in *Vespasian's* Time, and partly in *Hadrian's*: But the Words chiefly relate to the Temple, whose Glory and Beauty was laid waste, and which the Jews valued themselves upon, above all Things: See *Ezek. xxiv. 21, 25.*

Ver. 12. *Wilt thou refrain thy self for these Things, O LORD? wilt thou hold thy Peace, and afflict us very sore?*] Wilt thou neither shew thy Compassion towards thy Servants, nor thy Resentments to thine Enemies? Compare *chap. xlii. 14. lxv. 6.*

CHAP. LXV.

The ARGUMENT.

In the Beginning of this Chapter God answers the foregoing Complaints of the Jews concerning their Dereliction, and tells them that they rejected the Preaching both of Christ and his Apostles, whereas the Gentiles readily complied with it. He then rebukes them for their Incredulity, Idolatry, and Hypocrisy, but promises Mercy to those that repent, and gives a Description of that new Jerusalem State, which should commence from their Restoration.

Verse 1. *I AM sought of them that asked not for me, I am found of them that sought me not.*] There is a manifest Impropriety in the Express-

Expression of the first Part of the Sentence; so the Words should rather be rendered, *I am found of them that asked not for me*; the Verb, which commonly signifies to *Seek*, being by a Metonymy put for *Finding*: Compare *Eccles. iii. 6.* Or the Words may be translated thus, *I am preached to them that asked not for me*; for the Verb *Darash* signifies to *Teach* or *Instruct*: In which Sense it is used, *Psal. cxi. 2.* where our Translation reads, *sought out of all them that have Pleasure therein*; but the Sense is, *known, or learned by those that have Pleasure therein.* And the Word *Midrash*, derived from this Verb, signifies a *Commentary* or *Exposition*.

Ibid. *I said, Behold me, Behold me, to a Nation that was not called by my Name.*] I made my self manifest (compare *chap. xli. 27.*) to those that were not in Covenant with me, *i. e.* to the *Gentiles*: See *chap. lxxiii. 19.*

Ver. 2. *I have spread out my Hands all the Day to a rebellious People.*] But I did not make my self known to the *Gentiles*, till you *Jews* had rejected me, after I had used all the Arts of Persuasion and Intreaty to you, in order to your Conversion. *To spread out the Hand*, is a Gesture of Begging or Importunity: See *chap. i. 15. Jer. iv. 31. Lament. i. 17.* St. Paul expounds these two Verses of the Calling of the *Gentiles*, after that the *Jews* had rejected the gracious Counsel of God against themselves, *Rom. x. 20, 21.*

Ver. 3. *A People that provoketh me to Anger continually to my Face.*] The reigning Sins of the *Jews* are reckoned up in this and the two following Verses: And those are of two Sorts, 1. Their ancient Idolatry, the *Iniquities of their Fathers*, ver. 7. which the Prophet describes as it was practised in his Days. 2. Their spiritual Pride and Hypocrisy, ver. 5. which exactly answers the Temper of the *Jewish Nation* in the Time of our Saviour.

Ibid. *That sacrificeth in Gardens.*] In Groves or shady Places: See the Note on *chap. i. 29.* Dr. Spencer understands the Words of those Sacrifices which were offered in Gardens and Orchards, in order to procure Plenty of Fruit: See the Notes upon the last Sentence of the following Verse.

Ibid. *And burneth Incense upon Altars of Brick.*] God commanded that his Altar should be built of whole Stones, neither hewn, nor polished, *Exod. xx. 25. Deut. xxvii. 5.* in opposition, as it is probable, to the Heathen Altars, which were more artificially contrived.

Ver. 4. *Which remain among the Graves, and lodge in the Monuments.*] As those did who practised Necromancy, and consulted with Infernal Spirits: See *Deut. xviii. 11.* It was a common Custom too among the Heathens, for Persons to lodge all Night in the Temples of their Idols, particularly in that of *Æsculapius*, which were no better than Monuments of the Dead, in order to obtain such Dreams as might be beneficial to them: [See the *Answer to Fontanelle's Hist. of Oracles*, p. 140.] By the Word *Netzarim*, which our Translation renders *Monuments*, Dr. Spencer (*L. iii. de Legib. Hebr. Dissert. 8. c. 3.*) understands solitary Places; in which Sense some take the Word, *chap. xlix. 6.* such Places being haunted by evil Spirits, according to the Opinion of the Vulgar: See the Note on *chap. xliii. 21.*

Ibid. *Which eat Swine's Flesh.*] This was expressly forbidden in the Law, *Levit. xi. 7.* and the Eating of it was a sort of religious Ceremony, whereby Apostates made a solemn Renunciation of the *Jewish Religion*: See 2 *Mattab. vi. 18. viii. 1.* One Reason why the religious *Jews* so much abhorred the eating Swine's Flesh, probably was, because the Eating it was a solemn Rite of Lustration among the *Egyptian Priests*, who at the Full-Moon offered Part of it in Sacrifice, and eat Part of it themselves, though at other Times they abhorred to touch it: See *Herodot. Lib. ii. c. 47.* *Plato* likewise acquaints us, that the Sacrifice of a Hog was an usual Rite of Initiation at the Heathen *Myseries*, *de Repub. Lib. ii.* This Passage is quoted by *Euseb. Prep. Evang. Lib. xlii.* where *Vigerius* in his *Notes* shews, that the sacrificing Swine's Flesh was used in the *Myseries* of *Bacchus* and *Ceres*: And *Varro, Lib. ii. de Re Rust.* derives it from *Uen*, because it was one of the principal of the Heathen Sacrifices.

Ibid. *And Broth of abominable Things is in their Vessels.*] This denotes the superstitious Practice of feeding a Kid in its Mother's Milk, with which they sprinkled the Trees in their Fields and Gardens (see ver. 3.) to make them more fruitful; upon which Account it is more than once forbidden in the Law: See *Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.* The Romans learned this Superstition from the *Egyptians* probably, and worshipped *Pales*, or *Ceres*, with Milk: So *Ovid. Fastor. Lib. iv.*

Sylvicolam tepido lacte precare Palem.

Mr. White makes an Objection against applying these Passages to the modern *Jews*, because since *Christ's Time* they have not been guilty of any of these Kinds of Idolatry, and consequently these Sins cannot be assigned as a Cause of their Rejection. To which it may be answered, 1. That the Prophet here objects to them the Sins of their Fore-fathers, as well as their own: See ver. 7. and *Deut. xxxii. 21.* where their Rejection is ascribed to their Idolatries; according to the Tenor of God's Covenant, whereby he hath threaten'd to visit the *Iniquities of the Fathers upon the Children.* 2. The Prophet indeed mentions only such Idolatries as were practised in and about his own Time, but yet may comprehend under those Heads all other Kinds of that Sin; just as the Idolatries practised by some Christians, are called the Doctrines of *Balaam* and *Jezabel*, *Rev. ii. 14, 20.* and the Church where they were practised, is described by the Name of *Sodom* and *Egypt*, *chap. xi. 8.* And the *Jews* at this Day acknowledge, the Compliances of several of their Nation with the Idolatries practised in those *Papish Countries* where the *Inquisition* is set up, as one of their national Sins: See *Limborch's Amica Collatio cum Judæo.*

Ver. 5. *Which say, Stand by thy self, for I am holier than thou.*] Or, *I esteem thee as unclean*: So some render the Verb *Kedashitika*; which hath two contrary Significations, both to *make holy*, and to *pollute*, a Thing usual in that Language: See the Note upon *chap. xxii. 17, 18.* This Description

scription of a proud Hypocrite, exactly agrees with the Temper of the Scribes and Pharisees in Christ's Time: See Mark vii. 4. Matth. ix. 11. John xviii. 28.

Ibid. *These are a Smoke in my Nose, a Fire that burneth all the Day.*] These are as offensive to me as Smoke is to the Nose, they are a perpetual Provocation to me, and kindle my Anger continually against them.

Ver. 6. *Behold it is written before me.*] God's irrevocable Purposes are often expressed as so many Decrees entered into a Register: See the Note upon chap. xxxiv. 16.

Ibid. *I will not keep Silence, but will recompense, even recompense into their Bosom.*] I will not restrain my Anger any longer, (see chap. xlii. 14.) but recompense their Sins double upon them: See Jerem. xvi. 18. and the Notes upon chap. xl. 2.

Ver. 7. *Which have burnt Incense upon the Mountains, and blasphemed me upon the Hills.*] See chap. lvii. 7. Ezek. xviii. 6. xx. 27, 28.

Ibid. *Therefore I will measure their former Work into their Bosom.*] The Iniquities of their Forefathers, aggravated by the Addition of their own: Compare Matth. xxiii. 32, 35, 36. and see the Note upon ver. 4.

Ver. 8. *As the new Wine is found in the Cluster, and one saith, Destroy it not, &c.*] As a few good Grapes are found among a Cluster of bad ones, and one speaks to another that would pluck it from the Tree, to spare it, because some of the Grapes may come to good: So I will not destroy the whole Nation, for the sake of the few good Persons which spring out from among the rest. Those are called the Remnant by St. Paul, Rom. ix. 27. xi. 5. where he alludes to chap. i. 9. vi. 13. vii. 3. &c. of this Prophecy.

Ver. 9. *And I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of my Mountains.*] Out of this Stock shall arise a better Generation, who shall repossess the Inheritance of their Ancestors. *Judea* being an hilly Country, is elsewhere expressed by the *Mountains of Israel*. See chap. xiv. 25. Ezek. xxxvi. 1.

Ibid. *And mine Elect shall inherit it.*] These are called the *Elect*, by St. Paul, Rom. xi. 7.

Ver. 10. *And Sbaron shall be a Fold for Flocks, and the Valley of Achor a Place for the Herds to lie down in.*] The Blessings of the Gospel are sometimes represented under the Emblems of temporal Happiness: See the Note upon chap. iv. 2. But if we take the Words in their literal Sense, they denote the great Plenty and Security these Elect should enjoy: Compare chap. xxx. 23. *Sbaron* was one of the richest Parts of *Judea*: See chap. xxxiii. 9. xxxv. 2. and so was the *Valley of Achor*, which was remarkable for being the first Tract of Ground the *Israelites* took Possession of, after their Entrance into the Promised Land: And therefore is called a *Door of Hope* by *Hosea*, chap. ii. 15. because it gave them first Footing in that Country, and encouraged them to hope that they should become Masters of the whole.

Ver. 11. *But ye are they that forget the Lord, that forget my holy Mountain.*] The Prophet now directs his Discourse to the Sinners and Idolaters, whom he had reprov'd and threatn'd, ver. 2, 3, &c. By *my holy Mountain* is meant God's

Temple and Worship, a Figure of the Christian Church: See the Note on chap. ii. 2.

Ibid. *That prepare a Table for that Troop.*] It was customary both among the Jews and Gentiles, after some Part of the Sacrifice had been offered upon the Altar, to make a Feast of the Remainder: See chap. lvii. 7. Ezek. xxiii. 41. This is called the *Table of Devils*, to whom the Gentiles sacrificed, 1 Cor. x. 21. It is a great Dispute among the Criticks, what Idol *Gad* was, which several Interpreters here translate *Troop*, as if it were some heavenly Constellation. But the Word likewise signifies *Fortune*, or good Luck, and so it is translated by the *Septuagint*, Gen. xxx. 11. and in this Place too; for it appears from St. Jerom's Commentary upon this Verse, that the Greek Copies in his Times read, ἑτοιμαζούσιν τῇ τύχῃ τετραζῶν, ἢ πλεούσιν, τῷ Δαίμονι κίεσμα.

Ibid. *And that furnish a Drink-Offering, to that Number.*] Or, *to Meni*, which is the Word in the Hebrew: By which some understand the Sun: See Huetius in Comment. on Origen, p. 109, 110. and Menagius upon Laertius, L. viii. n. 34. Bochart, and Dr. Spencer (*de Legib. Hebr.* L. iii. c. 2.) take it to signify an *Hero* worshipped by the Egyptians: Dr. Pocock (*Not. ad Specim. Histor. Arab.* p. 92.) understands by it an Idol of the Arabians, and others an Idol of the Armenians; *Minni* being a Province in Armenia: See Jerem. li. 27.

[Ibid. By *Gad* and *Meni*, Huetius understands the Moon and the Sun: *Fortune* being under the Influence of the former, and the *Genius* which the Heathens allotted to every Man, under the Direction of the Sun. See Huetiana, n. cxx. and his second Epistle to Bochart, published by Tilladot.]

Ver. 12. *Therefore will I number you to the Sword.*] An Allusion to the Etymology of the Word *Meni*, which is derived from the Verb *Manah*, which signifies to *number*: Such *Paronomasia's* are frequent in the Prophets; see the Note upon chap. lxiii. 1. If we understand this Place of the final Restoration of the Jews, as the Series of the Prophecy directs, then this and the following Verses are to be explained of that Discrimination which God will make between the obedient and disobedient among that People, bringing back the former into their own Country, and punishing the latter with utter Destruction, as he did the Rebels in the Wilderness: Compare chap. xxvii. 12. Ezek. xi. 17—21. xx. 34—38. Amos ix. 8, 9.

Ibid. *When I called, ye did not answer; when I spake, ye did not hear.*] I have given frequent Calls to you by my Servants the Prophets, and the Apostles, and even by my Son, and yet ye refused to hearken. Compare Matth. xxi. 34—43.

Ibid. *And did chuse the Thing wherein I delighted not.*] i. e. Which I extremely abhorred: We meet with the same kind of Expression, Jer. vii. 31. where God, reproving them for sacrificing their Children to *Moloch*, saith, I commanded it not, i. e. I expressly forbid it. This Figure is called *Meiosis* by the Rhetoricians, where a great deal more is understood than is expressed.

Ver. 13, 14. *Behold my Servants shall eat, but ye shall be hungry, &c.*] God will make a great Difference between his faithful Servants, and such

such Unbelievers as you are. They shall have their Losses and Wants plentifully made up to them; whereas you that have so long abused the Means of Grace, shall be wholly deprived of it. This is expressed in *Christ's Parables*, by being *shut out of the Kingdom of Heaven*, excluded from the *Marriage Feast*, and *cast into outer Darknest*, where is *weeping and gnashing of Teeth*: See *Luke xiii. 24, 25*, &c. *xiv. 23, 24*. *Matth. viii. 11, 12*.

Ver. 15. *And ye shall leave your Name for a Curse unto my Chosen.*] Mine Elect (see ver. 9. and 22.) shall look upon you as a standing Monument of God's Indignation, and shall use this as a common Form of Imprecation, *God do so to me, as he has done to the wicked Jews*: Compare *Jerem. xxix. 22*. *Of them shall they take up a Curse*, saith the Prophet there, *saying, God make thee like Zedekiah, and like Abab*. See likewise *Zech. viii. 12*.

Ibid. *For the Lord God shall slay thee.*] See ver. 12. and chap. lxvi. 16.

Ibid. *And call his Servants by another Name.*] See the Note on chap. lxii. 2. This may mean changing the Name of Jew into that of Christian.

Ver. 16. *That he who blesteth himself in the Earth, shall bless himself by the God of Truth; and he that sweareth in the Earth, shall swear by the God of Truth.*] Or, *He who blesteth himself, &c.* For this may be reckoned a new Sentence, that hath no Dependence upon what went before, and it implies the utter abolishing of Idolatry, that all religious Invocation, whether of Prayer, Swearing, or the like, should be performed in the Name of God, and of him alone. The total Extirpation of Idolatry is a Blessing reserved for the last Times: See the Note on chap. i. 29. By the *Earth* we may mean here the Gentiles, who are often stiled *κῆμος*, the World, in the New Testament.

[Ibid. *The God of Truth.*] The Hebrew reads *Amen*; so the Expression may properly be understood of *Christ*, who is the *True God*, 1 John v. 20. and called *Amen*, or the Truth, *Revel. iii. 14*. probably in Allusion to this Place. Compare 2 Cor. i. 20. and the Words import, that all Spiritual Blessings shall be derived from him.]

Ibid. *For the former Troubles are forgotten.*] Or, *When the former Troubles, &c.*] The new Heavens, and new Earth, mentioned in the following Verse, are not subject to any of those Errors and Miseries, to which the present State of the World is obnoxious: See ver. 19. and *Revel. xxi. 3, 4*, &c.

Ver. 17. *For behold I create new Heavens, and a new Earth.*] The Conversion of the Jews will be in the last Times of this World: See *Hof. iii. 5*. and then will follow the new Heavens and Earth, which are to commence after the Dissolution of this World: See 2 Pet. iii. 13. *Revel. xxi. 1*. Such a new State of Things St. Peter tells us we are to expect, according to God's Promise; which must relate to some Prophecies of the Old Testament, and particularly to this and the following Chapter, both the Apostles using the very same Expressions which are found here.

Ibid. *And the former shall not be remembered,*

nor come into mind.] The Glory of the New Heavens and Earth shall so far surpass the happiest Days that ever were seen in former Times, that they shall not deserve to be mentioned, there being no Comparison between them: Compare *Jerem. iii. 16*.

Ver. 18. *For behold I create Jerusalem a Rejoicing, and her People a Joy.*] This may be best expounded of the New Jerusalem, which shall come down from God, when the new Heavens and new Earth are created: See *Revel. xxi. 1, 2*. and compare chap. lxvi. 22. where *there shall be no more Death, nor Sorrow, nor Crying, nor Pain*, *ibid. ver. 4*. and the following Verse here. Tho' some learned Men suppose, that upon the Restoration of the Jews there may be some particular Privileges belonging to the earthly Jerusalem, as the Metropolis of that Nation: See the Note upon chap. lxvi. 20. But we must not be too positive as to any particular Description of these distant Events.

[Ibid. *Rejoice for ever in that which I create.*] The learned Bishop of Coventry and Litchfield, in his *Defence of Christianity*, chap. ii. § 2. translates the Words, *Rejoice for the Age to come, which I create*. The Age to come was a known Expression among the Jews for the Times of the Messiah. See the Note upon chap. ix. 6. in which Text the same learned Writer understands the Phrase *Ab Ed*, to the same Sense, translated in our English, *Everlasting Father*.]

Ver. 20. *There shall be no more thence an Infant of Days, or an old Man that hath not filled up his Days.*] From thence, or from that Time (See Note on chap. xlviii. 16.) there shall be no untimely Deaths, either of Infants who are Abortive, or never grow up to Man's Estate; or of old Men who do not live out the full Term of Life.

Ibid. *For the Child should die an hundred Years old, but the Sinner being an hundred Years old, shall be accursed.*] The Sense would be plainer, if the Words were translated thus: *For he that dies an hundred Years old, shall die a Child; and the Sinner that dies an hundred Years old, shall be accursed*. The Prophet describes this Renovation of the World as a *Paradisiacal State*, and such as the Patriarchs enjoyed before the Flood, when Men commonly lived near a thousand Years. So he that died at an hundred Years of Age, would have been looked upon as dying in the Age of Childhood, and be judged to have been cut off in the Beginning of his Years, as a Punishment for some great Sins he had committed. Hesiod describes what he calls the *Silver Age* of the World, in much the same Expressions, *Ἔργ. 25*. *Ἡμ. Lib. I. Ver. 129*.

Ἄλλ' ἑκατὸν μὲν ταῖς ἔτια παρὰ μνησὶ καὶ
ἑτρίσι δ' ἀτάλλων, μὲν γὰρ ἑπίσθ' —

A Boy of an hundred Years old played about with his Mother, an over-grown Child.

The Words of the Text seem to imply, that the Millennian State shall not be free from all manner of Sin, though there shall be no Place there for Idolatry and Apostacy. Accordingly some learned Men suppose, that the lukewarm Laodicean State of the Church, which is described,

and

and reprov'd, Rev. iii. 14, &c. is to be contemporary with some part of the Millennium.

Ver. 21. *They shall build Houses, and inhabit them, they shall plant Vineyards, and eat the Fruit of them.*] A Blessing promised to the Jews upon their Conversion, in Contradiction to that Curse which Moses denounced against them for their Disobedience, Deut. xxviii. 30. and it implies both Security from the Invasion of Enemies, and from untimely Death. Compare chap. lxvi. 8.

Ver. 22. *For as the Days of a Tree, are the Days of my People.*] Not like the fading of a Leaf, to which our present mortal State is often compared. The Septuagint translate it, *As the Days of the Tree of Life, shall be the Days of my People*, expressing the Sense and Import of the Words.

Ver. 23. *They shall not labour in vain, nor bring forth for Trouble.* As those do who enjoy not the Fruits of their Labour. See ver. 21, 22.

Ver. 24. *And it shall come to pass, that before they call, I will answer.*] God will prevent them with his Blessings, and gratify their Desires before they ask: A sure Token of his Favour and Love toward them, as his rejecting Men, and casting them off, is expressed by his *hiding away his Face from them*, and refusing to hear their Prayers: See Prov. i. 28. Isa. i. 15. Jer. xiv. 12. Lament. iii. 8, 44.

Ver. 25. *The Wolf and the Lamb shall feed together, &c.*] Concerning the Metaphorical Sense of these Expressions, see the Notes upon chap. xi. 6. and xxxv. 9. But since the Renovation here spoken of extends to the whole Creation (see Rom. viii. 21.) they may imply the correcting the noxious Qualities of fierce or venomous Creatures.

[Ibid. *And Dust shall be the Serpents Meat.*] The Curse pronounced upon the Serpent, Gen. iii. 14. shall then be fully accomplished; Christ having put all Enemies under his Feet, and especially the Devil, who is the Head of them: See 1 Cor. xv. 27. Micah vii. 17. Rom. xvi. 20.]

CHAP. LXVI.

THE ARGUMENT.

In the Beginning of the Chapter GOD answers the Complaints of the Jews concerning the Destruction of the Temple, which they so passionately bewail, chap. lxiii. 18. lxiv. 11. and instructs them in the Evangelical Way of worshipping GOD in Spirit and in Truth, and not by Sacrifices, or a Carnal Worship. He then assigns the Causes of his rejecting the Jews, and calling the Gentiles, but promises in due Time to unite them into one glorious and flourishing Church.

Verse 1. **T**HE Heaven is my Throne, and the Earth is my Footstool: Where is the House that ye build unto me, and where is the Place of my Rest? A Temple, in the Jewish Notion, was GOD's Place of Residence, or his Habitation, where he resided as a King in a Palace: Accordingly the Cherubims were his Throne, the Ark was his Footstool, the Priests were his immediate Attendants, and the Shew-bread and Sacrifices were the Provision for his Table. Such

a Notion of a Temple was common both to Jews and Gentiles, [only with this Difference, that the Gentiles thought the setting up an Image a necessary Part of the Dedication of a Temple, to secure, as they imagined, the Presence of the Deity to whom it was dedicated. *Templi nulla ratio quod non coronat simulacrum*, saith Isidore.] Such a Notion seems to confine GOD's Presence to a certain Place, and therefore was not so suitable to the Greatness of the Divine Majesty. It is under this Acceptation of the Word, that GOD reproves the Jews for laying such Stresses upon their Temple-worship, and comforts them under the Loss of it, which they speak of with so much Concern, chap. lxiv. 11. And it is under the same Notion that the Christian Apologists join Temples with Images, and profess that their Religion allows of neither.

Ver. 2. *For all those Things hath my Hand made, and all those Things have been, saith the LORD.*] I fill Heaven and Earth, which are the Works of my Hands, and are still sustained and supported by me. All those Things are mine; so the Septuagint translate the latter Part of the Sentence.

Ibid. *But to this Man will I look, even to him that is poor, and of a contrite Spirit, &c.*] Such a one is a living Temple of GOD: See ch. lvii. 15.

Ver. 3. *He that killeth an Ox, is as if he slew a Man.*] Without this devout Temper of Mind, killing an Ox for a Burnt-offering is no more acceptable to GOD, than if a Man offered his Son in Sacrifice to Moloch.

Ibid. *He that sacrificeth a Lamb, as if he cut off a Dog's Neck.*] The Price of a Dog was forbid to be brought into the House of the LORD, by way of Vow, or Free-will Offering: See Deut. xxiii. 18.

Ibid. *He that offereth an Oblation, is as if he offered Swine's Blood.*] Which being one of the principal Sacrifices among the Gentiles, was in a particular manner abominable to GOD. See the Notes upon chap. lxv. 4.

Ibid. *He that burneth Incense, as if he blessed an Idol.*] Or, *maketh a Memorial with Incense*, as the Margin reads. The Verb *Zachar*, to commemorate, signifies any Act of Divine Worship: See the Note upon chap. lvii. 8.

Ibid. *Yea, they have chosen their own Ways, and their Soul delighteth in their Abominations.*] Compare chap. lxv. 12. This may relate to their Idolatrous Practices, mentioned chap. lxv. 3, 4, 11. and ver. 17. of this Chapter. Or their very Ceremonious Worship may be reprov'd in these Terms, because, since the Revelation of the Gospel, GOD had rejected it, and declared it to be a plain Contradiction to his Will, and an Affront to his Authority.

Ver. 4. *I will also chuse their Delusions.*] I will punish them in their own way, and set over them the Scribes and Pharisees, who shall govern them by their Traditions, instead of the Word of GOD; or I will suffer False Christs, and False Prophets to deceive them. See Matth. xxiv. 24. John v. 43.

Ibid. *And I will bring their Fears upon them.*] This was exactly fulfilled, when they crucified Christ for Fear of the Romans, John xi. 48. which very Sin was punished by an utter Destruction from that very People.

Ibid.

Ibid. *Because when I called, none did answer, &c.*] See chap. lxxv. 12.

Ver. 5. *Hear the Word of the Lord, ye that tremble at his Word: Your Brethren that hated you, that cast you out for my Name's sake, &c.*] Hearken to this you Jews, that embraced the Gospel upon the Preaching of Christ and the Apostles: Your Brethren have hated you for my Sake, and and cast you out of their Synagogues, (compare Luke vi. 22.) and in Derision called upon God to do some extraordinary Thing in your Behalf: But God's Providence at the Destruction of Jerusalem shall interpose visibly for your Deliverance; and leave them to perish in their City. This was remarkably verified when the Christians had a Divine Warning to leave the City, and thereupon retired to Pella, and escaped the common Destruction. See Euseb. Hist. Eccl. L. III. c. 5. Epiph. Hæres. 30.

Ver. 6. *A Voice from the City, a Voice from the Temple, &c.*] The Prophet seems to hear the Noise of the Ruin of the City and Temple sounding in his Ears: *The Voice from the City* may fitly be expounded of that Story which Josephus relates, de Bell. Jud. Lib. VII. Cap. 12. concerning one Jesus the Son of Anani, who for a considerable time before the War began, or the City was besieged, went about the Streets, crying, *Wo, Wo, unto Jerusalem*, and neither Threatnings nor Stripes could prevail with him to be silent. And the *Voice from the Temple* was verified in that Voice, which Josephus tells us in the same Chapter, was heard in the Temple a little before the final Destruction of it, saying, *Let us depart hence.*

Ver. 7. *Before she travailed she brought forth.*] Here begins a new Paragraph, containing a Description of the sudden Increase of the Christian Church, upon God's rejecting the Jews, and destroying their Temple and Worship. The very Destruction of the Jewish Polity making way for the Growth of the Gospel, inasmuch as it abated that Opposition which the Jewish Zealots all along gave to the Spreading of it; and the abolishing the Jewish Worship contributed very much to the abrogating the Law of Moses, and burying it with Silence and Decency; see Rom. xi. 11. The Church is described here as a travailing Woman, the Mother of all true Believers; see chap. liv. 1. Galat. iv. 26.

Ibid. *Before her Pain came, she was delivered of a Man-Child.*] The Expressions import how suddenly and quickly Christianity was spread and propagated over the World. And this latter Sentence alludes to the Hebrew Women being delivered of their Male Children, before the Midwives could come to them, Exod. i. 19. The propagating the Kingdom of Christ, is in like manner described by a Woman's travailing, and bringing forth a Man-Child, Revel. xii. 1, 2, 5. which Place plainly alludes to the Words here.

Ver. 8. *Shall the Earth be made to bring forth in one Day, or shall a Nation be born at once?*] The Suddenness of this Event is as surprising, as if the Fruits of the Earth, which are brought to Perfection by slow Degrees, should blossom and ripen all in one Day. And the Fruitfulness of this Spiritual Increase is as wonderful, as if a whole Nation were born at once, or by one

Woman. We may understand the former Part of this Sentence of the speedy Propagation of the Gospel through the World, and the latter part of it of the sudden Conversion of the Jews, and their Union with the Gentiles into one Church, when God will remove the Iniquity of the Land in one Day, as it is foretold, Zech. iii. 9. Compare Micah v. 3. These two Events, tho' distant in Time, yet will agree very much in the Swiftneſs of their Progress.

Ibid. *For as soon as Zion travailed, she was delivered of her Children.*] Without Pain or Difficulty, no ill Accident interposing to hinder their Birth: As it follows,

Ver. 9. *Shall I bring to the Birth, and not cause to bring forth? &c.*] Shall I disappoint a Work, of which I myself was the Author, when every Thing is ripe for Execution, and the Effect just ready to be produced? Compare chap. xxxvii. 3. The Prophet still carries on the Comparison between the natural and spiritual Birth. Compare Galat. iv. 19.

Ver. 10. *Rejoice ye with Jerusalem—all ye that love her.*] Let all that wish her well, congratulate her for the Favours God hath shewed to her, and particularly let the Gentiles rejoice with the Jewish Church; see Deut. xxxii. 43. for her Advancement shall redound to their Benefit: See ver. 12.

Ibid. *Rejoice with her all ye that mourn for her.*] See the Note on chap. lvii. 18.

Ver. 11. *That ye may suck, and be satisfied with the Breasts of her Consolations.*] Or, *Because ye shall suck, &c.* She will nourish the Faithful with her Doctrine, as a tender Mother does her Children with her Breasts. The Prophet persists in comparing the Church to a Child-bearing Woman.

Ibid. *And be delighted with the Abundance of her Glory.*] You shall share in the Glory God hath conferred upon the Jewish Church, and shall be edified by the Gifts and Graces that God will plentifully bestow upon her: See below, ver. 19. and Rom. xi. 12.

Ver. 12. *For I will extend Peace to her like a River.*] All manner of Prosperity: Compare chap. xlviii. 18. lx. 5.

Ibid. *And the Glory of the Gentiles like a flowing Stream.*] The Riches of the Gentiles shall flow in upon you, by their Liberality and Charity: See chap. lxi. 6. or, I will impart to her all that Grace and Knowledge, for which the Church of the Gentiles value themselves: St. Paul says, Rom. xi. 11. that the Jews will be provoked to Emulation by the Gentile Believers, by their coming into the Church in great Numbers, and the Jews seeing them favoured with all the Privileges of God's People, and themselves utterly rejected; and that this will be a principal Means of working their Conversion. And when they are converted, they will be extraordinary Instruments in God's Hands, for the converting the Remainder of the Heathen World: See ver. 19. compared with chap. lx. 4, 5. and Rom. xi. 12, 15, 25, 31.

Ibid. *Ye shall be borne upon her Sides, &c.*] Compare chap. lx. 4. and see the Note on ver. 11. of this Chapter.

Ver. 14. *And when ye see this, your Heart shall rejoice, and your Bones shall flourish like an Herb.*

You *Jews* shall recover your ancient Strength and Beauty, and be renewed in as wonderful a Manner, as if dry withered Bones should recover their Youth and Moisture: Or, as if the dead Bones in a Charnel-House should have Life and Vigour infused into them: Compare *Ecclus.* xvi. 12. xlix. 10. then will be fulfilled that *Resurrection of the dry Bones*, spoken of by *Ezekiel*, chap. xxxvii. 1, &c. for that Vision relates to the Restoration of the *Jewish Nation*, after it had lain for many Ages in a dead, hopeless Condition. In like manner *St. Paul* calls the receiving the *Jews* into the Church, *Life from the Dead*, *Rom.* xi. 15.

Ibid. And the Hand of the LORD shall be known towards his Servants, and his Indignation toward his Enemies.] Then shall the Kingdom or Power of the *Messias* be manifested in a distinguishing Protection of his People, and Destruction of his and their Enemies.

Ver. 15. For behold the LORD will come with Fire.] *God* is called a *Consuming Fire*, *Deut.* iv. 24. and his Vengeance often resembled to Fire, which consumes every Thing in an Instant: See *chap.* ix. 5. xxx. 30. See the following Verse.

Ibid. And with his Chariots like a Whirlwind.] An Allusion to the old Way of Fighting with Chariots: Compare *chap.* v. 28. xxi. 7, 9. *God* is elsewhere described, as making the Clouds his Chariot, *Psal.* civ. 3. *Habak.* iii. 8. and as compassed about with Tempests and Darknets, *Psal.* xviii. 10.

Ver. 16. For by Fire, and by his Sword, will the LORD plead with all Flesh, &c.] This seems to denote the Discomfiture of *Gog* and *Magog*, who are to be destroyed by Fire: See *Ezek.* xxxix. 6, 9. They are described in the xxxviiith and xxxixth Chapters of that Prophecy, as coming in a great Body against the Land of *Israel* after the Restoration of the *Jews*, and their return into their own Land, and their receiving an utter Overthrow. Or, this may be understood of the Battle of *Armageddon*, *Revel.* xvi. 14. xix. 19. where the Armies of *Satan* and *Antichrist* are to be vanquished by the *Lamb* and his Followers. Or of the Discomfiture of *Satan's* Army, mentioned *Revel.* xx. 8, 9. which shall be destroyed by Fire from Heaven. The Scriptures do in general declare there shall be a great Destruction of *Christ's* Enemies here upon Earth, before the general Judgment, or Consummation of all Things: Compare with the Context here, *chap.* xxxiv. and *chap.* lxiii. 1—6. *Psal.* cx. 5, 6. *Jerem.* l. and li. a great Part of which Chapters certainly relate to the latter Times. *Ezek.* xxxviii, xxxix. *Joel* iii. 11—14. *Micah* v. 8, &c. *Zech.* xii. 2, &c. xiv. 1—13. *Revel.* xiv. 20. xvi. 14. xix. 19. But we must not be too positive in assigning the particular Place, Time, or Manner, how these Prophecies shall be fulfilled, because the Events are Secrets, whose Causes lie hid as yet in the Depths of Providence. And the very great Obscurity of the Prophecies, which are supposed to relate to these Matters, is to me a convincing Argument that they are not yet fulfilled.

Ver. 17. They that sanctify, and purify themselves in Gardens.] Concerning sacrificing in Gardens: See the Note upon *chap.* lxv. 3. But there were several Sorts of Lustrations, or Purifications used among the Heathens, from whence the *Jews* learned their idolatrous Customs: Some of which

were performed by Washings, for which Purpose they had Fountains in their sacred Groves and Gardens.

Ibid. Behind one Tree in the midst.] Several Critics agree, that by the Hebrew Word *Achad*, is meant the Sun, which *Macrobius* saith, *Saturnal. Lib.* I. *Chap.* 23. was called by the *Affyrians* *Adad*, a Word which he tells us there, signifies One, and therefore is probably derived from the Hebrew, *Achad*. If we follow this Interpretation, the Words may best be translated thus: Behind [the Chapel] (or Shrine) of the Sun, in the midst [of the Garden.]

Ibid. Eating Swine's Flesh.] See the Note upon *chap.* lxv. 4.

Ibid. And the Abomination.] The same which is called Broth of abominable Things, *chap.* lxv. 4. See the Note there.

Ibid. And the Mouse.] The Heathens used some sort of Meats by way of Purification, or Lustration, and chiefly such as were not used in common Food; such were several of those Meats forbidden by the Law, and called *Abominable* by *Moses*, *Deut.* xiv. 3. of this kind probably was the Mouse, which was expressly forbidden to be eaten, *Levit.* xi. 29. *Jamblichus Syrus*, in *Photius*, *Cod.* 94. reckons Mice among the several Sorts of Animals, by which the Heathens practised Magick or Divination, and saith, that some derived the Word *Μύς* from *Μῦς*.

Concerning the Reasons for applying these ancient Idolatries to later Times: See the Notes upon *chap.* lxv. 4. *Maimonides* observes, *More Nevochim*, *Lib.* III. *Cap.* 29. p. 424. from the Books of the *Zabians*, who were ancient Idolaters, that they used to offer to the Sun, the Idol mentioned in this very Verse, *Seven Bats*, and *Seven Mice*, which he thinks was the Reason why these Creatures were reckoned *Abominable* in the Law of *Moses*, and forbidden to be eaten.

Ver. 19. For I know their Works, and their Thoughts.] The Word *Know* is not in the Hebrew: Some supply the Ellipsis thus, Should I bear their Works? &c. Such a kind of Deficiency is supply'd in that manner by our Translators, *Numb.* xiv. 27.

Ibid. I will gather all Nations and Tongues, and they shall see my Glory.] This may most probably be understood of the gathering of the *Jews* and *Gentiles* into one Church: See the Note upon *chap.* liv. 7. and compare *Revel.* xiv. 6.

Ver. 19. And I will set a Sign among them.] A Signal to gather the believing *Jews* together from their several Dispersions: See *chap.* xl. 12. lxii. 10. A Sign (*ôth* in the Hebrew) is the same with an Ensign, or Standard, and so it is used *Psal.* lxxiv. 4.

Ibid. And I will send those that are escaped of them unto the Nations.] The Escaped of *Israel* are mentioned before, *chap.* iv. 2. and mean those that are escaped of the Nations, *chap.* xlv. 20. i. e. who are returned home out of their several Dispersions. Some of these, *God* saith he will send to be Preachers and Apostles to the unconverted *Gentiles*, as *St. Paul*, when he was converted, was ordained to be an Apostle of the *Gentiles*; whose Conversion, according to *Mr. Mede*, carries in it an Earnest, and an Emblem of the general Conversion of that Nation: See *His Works*, pag. 891. Without question their Conversion

Conversion will be a signal Instance of the Power of GOD's Grace, and a convincing Argument to others of the Truth of the Gospel, as hath been observed upon ver. 12.

Ibid. *To Tarshish, Pul, and Lud, &c.*] They shall go out and make Conversions in all the Parts of the World: *Tarshish* denotes the Eastern Parts; (see Note upon chap. xi. 16.) *Pul* and *Lud* the South; *Tubal* and *Javan*, the North; and the *Islands*, the West.

Ibid. *Pul and Lud that draw the Bow.*] Some suppose *Pul* to be the same People who are elsewhere called by the Name of *Phut*, which is usually joined with *Lud*; and is rendered *Libya*, or the *Libyans*, by most Interpreters; See *Jerem.* xlv. 9. *Ezek.* xxvii. 10. xxx. 5. But *Bochart* thinks *Pul* to be the same with *Phil*, or *Philis*, a City upon the River Nile; and then these two Names will denote the *Egyptians* and *Ethiopians*.

Ibid. *To Tubal, and Javan.*] *Tubal* is elsewhere joined with *Meshech*: See *Gen.* x. 2. *Ezek.* xxxviii. 2. and they are generally thought to denote the *Tartars*, *Scythians*, and those who live in the most Northern Parts of the World. By *Javan* are meant the *Ionians*, *Grecians*, and the neighbouring Nations, who live on the North Side of the *Mediterranean Sea*.

Ibid. *To the Isles afar off.*] This Expression denotes the westerly Parts of the World; for the *Islands of the Sea*, a Phrase elsewhere used, mean the same with the *Islands of the Western Sea*: See the Notes upon chap. xi. 11. xxiv. 14. And the Prophet *Hosea*, speaking of the Return of the *Jews* from their Dispersions in several Parts of the World, saith, *When the LORD shall roar like a Lion* (which denotes some efficacious Call of Providence, or powerful Preaching of the Gospel) *then the Children shall tremble* (or come flying, as the following Verse explains it) *from the West*: *Hos.* xi. 10. So that by the *Isles afar off*, which have not heard GOD's Fame, may be meant even the *West-Indies* themselves.

Ver. 20. *And they shall bring all your Brethren for an Offering unto the LORD, out of all Nations.*] The Words may be understood, either of the *Jews* that are escaped, converting the *Gentiles*, and bringing them for an Offering to GOD, the very Phrase which *St. Paul* uses, speaking of this Subject, *Rom.* xv. 16. Or else, That they shall convert their own Brethren that still remain scattered in the remote Countries of the *Gentiles*. Or the Place may be understood in general, of the *Mystical Israel*, which shall be saved from all the Ends of the Earth: See chap. xlv. 17, 22, 25.

Ibid. *Upon Horses, and in Chariots—to my holy Mountain Jerusalem.*] GOD's holy Mountain commonly signifies the Church in the Prophetical Writings: See the Note upon chap. ii. 2. So the Expressions of going up to GOD's holy Mountain, in the several Conveniencies of Carriage here mentioned, are an Allusion to the *Jews* going up with their Gifts and Offerings to *Jerusalem* at the solemn Festivals: Compare chap. lx. 9. Or we may understand it in a more literal Sense, of the *Jews* returning to their own Country, from their several Dispersions, and hastening to *Jerusalem*, with Joy and singing

Psalms, as the *Septuagint* expresses the Sense. But this Interpretation does not agree so well with the *new Heavens* and *new Earth*, mentioned in the 22d Verse, of which State these Things are spoken.

Ver. 21. *And also I will take of them, for Priests, and for Levites.*] All that have a Share in this blessed State (called the *new Heavens* and *new Earth*, in the following Verse) shall be *Priests* unto GOD, and attend upon his Service without Distinction. Compare *Revel.* xx. 6. Or the Words may import the restoring the *Jews* to their ancient Privilege of being a *Kingdom of Priests* to GOD, and continually attending his Service: See chap. lxi. 6.

Ver. 22. *For as the new Heavens and the new Earth, which I make, shall remain before me, saith the LORD, so shall your Seed and your Name remain.*] This new State of Things, already described, chap. lxxv. 17, &c. is created to be inhabited by the *Mystical Israel*, who shall be saved from all the Parts of the Earth with an everlasting Salvation; chap. xlv. 17, 18, 22, 25.

Ver. 23. *And it shall come to pass from one new Moon to another, and from one Sabbath to another, all Flesh shall come, and worship before me.*] These Saints shall not have set Times for GOD's Worship, but shall be perpetually employed in serving and praising him: See *Revel.* iv. 8. vii. 15. The Worship of the *New Jerusalem* is represented by the Practice of the *Jewish Temple*, as if the Prophet had said, that State shall be one continued Festival. It is usual with the Prophets, to describe the Gospel Dispensations by the Usages of their own Times. See the Notes upon chap. xix. 19. lvi. 7. and compare *Zech.* xiv. 16. These Metaphors are continued even in the Writings of the *New Testament*, where the Church is represented by the *Twelve Tribes of Israel*, *Luke* xxii. 30. *Revel.* vii. 4. The Christians are called *Jews*, *Rom.* ii. 28, 29. *Revel.* ii. 9. and the heavenly Sanctuary is described by the Model of the *Jewish Tabernacle*, *Revel.* iv. 5, 6. xi. 1, 2, 19. xv. 5, 6.

Mr. *White* in his Argument upon this Chapter, and elsewhere, insists upon these and such like Expressions, as irrefragable Arguments, that the Sense of this Prophet is to be confined to Occurrences in, or near, his own Time. But this way of arguing, shews him not to have thoroughly considered the *Genius* of the Prophetical Writings, which as they are always full of Metaphors, and love to give but dark Hints of Things, wrapped up in Symbols and Figures; so the very Life and Spirit of them consist in pointing out the Times of the *Messias*, and the State of GOD's Kingdom under his Administration: According to that Maxim delivered by the Angel, *Revel.* xix. 10. that *the Testimony of Jesus is the Spirit of Prophecy*, without which it is but a kind of *Dead Letter*.

Ver. 24. *And they shall go forth.*] Without the Circuit of the *new Jerusalem*, *Rev.* xxi. 12. or the *Camp of the Saints*, *ibid.* chap. xx. 9. The Expression alludes to the Custom of the *Jews*, of executing Offenders without the Camp or City, and excluding all unclean Persons out of it: See *Numb.* v. 1—4. *Heb.* xiii. 11, 12, 13.

Ibid. *And look upon the Carcasses of the Men that have transgressed against me.*] Those Enemies of God that were slain in the Battel, mentioned ver. 16.

Ibid. *Their Worm shall not die, neither shall their Fire be quenched.*] They shall be like so many putrifying Carcasses, lying slain in the Field of Battel, and over-run with Worms and Stench; they shall be a lasting Monument of God's Justice, like Sodom, set forth for an Example of the Divine Vengeance, of that Eter-

nal Fire which is prepared for the Ungodly in Hell. Compare *Judith* xvi. 17. *Ecclus.* vii. 17. *Mark.* ix. 44.

Ibid. *And they shall be an Abhorrence to all Flesh.*] Their Reproach shall be perpetual, Men shall abhor them as they do the Stench of a Camp of dead Bodies, or the Filth of the Valley of *Hinnom*, the Figure and Picture of Hell. See the Notes upon chap. xxx. 33. and compare *Ezek.* xxxix. 11—16.



DEDICATION 135

A
T O T H I

COMMENTARY

UPON THE

PROPHECY

AND

LAMENTATIONS

OF

JEREMIAH.



T O T H E

Most Reverend Father in GOD,

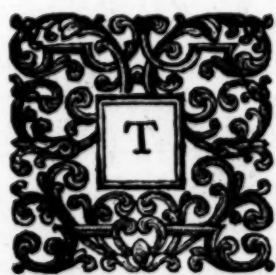
W I L L I A M,

By Divine Providence,

Lord Archbishop of CANTERBURY;

Primate of all *England*, and Metropolitan; and One
of His Majesty's Most Honourable Privy-Council.

May it please Your GRACE,



THE following Papers, writ in pursuance of a Commentary formerly published upon the Prophet *Isaiah*, I humbly beg leave to offer to Your GRACE; intreating Your favourable Acceptance of my sincere Endeavours to give some further Light to the Writings of the Prophet that succeeds next in Order: Who was a *Burning* as well as a *Shining Light* in the Church of GOD; and whose fervent Piety and Zeal discover themselves, in his many Affectionate Strains of an Ardent Devotion, and in the Warmth and Vigour of a moving Eloquence, so justly admired by all attentive Readers: A Talent that all Men must acknowledge Your GRACE to be a perfect Master of: You having in an inferior Station, given abundant Proofs of Your great Abilities, both in *Exhorting*, and *Convincing Gain-sayers*.

ONE great Use of the Writings of the Prophets, is to instruct us in the *Signs of the Times*: And tho' the Warnings they give had a particular Aspect upon their own Age, yet they were likewise *written for our Admonition, upon whom the Ends of the World are come*. This Rule, if we should apply to our own Case, and compare some Circumstances of the present Times, with
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the Representation this Prophet gives of his own, when thro' a general Corruption, both of Principles and Practice, Men were so far from being *Asbamed of their Abominations**, that they openly avowed and justified them: The Parallel will give us just Cause to apprehend, that as we have equall'd the *Jews* in Sin, we may be made like them in Punishment. But we are willing to hope better Things, and cannot but look upon it as an Earnest of GOD's favourable Intention towards this CHURCH, that his Providence hath advanced a Person to preside over it, so excellently qualified as Your GRACE is, with Piety, Learning, and Prudence, and all other Accomplishments, requisite to Support and Adorn that High Station.

WHICH that Your GRACE may long and prosperously enjoy to the Glory of GOD, and the Service of his CHURCH, and that Your wise and steady Conduct may be a Blessing to the present Age, and endear Your Memory to Posterity, shall always be the earnest Prayer of,

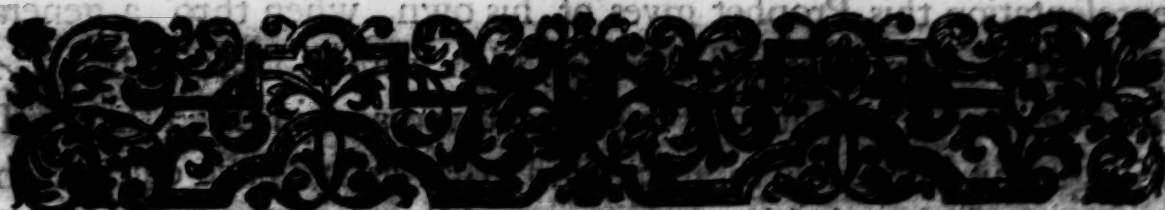
* Jer. vi. 15.

My LORD,

Your GRACE's Most Obedient,

and Dutiful Servant,

WILLIAM LOWTH.



Concerning the

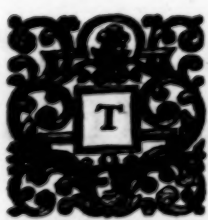
A U T H O R,

AND THE

S U B J E C T

Of the ensuing

P R O P H E C Y.



THE Prophet *Jeremy* is called the Son of *Hilkiab*, chap. i. ver. 1. whom *Clemens Alexandrinus*, *Strom. Lib. i. pag. 390. Edit. Oxon.* supposes to be the same *Hilkiab*, who was High Priest in the Reign of *Josiah*: See 2 *Kings* xxii. 4, 8.

But this Opinion seems not so probable, because then the Prophet would not have been described as living with the Inferior Priests at *Anatboth*, in as much as the High Priest and his Family always kept their Residence at *Jerusalem*. He was very young when he was called by GOD to the Prophetical Office, chap. i. 6. in the Exercise of which he continued above Forty Years, and is said by *St. Jerom*, in his *Argument to this Prophecy*, to have been stoned to Death at *Tappanes* in *Egypt*, whither he and the Remains of the *Jews*, after the Destruction of *Jerusalem*, were carried by *Jobanan* and the rest of their Leaders, chap. xliii. 7. See the Note upon that Place.

There were several Collections of *Jeremy's* Prophecies: One made by GOD's Command in the 4th Year of *Jeboiakim*, chap. xxxvi. 2. This contained all the Prophecies he had published to that Time, as well against the other Nations, as against the *Jews*. The former of these in our present Collection, are put by themselves at the

End of the Book, from chap. xlv. to the End of the *List*. But in the present Copies of the *Septuagint*, they follow immediately after the 13th Verse of the xxvth Chapter.

Another Collection of these Prophecies is mentioned chap. i. 3. comprehending all that *Jeremy* had uttered to the Time of the Captivity. These may probably be supposed to have been collected by *Baruch*, his *Amanuensis*: And were put together without any regard to the Order of Time, just as we find the Collection of *Psalms* was made.

To this was added another Collection of *Jeremy's* Prophecies, published about the Time of his going down into *Egypt*, contained in chap. xlii, xliii, xliv. at the End of which, either *Esdra*s or some others, after the Captivity, who undertook the compleating the Scripture Canon, added those Prophecies which *Jeremy* had spake against the *Gentiles*, thinking it most proper to put them by themselves, because they treat of a different Subject from the rest of the Book: And one of them, viz. that against *Elam*, chap. xlix. 34. bears Date after the first Collection made by *Jeremy* himself, in the fourth Year of *Jeboiakim's* Reign.

The Reason why the liid Chapter was added at the End of the Book, shall be assigned in the Argument of that Chapter.

A C O M-



A

COMMENTARY

ON THE

PROPHECY

OF

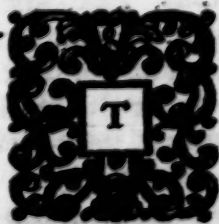
JEREMIAH.

CHAP. I.

The ARGUMENT.

The first Chapter contains the general Commission which God gave to Jeremiah to execute the Prophetical Office, as well to the Jews in particular, as to the Heathen Countries round about them: And a Promise of the Divine Assistance in the Discharge of his Duty.

Ver. 1.



THE words of Jeremiah the Son of Hilkiab, of the Priests that were in Anathoth, in the land of Benjamin:] Anathoth was one of the Cities allotted to the Priests: See *Josb. xxi. 13, 18.* that Town was but three Miles from Jerusalem, as St. Jerom tells us in his Preface to this Prophecy, but yet was in the Land of Benjamin, as indeed was part of Jerusalem it self: See *Josb. xviii. 28.* Judah and Benja-

min lying so near together, makes them sometimes reckoned but as one Tribe: See *1 Kings xi. 32.*

Ver. 2, 3. *To whom the word of the LORD came in the days of Josiab—unto the end of the eleventh year of Zedekiah.]* Jeremiah prophesied by the space of 41 Years and upward, if we take in the Prophecies he uttered in Egypt after the Captivity, chap. xliii, xliiv. which are not included within this Period. We may observe from the 6th Verse of this Chapter, that *Jeremy* was very young when he was called by God to the Prophetick Office.

Ibid. Unto the carrying away Jerusalem captive in the fifth Month.] The Jews underwent several Captivities before their final Desolation. The first was when *Jeboiachim* was carried away captive in the 8th Year of *Nebuchadnezzar's* Reign: See *2 Kings xxiv. 12.* There was another Captivity in the 18th Year of his Reign: See below chap. lii. 29. Then followed in the next Year that Captivity which accompanied the Destruction of the Temple and City of Jerusalem, in the fifth Month: See *ibid. ver. 21.*

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In Memory of which Calamity, the *Fast of the fifth Month* was observed during the Seventy Years of Captivity; and continued down to After-times: See *Zech. vii. 5. viii. 19.*

Ver. 4. *Then the word of the LORD came unto me, saying,] This seems to have been a visible Appearance of the Divine Majesty, performed by the Son of God, or the Second Person of the Blessed Trinity (see the Notes on Isa. vi. 1.) who appeared in an Human Shape, as a Prælude to the Incarnation, first to Adam, Genesis iii. 8. then to Abraham, Gen. xviii. 2. afterward to Joshua, Josh. v. 13. as also to Ezekiel, chap. i. 26. to Daniel, Dan. viii. 15, 18. x. 6, 10. Of the same kind was this Vision represented to Jeremiah: Compare the 9th Ver. of this Chapter, with the fore-mentioned Texts of Daniel. 'Tis out of this Glory, or Shechinah, the following Words were uttered.*

Ver. 5. *Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee.] Some Persons have been designed for certain Offices by a particular Decree of God, from or before their coming into the World. So was John Baptist, Luke i. 15. and St. Paul, Gal. i. 15. and the Prophet Jeremy here in the Text. This Favour is expressed by knowing him, or taking especial notice of him, as if a Prince should single one particular Person out of a Multitude, and call him by Name, and appoint him to some honourable Office, or Trust. So God expresses the peculiar Favour he had for Moses, by saying, *I know thee by name*, Exod. xxxiii. 12, 17. The same thing is likewise expressed by God's *sanctifying him*, or setting him apart for the Prophetical Office: The same Phrase being applied to our Saviour himself, whom God in an eminent manner *sanctified*, or set apart for the Offices of King, Priest, and Prophet, and in due time *sent him into the World* to execute the same, John x. 36. who therefore is called, by way of Eminence, *the Holy Person*, for so the Neuter is sometimes taken: See John iii. 6. 1 John v. 4.*

Ibid. And ordained thee a Prophet unto the Nations.] To other Nations as well as the Jews: See chap. xxv. 15, 18, 19, 20. and the latter part of this Prophecy from the xlviith Chapter.

Ver. 6. *Then said I, Ab Lord God, I cannot speak, for I am a Child.] He excuses himself from taking the Prophetical Office by reason of his Youth, which made him unable to speak with that Authority, which is requisite for the Discharge of so weighty a Function: See below, ver. 8, 17, 18. and compare Exod. iv. 10. vi. 12. We cannot infer from hence, that Jeremy was at this time within the Years of Childhood: For he may call himself a Child by way of extenuating his Abilities: So Solomon calls himself a little Child, 1 Kings iii. 7. who at that time was married, as appears by the first Verse of that Chapter, and must have been at least twenty Years old. And the Word Child or Youth is elsewhere used of those who are arrived at the first Years of Manhood. So Isaac is called a Lad or Youth, Gen. xxii. 3. when he must have been between 20 and 30 Years old. Accordingly the Romans extended the Word *Adolescentia*, or Youth, to 30 Years of Age: See*

Casaub. in Polyb. pag. 29. & Exercit. in Baron. N. 99.

Ver. 7. *But the LORD said unto me, Say not, I am a Child.] God refuses to accept of his Excuse, and renews his Commission to him to execute the Prophetical Office. So God refused to accept of the Excuse Moses made upon a like Occasion: See Exod. vi. 30. vii. 1, 2.*

Ver. 8. *Be not afraid of their Faces, for I am with thee to deliver thee.] The Style of God's Commission to his Prophets and Messengers commonly runs in these Words, *I am with thee*: See Exod. iii. 12. Deut. xxxi. 8. Josh. i. 5. importing that God, who sent them, will enable them to discharge the Office he has committed to them, and will give them Strength proportionable to the Business they undertake. To reprove the Faults of all Persons, the great Men of the World, as well as those of lower Degree, with that Plainness and Impartiality which the Prophets used, requires a more than ordinary Degree of Courage; for which cause the Promise of God's Assistance was particularly necessary to encourage them in the Discharge of that unthankful Office; and in confidence of that Assistance, they are exhorted to *be strong and of a good courage: not to fear, nor be dismayed*: See Deut. xxxi. 8. Josh. i. 9. Ezek. ii. 6. iii. 9.*

Ver. 9. *Then the LORD put forth his hand, [See the Note on ver. 4.] and touched my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth.] Whereas the Prophet complained, ver. 6. that he could not speak, God by this visible Sign assures him, that he had conferred upon him the Gift of Utterance, and imparted his Will and Purposes in such a measure to him, that his Words ought to be esteemed the Oracles of God: Compare Is. vi. 7. li. 16.*

Ver. 10. *See, I have this day set thee over the nations, and over the kingdoms, to root out, &c.] The Prophets are said to do things, when they declare God's Purpose of doing them. So Ezekiel saith he was sent to destroy the City, chap. xliii. 3. that is, to prophesy concerning its Destruction. And Isaiah is commanded to make the heart of the Jews fat, i. e. to foretel their Obduration and Incredulity, chap. vi. 10. In the same Sense we are to understand the Text here, that God had appointed Jeremiah to declare his Purposes concerning the Overthrow or Restoration of Kingdoms and Nations, according as they either repented of their Sins, or persisted in their evil Doings: Compare chap. xviii. 7. In pursuance of these Directions, some of the following Prophecies foretel the Destruction of the Jewish Nation, and several of the neighbouring Countries: See chap. xxv. 15, &c. others of them contain Predictions of the Restoration of the Jews, as chap. xxx. and xxxi. and also of several other Nations against which he had prophesied: See chap. xlviii. 47. xlix. 6. 39.*

Ver. 11, 12. *Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an Almond-tree. Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.] The Almond is one of the first Trees that buds and blossoms in the Spring; so a Branch of that which buds and blossoms upon it, is a proper Emblem to denote God's hastening the Execution of the Prediction*

dictions he made by his Prophet, who lived to see most of his Prophecies fulfilled. The Hebrew Words *Shaked*, an *Almond-tree*, and *Shoked*, *Hastening*, have an Affinity in their Sound (such *Paronomasia's* being frequent in Scripture: See the Note upon *Isai. xxiv. 17.*) So that not only the nature of the *Almond-tree*, but the very sound of the Hebrew Word that signifies it, denotes God's hastening to fulfil the Prophecies which *Jeremiah* uttered by his Directions.

Ver. 13. *And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see a seething-pot, and the face thereof was towards the North.*] The Steam of a Seething-pot doth fitly represent God's Judgments, which are often compared to a Fire, as the Afflictions of the *Israelites* are to a *smoking Furnace*, *Gen. xv. 17.* This Steam was represented to the Prophet as raised by a Fire, or driven by a Wind coming from the North, for the latter part of the Verse may be better rendered thus: *And the Appearance of it was as coming from the North.* So that the Pot or Cauldron it self may denote *Judea* or *Jerusalem* in particular (expressed by the same Figure, *Ezekiel xi. 3, 7. xxiv. 3.*) set on Fire and consumed by an Army of *Chaldeans*, who lay Northward of *Judea*: See *chap. iv. 6. vi. 1.*

Ver. 15. *For lo, I will call all the families of the kingdoms of the North.*] There were lesser Kings and Princes, who were either Allies or Tributaries to the *Babylonian Empire*: Compare *chap. xxxiv. 1. l. 41. li. 27.* God saith, all these shall join their Forces with the *Chaldean Army*, in order to the Conquest of *Judea*. The Word *Family* is equivalent to *People* here, and *chap. viii. 3. x. 25.* where these words, *The Families that call not upon thy Name*, are equivalent to *the Kingdoms that call not upon thy Name*, in *Psalms lxxix. 6.*

Ibid. *And they shall set every one his throne at the entering of the gates of Jerusalem.*] Each Prince shall pitch his Royal Pavilion, with all the Marks of Sovereignty belonging to it, in token of having obtained a compleat Victory, and taken entire Possession of the City: See *chap. xliii. 10.*

Ver. 15. *And I will utter all my judgments against them touching their wickedness.*] Then I will no longer speak unto them by my Prophets, whose Threatnings they have not regarded, but the Judgments I bring upon them shall declare their Wickedness, and the Vengeance due unto them for their Idolatries: Compare *chap. iv. 12.* where the words are the same in the Original.

Ver. 17. *Thou therefore gird up thy Loins, and arise, and speak unto them all that I command thee.*] It being the Custom of the Eastern Countries to wear long Garments, which they girded up about their Loins, when any Business required Nimbleness or Expedition: The Phrase signifies dispatching any Message with all possible Vigour and Intention of Mind as well as of Body: See *Job xxxviii. 3. 1 Pet. i. 13.* We may apply both Senses to the Text here, for God commands the Prophet instantly to undertake the Office he designed him for, and to discharge it with Courage and Presence of Mind, as it follows.

Ibid. *Be not dismayed at their faces, lest I confound thee before them.*] The Hebrew Verb is the same in both Parts of the Sentence, which may literally be rendered thus: *Be not confounded at their Faces* (when thou appearest in their Presence) *lest I confound thee before them.* God exhorts him not to be dismayed at the Scoffs and ill Treatment he should meet with from hardened Sinners, especially from such who think their Power and Authority sets them above Reproof, and will bear them out in whatsoever they do: See *Ezekiel xi. 6.* He tells him it is better to bear the Reproaches of Men, than the Reproofs of God, who will call him to a strict Account how he hath discharged his Duty: See *1 Cor. xi. 16, 17.*

Ver. 18. *For behold I have made thee this day a defended City, &c.*] God promises to defend him against all the open Assaults, and secret Contrivances of his Enemies, the Kings, Princes, and Priests, as well as those of an inferior Rank: See *chap. xv. 10. xxvi. 10. xxiii. 18, &c. xxx. 2. xxxv. 15. xxxviii. 6.*

Ver. 19. *And they shall fight against thee, but they shall not prevail against thee.*] They shall no more be able to prevail against thee, than they could against an impregnable Wall or Fortrefs, *ver. 18.*

Ibid. *For I am with thee, saith the LORD, to deliver thee.*] I will shew my Power in delivering thee out of all thy Troubles, when thy Adversaries shall become a Prey to their Enemies: See *chap. xxxix. 11, 12.* and *ver. the 8th of this Chapter.*

CHAP. II.

The ARGUMENT.

GOD expostulates with his People, for their ungrateful Returns to his former Benefits: And upbraids them with their Fondness for the Idolatries of the Neighbouring Countries.

Ver. 2. *G*O and cry in the ears of Jerusalem.] In the most publick Parts of the City, that every one may hear.

Ibid. *I remember thee, the kindness of thy youth, the love of thine espousals.*] I remember my first Kindness to thee, when I delivered thee out of *Egypt*: Compare *Hos. ii. 15.* and espoused thee to my self to be my own peculiar People. The Covenant which God made with the *Jews* at *Mount Sinai*, is commonly represented under the Metaphor of a *Marriage-Contract*: See *chap. ii. 15. Ezek. xvi. 8, 60.* Upon this account, Idolatry is called *Going a Whoring after other Gods*; because it is the same degree of Unfaithfulness to God, which an Adulteress is guilty of in respect of her Husband.

Ibid. *When thou wentest after me in a land that was not sown.*] When I conducted thee through the Wilderness, and there fed thee miraculously: See *ver. 6.*

Ver. 3. *Israel was Holiness unto the LORD, and the First-fruits of his increase.*] The *Jews* were then consecrated to me as an holy Nation: See *Exod. xix. 5, 6.* as a People particularly

lady dedicated to me, as the First-fruits of the increase of the Ground are by their Law consecrated to God, *Exod. xxiii. 19.*

Ibid. All that devour him shall offend; evil shall come upon them, saith the LORD.] The Words were better rendered in the *Preter-perfect-tense*, as the *Future* is often taken: *All they that devour him were Trespassers, evil came upon them, i. e.* They that went about to destroy God's People were reputed by him as Sacrilegious Persons, as if they had devoured Holy Things, and accordingly met with remarkable Punishments. Such were the *Egyptians, Amalekites, &c.* From the Verb here rendered to *Offend*, comes *Affam*, a *Trepass-Offering*, which was particularly appointed to be offered by those who had ignorantly taken of the holy Things set apart to God's Service: See *Levit. v. 15. xxii. 14, 16.*

Ver. 4. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel.] Compare *chap. xxxi. 1.* The Prophet directs his Discourse to the twelve Tribes, as he does afterward, *chap. iii. 14, &c.* Nor was the Captivity of the ten Tribes so total, but that there were some *Israelites* still remaining among the *Assyrian Colonies.* See *2 Chron. xxxiv. 9, 33. xxxv. 18.*

Ver. 5. What iniquity have your Fathers found in me?] The same Expostulation God makes by his Prophet Micah, chap. vi. 3.

Ibid. That they are gone far from me, and have walked after Vanity, and are become vain.] That they have forsaken me, and followed the idolatrous Worship of the Heathens: Compare *2 Kings, chap. xvii. 15.* Idols are commonly styled *Vanities* (see particularly in this Prophecy, *chap. x. 15. xiv. 22. xvi. 19.*) and *things of nought*, *ch. xiv. 14.* Because *an Idol is nothing in the World*, as *St. Paul* speaks, *1 Cor. viii. 4.* Not being what it pretends to be, nor can it bring any profit to them that worship it: See below, *ver. 8.*

Ver. 6. Neither said they, Where is the LORD—that led us through the Wilderness, &c.] God's sustaining such a vast Multitude in a barren Desert, was an amazing Instance of his Almighty Power, and his Goodness and Care over his People: See *Deut. viii. 15, 16. xxxii. 10.*

Ibid. Through a Land of Deserts and of Pits.] The Hebrew Word *Shacha* a *Pit*, sometimes is put for Destruction, as *Psal. xxx. 3.* and is near a-kin to the Word *Shachath*, which signifies Death and Corruption. The *Chaldee Paraphrase* upon *Job. xxx. 14.* explains *Shoab* Desolation, by *Shaka*. Thus we may expound it here, a Place where there were no Comforts or Conveniences of Life: To the same Sense it is called in the following Words, *a Land of the Shadow of Death.*

Ver. 7. And I brought you into a plentiful Country, &c.] The Hebrew reads, *into the Land of Carmel:* Which was so plentiful a Part of *Judea*, that the Word from thence came to signify a fruitful Place in general. See *Isai. x. 18. xxix. 17. xxxii. 15.* *Judea* is commonly called by *Moses*, *a Land that flows with Milk and Honey.*

Ibid. But when ye entered, ye defiled my Land.] But your Sins, *Levit. xviii. 25. Numb. xxxv. 34.* chiefly by your Idolatries, *Psal. cvi. 38.*

that Sin receiving great Aggravation from hence, that the People should thereby renounce God's Authority in that very Land whose Property he had reserved to himself, *Levit. xxv. 23.* tho' he had graciously bestowed upon them the Use of it.

Ver. 8. The Priests said not, Where is the LORD? And they that handle the Law, know me not.] The Priest, whose Office it was to instruct others in their Duty (see *Malach. ii. 6, 7.*) were ignorant or regardless of it themselves: And this was the principal Reason of that Degeneracy of Manners which prevailed among the People: See *Hof. iv. 6.*

Ibid. The Pastors also transgressed against me.] A Pastor or Shepherd is taken in the Prophets for a Civil Magistrate, as well as an Ecclesiastical Governor; as has been observed upon *Isa. lvi. 11.* In the former Sense it is used in several Places of this Prophecy: See *chap. vi. 3. xxv. 34. xlix. 19.* Which Sense agrees best with the Scope of the Text here, which is to shew, that all Orders and Degrees of Men in Authority had contributed to that Corruption of Manners, which had overspread the Nation: Compare *ver. 26.* of this Chapter.

Ibid. The Prophets prophesied by Baal, and walked after things that do not profit. See *chap. xxiii. 13.* and the Notes upon Verse the 5th of this Chapter, and *chap. vii. 31.*

Ver. 9. Wherefore I will plead with you, saith the LORD.] The Expression is taken from the Pleas of Plaintiff and Defendant used in the Courts of Judicature: See *Isai. xliii. 26.* It imports God's laying before them their Demerits, how defective they have been in their Duty, and what ungrateful Returns they have made to him for all his Favours: See *ver. 35.* of this Chapter. And this he doth sometimes by word of Mouth, and by the Messages of his Prophets: See *Hof. ii. 2. Micah vi. 2.* And sometimes he does it by his Judgments, the manifest Tokens of God's Vengeance due to Mens Sins. See *Isa. lxvi. 16. Jer. xxv. 31. Ezek. xx. 36. xxxviii. 22.*

Ibid. And with your Childrens Children will I plead.] According to the Tenor of the Law, whereby God threatens to visit the sins, particularly the Idolatry of the Fathers upon the Children unto the third and fourth Generation.

Ver. 10. For pass over the Isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a Thing.] The Isles of *Chittim* are the Countries lying upon the *Mediterranean Sea*; see the Notes on *Isa. xxiii. 1.* which lay West of *Judea.* *Kedar* being part of *Arabia* was Eastward from thence: For *Arabia* is commonly called the East-Country in Scripture: See *Gen. x. 30. xxv. 6. Job i. 3.* and particularly the Inhabitants of *Kedar* are called the *Men of the East*, *chap. xlix. 28.* of this Prophecy. So the Sense of the Verse is, If you search from East to West, from one end of the World to the other, you will find no Instance like this of the *Jews* Apostacy, mentioned in the following Verse.

Ver. 11. Hath a Nation changed their gods, which yet are no gods? but my People hath changed their Glory, &c.] Men are very tenacious of the Religion of their Fore-fathers, and hardly

hardly prevailed upon to part with it, tho' the Change be never so reasonable: Whereas the *Jews* have changed the Worship of the true God, who was their Strength and their Glory, for Idols, and Vanities that cannot save, nor protect them, *ver. 5.* God is called the Glory of the *Jews*, because he chose the Ark for the Place where his Glory should reside; for the same reason the Temple is call'd the *Throne of his Glory*, chap. xiv. 21. and they are said to have changed their Glory into the Similitude of an Ox, Psalm cvi. 20. (a Text exactly parallel with this Place) when they made the Golden Calf; and instead of the Divine *Shelamab*, which should go before them, they chose that senseless Idol to be their Conductor. God may be called their Glory for another Reason, *viz.* Because he chose them to be his peculiar People, and took them into his immediate Care and Protection: A Privilege which no other Nation could boast of. See *Deut. iv. 7.*

Ver. 12. Be astonished, O ye Heavens, at this, &c.] This is such an horrible Wickedness, that the Heavens themselves should be affrighted to behold it, and the Celestial Bodies withdraw their Light and Influences from that part of the World where such Enormities are practised. Such rhetorical *Apophthegms* to Heaven and Earth, import the Unusualness, and likewise the Indignity of the things spoken of; implying them to be such, that if Men take no notice of them, the Elements themselves will testify against such Practices. Compare *Isa. i. 1. Micah i. 2. vi. 2. Job. xx. 27.*

Ver. 13. They have forsaken me, the Fountain of living waters, &c.] God is the Author and Giver of all Blessings both Spiritual and Temporal, from whom all good Gifts are derived, as from an inexhaustible Spring or Fountain; see *Psalms xxxvi. 9.* And where-ever else Men place their Happiness, whether in false Religions, or in the uncertain Comforts of worldly Blessings, they will find themselves disappointed, just as they that expect to find Water at broken Cisterns or Conduits. This particularly reflects upon the *Jews* renouncing the Worship of the True GOD, and their Dependence upon him, and betaking themselves to the Alliance and Protection of Idolaters: See *ver. 18, 25, 36.*

*Ver. 14. Is Israel a servant? is he a home-born slave? why is he spoiled?] God redeemed Israel from the Bondage of Egypt, and adopted him to be his Son, Exod. iv. 22. So that the Servitude he now undergoes, and his being made a Prey to so many foreign Enemies, cannot be owing to his Birth or Primitive Condition, but must be imputed to his Sins, of which his Slavery is the Consequent: Compare *Is. i. 1. iii. 3.**

*Ver. 15. The young Lions roared upon him, &c.] i. e. the Kings of Syria, Assyria, and other neighbouring Countries: See *Isa. i. 7. Tyrants and Oppressors are commonly compared to Lions; see below, chap. li. 17. Job. iv. 10, 11. Psalm xxxiv. 10. lviii. 6. Ezek. xix. 3, 6. Nahum ii. 11, 12.**

Ver. 16. Also the Children of Noph and Tahapanes have broken the crown of thy Head,] or, feed upon thy Crown. So the Margin reads, i. e. destroy and devour the principal, or best Parts of the Country. So the best Spices are called

*the Head of Spices, Exod. xxx. 23. Cant. iv. 14. If we follow the Reading of the Text, the Prophet pursues the Metaphor of the Lions, mentioned *ver. 15.* whose Custom 'tis to tear the Arm with the Crown of the Head, *Deut. xxxiii. 20.* Concerning *Noph* and *Tahapanes*, see *chap. xliii. 7. xlv. 1.* By their Children or Inhabitants are meant the *Egyptians* in general. The Verse may relate to the Conquest that *Pharaoh Nechoh* made of *Judea*, *2 Kings xxiii. 33.* which though it happened after the time that this Prophecy was uttered, may be spoken of here as already past; a way of speaking usual in the Prophets: See the Note upon *Isa. xxi. 9.**

*Ver. 17. When he had led thee by the way?] Who would have been thy Guide and Conductor, thy Strength and Support (see *Deut. xxxii. 10.*) if thou hadst hearkned to his voice?*

*Ver. 18. And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?] The Kings of Egypt and Assyria were the two most potent Monarchs in the Neighbourhood of Judea; and according as either of those prevailed over the other, the *Jews* made their court to him who was the stronger, and desired his Assistance. This is express'd by drinking the Water of *Sihor*, or *Nile*, called so for its Blackness or Muddiness: See *Isa. xxiii. 3.* and of *Euphrates*, called here the River by way of eminence. Compare *Isa. xxvii. 12.* The Expressions allude to *ver. 13.* where Human Assistances are called broken Cisterns, and opposed to God, who by reason of his All-sufficiency, is styled the Fountain of Living Waters. The Septuagint render *Sihor*, *ῥῆς*, as if it were the same with the River *Gibon*, mentioned *Gen. ii. 13.* 'Tis certain, many of the Antients understood *Gibon* to be the *Nile*, particularly the Author of *Ecclus. chap. xxiv. 27.* And *Ludolphus* observes, that the *Nile* is now called by that name in the *Æthiopic* Language: See the Commentary upon his *Æthiopic Hist. lib. i. n. 56.**

*Ibid. The Waters of Sihor.] Some suppose Sihor to be the same with the River of Egypt. See the Note upon *Ezek. xlvii. 19.* and upon *Amos vi. 14.**

Ver. 19. Thy own wickedness shall correct thee, &c.] The Miseries that your own Sins have brought upon you, are a sufficient Instruction to you, to break off your evil Courses, and to return to God by a sincere Repentance.

*Ver. 20. For of old time I have broken thy yoke, and burst thy bonds, and thou saidst, I will not transgress.] Upon several Deliverances I gave thee, that out of Egypt, and in the Times of the Judges, thou didst promise to serve me faithfully: See *Exod. xix. 8. Josh. xxiv. 18. Judg. x. 16. 1 Sam. xii. 10.**

*Ibid. When upon every high hill, and under every green tree, thou wanderest, playing the harlot.] The Sense would run easier, if we read, yet upon every high hill, &c. and so the Particle *Ki* is translated, *chap. xxii. 24.* of this Prophecy. God upbraids them with the Breach of Promise, that after all their Resolutions of Amendment, they still relapsed to the former Sin of worshipping Idols upon high Places, and in shady Groves, which the Law expressly forbade, *Deut. xii. 2. Ezek. xvi. 24.* The idolatrous Kings built Temples*

ples for their Idols upon high Mountains and high Places: See 1 Kings xii. 31. xiii. 32. These were still frequented after the Religious Kings had destroyed all other Monuments of Idolatry: See 1 Kings xv. 24. xxii. 43.

Ver. 21. *Yet I had planted thee a noble vine, wholly a right seed, &c.*] The Laws which I gave thee, and the Means of Grace, which I afforded thee, were sufficient to have made thee fruitful in every good Work, tho' now thou art strangely degenerate. The Church is often represented under the Metaphor of a Vine (see Isa. v. 1. and the parallel Texts referred to there in the Margin) and the Means of Grace under the notion of Planting: See Isa. lx. 21. lxi. 3. Matth. xv. 13. 1 Cor. iii. 6.

Ver. 22. *For though thou wash thee with nitre, and take unto thee much sope, &c.*] Though thou usest ever so many Methods of washing away thy Sins, such as are the Rites of Expiation prescribed by the Law, or practised by Idolaters: Tho' thou insistest never so much upon thy own Innocence and Justification (see ver. 23.) yet the Marks or Stains of thy Sins will always appear in the Sight of God, till they are done away by a sincere Repentance and Reformation. Expositors are divided about the Sense of the word *Nikam*, which our Translators render *Marked*; and in which Sense the Word is taken for a Spot or Mark in the Chaldee and Syriack Tongues. But *Bochart* thinks the Word *Catham* with *Capb*, equivalent to *Catham* with *Cbeth*, and expounds it *bidden* or *laid up*; as Mens Sins are said to be, when God perhaps bears with them for the present, but intends to call them to account in due time: See Deut. xxxii. 34. Job xiv. 17. Hos. xiii. 12.

Ver. 23. *How canst thou say, I am not polluted, I have not gone after Baalim?*] The Jews, it seems, had found out Distinctions, whereby to reconcile the Worship of the true God with those religious Rites which they paid to the Deities of the Heathen, called here *Baalim*. These they pretended were only inferior Demons or Spirits, or the Souls of Men departed, and might be worshipped in subordination to the Supreme God. The Word *Baalim* answers in the Hebrew to *κύριοι πολλοί*, 1 Cor. viii. 5. whom St. Paul mentions as the Inferior Deities of the Heathen.

Ibid. *See thy way in the valley, know what thou hast done.*] That horrible Practice of the Jewish Idolaters in burning their Sons and Daughters in the Fire, in the Valley of *Hinnom* (see ch. vii. 32.) is an effectual Confutation of those Pretences whereby they justified their Innocence, since this was a way of Worship expressly forbidden by God, Levit. xx. 2, &c. and such an impious one, as none but the Devil could invent.

Ver. 23, 24. *Thou art a swift Dromedary traversing her ways; a wild Ass used to the Wilderness, &c.*] The Particle *As*, is to be supplied in both these Sentences, as it is frequently understood: See Note on Isa. xxi. 8. The Prophet persists in comparing their Fondness for Variety of Idols to the Rage of Lust (which Metaphor is pursued at large by Ezek. ch. xvi. and xxiii.) and upon that Account he resembles them to these wild Beasts, which have their constant Seasons of Breeding, and are then violently set up-

on satisfying their Lust, and not to be caught or tamed. The Comparisons withal set forth the indefatigable Pains the Jews took in applying themselves to foreign Princes for their Succour and Alliance (compare ver. 36.) instead of relying upon God, and a strict Observance of his Laws. These Practices of theirs are often reproved in the Prophets: See Isa. xxx. 1, &c. lvii. 9, 10. Hos. v. 13. xii. 1.

Ibid. *All they that seek her, will not weary themselves; in her mouth they shall find beryl.*] The Hunters know the Seasons of catching these wild Creatures, and never try to take them but in a proper time. And it is as much in vain to offer any Arguments to this People, to reclaim them from their eager pursuit after Idolatry. The Time of Affliction is the only Season when they will hearken to God's Voice: See ver. 27. and Hosea v. 15.

Ver. 25. *With-hold thy foot from being unshod, and thy throat from thirst.*] Do not wear out thy Shoes, or Sandals, and expose thy self to Thirst and Weariness, in undertaking long Journeys, to make new Alliances with Idolaters. Some think in these Expressions, their persisting in Idolatry is compared to the Lewdness of common Harlots, and the Sottishness of an habitual Drunkard: Compare Ezek. xvi. 25. Deut. xxix. 19.

Ibid. *But thou saidst, There is no hope.*] The Words of desperate Sinners, who are resolved to continue in their Wickedness, in spite of all the Reason that can be offered to the contrary: Compare chap. xviii. 12.

Ibid. *For I have loved Strangers.*] Or strange Gods: Compare chap. iii. 13. Deut. xxxii. 16. They were resolved to be like the Heathen round about them; to court their Friendship, and to partake of their Idolatries.

Ver. 26. *As the Thief is ashamed when he is found, so is the house of Israel ashamed, &c.*] As a Thief hath nothing to say for himself, but is perfectly confounded when he is taken in the very Act; so the House of Israel have no manner of Plea wherewith to excuse their Idolatry, but only an impudent Denial of the Fact it self: See ver. 23.

Ver. 27. *Saying to a Stock, Thou art my Father; and to a Stone, Thou hast brought me forth.*] Giving the Title of Father, due to God, as the Sovereign Author and Preserver of all Things (see chap. iii. 19.) to senseless Images, which are indeed no better than what they appear to be, Wood and Stone: See the Note on Isa. xlv. 13.

Ibid. *For they have turned their back unto me, and hid their face.*] A Token of Contempt and Aversion: See chap. xviii. 17. xxxii. 33. The Word *Nareph*, properly signifies the hinder-part of the Neck, but is used for the back parts; particularly chap. xlviii. 39. we read, *How Moab turned the Back with shame.*

Ibid. *But in the time of trouble they will say, Arise, and save us.*] As they did formerly: See 1 Sam. xii. 13. Psalm lxxviii. 34.

Ver. 28. *But where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of thy trouble.*] God returns the same Answer he formerly did, when their Distresses made them seek him by a forced Submission: See Judg. x. 14.

Ibid.

Ibid. *For according to the number of thy Cities, are thy Gods, O Judah!*] Every County and City hath its peculiar Deity, according to the Custom of the Heathen: See 2 Kings xvii. 30, 31. Hof. viii. 11. x. 1.

Ver. 29. *Wherefore will ye plead with me?*] Why do you insist upon your Innocency? See ver. 35. Why do you lay claim to my former Promises, as if you had not forfeited your Title to them by your Sins?

Ver. 30. *In vain have I smitten your Children, they received no Correction.*] The Design of God's Judgments is Mens Reformation; and where they do not attain this End, it shews that such a People are incorrigible. The Words are directed to the Land of *Judea*, whose Inhabitants are called its Children, chap. v. 7. Compare *Isa.* i. 5.

Ibid. *Your own Sword hath devoured your Prophets, like a destroying Lion.*] You are so far from receiving Correction, that you take away the Lives of those Prophets who reprove you, and exhort you to amend your Ways: See 2 Chron. xxxvi. 16. *Nehem.* ix. 26. *Acts* vii. 52.

Ver. 31. *O Generation, see ye the Word of the LORD: have I been a Wilderness unto Israel? a Land of Darknes?*] Consider what I say to you from the Mouth of God: Have ye not been plentifully provided for by him? Has he been backward in bestowing his Kindness upon you? To this Sense some render the latter part of the Sentence, a *backward Land*, a Land of Snow, Clouds, and dark Vapours, where the Fruits spring or ripen late, for want of the kindly Warmth of the Sun; a Character that did by no means belong to *Judea*.

Ibid. *Wherefore say my People, We are Lords, we will no more come at thee?*] Words that imply casting off God's Authority, and rejecting him from being their Lord and Sovereign: Compare *Psalms* xii. 4.

Ver. 32. *Can a Maid forget her Ornaments, and a Bride her Attire? &c.*] God was the Glory and Ornament of the *Jewish* Nation, upon whose Favour and Protection they so justly valued themselves, and were thereby distinguished from other Nations: See *Deut.* iv. 7, 8. 2 *Sam.* vii. 23, 24. So that it is just Matter of Astonishment, that this People, called by his Name, should now for so many Years renounce their Relation to him, who is their truest Glory: See Verse 11.

Ver. 33. *Why trimmest thou thy way to seek Love?*] The Prophet alludes (as before, ver. 20.) to the Practices of a common Harlot, who decks her self, and uses all the inveigling Arts that may recommend her to her Gallants: In like manner have the *Jews* tried all Methods to gain the Friendship and Assistance of foreign Idolaters, who are called her *Lovers*: See chap. iii. 1. iv. 13. xxii. 22. *Noldius* expounds it, Why dost thou justify thy Ways, or insist upon thy Innocence? (Compare ver. 35.) and translates the Particle *Laken* [therefore] *whereas*: See his *Concordance*, pag. 507.

Ibid. *Therefore hast thou also taught the wicked-one thy ways.*] Thou hast by this means, not only confirmed those Nations in their Idolatrous Practices, but hast also taught them to

practise new Idolatries which they were not accustomed to.

Ver. 34. *Also in thy Skirts is found the Blood of the Souls (or Lives) of the poor Innocents.*] Of the Children offered in Sacrifice to *Moloch*: See ver. 23. chap. xix. 4. *Psalms* cvi. 38. The Guilt of that innocent Blood was as evident upon them, as if they had murdered them with their own Hands, and the Stains of their Blood had been found upon their Cloaths.

Ibid. *I have not found it by secret search, but upon all these.*] It is become a National Sin: See chap. vii. 31. xix. 4, 5. Some render the former part of the Sentence thus, *Thou didst not find them breaking up* [a House, like *Thieves*] who might be killed immediately upon the Spot, according to the Law, *Exod.* xxii. 2. i. e. thou didst not find them guilty of any such notorious Wickedness as to deserve present Death.

Ver. 35. *Yet thou sayest, Because I am innocent, surely his Anger shall turn from me, &c.*] The People insisting still upon their own Innocence, God tells them, He will debate the Case with them, and prove the contrary. See before, Verses 9, 23, 29.

Ver. 36. *Why gaddest thou about so much to change thy way?*] He reproves them for their various Methods of courting the Alliance of foreign Idolaters, which imply'd a Distrust of God's Protection: See before, ver. 13, 18, 23, 25.

Ibid. *Thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.*] *Abaz* made himself tributary to the King of *Assyria*, but it turned to his Disgrace and Ruin: See 2 *Chron.* xxviii. 21. In like manner shall ye be disappointed in your Expectations of Succour from *Egypt*: See chap. xxxvii. 5, 7. *Lamen.* iv. 17. 2 *Kings* xxiv. 7.

Ver. 37. *Yea thou shalt go forth from him, and thy hands upon thy head.*] The Ambassadors thou sendest to *Egypt* shall return with Disappointment and Confusion: See 2 *Sam.* xiii. 19. For God will not prosper these unlawful Means thou makest use of for thy Preservation: See ver. 36.

CHAP. III.

The ARGUMENT.

Under the Metaphor of a Woman's being False to her Husband, GOD sets forth the Idolatry both of Israel and Judah: He earnestly exhorts them to Repentance, and promises upon their Repentance, in due time to receive them into Favour.

Ver. 1. **S**HALL not the Land be greatly polluted?] The Words allude to *Deut.* xxiv. 4. where it is said, That if a Man take her to Wife again, who had been divorced from him, it is such an Abomination as causeth the Land to sin. Such a Practice would give Encouragement to a Community of Wives, which must produce all manner of Uncleaness and Confusion.

Ibid.

Ibid. *But thou hast play'd the Harlot with many Lovers.*] Thou hast entered into a Confederacy with many Foreigners: See the Note on chap. ii. 33. and learned their Idolatries: Compare chap. ii. 20. a thing expressly forbidden in the Law of Moses: See *Exod.* xxxiv. 16. *Deut.* xii. 30. *1 Kings* xi. 1, 2.

Ver. 2. *Lift up thine Eyes to the High-places, and see where thou hast not been lyen with.*] Idolatry is usually expressed by *Going a whoring after other gods*: See the Note on chap. ii. 2. who were worshipped in the High Places: See chap. ii. 20.

Ibid. *In the ways hast thou sat for them, as the Arabian in the Wilderness.*] Their Fondness for Idolatry is compared to the Lewdness of a common Strumpet, who *lies in wait for Men as for a Prey*, *Prov.* xxiii. 28. or *as a Robber* (so the Margin there reads) the same Comparison which is here used, the *Arabians* being remarkable for living upon Robberies, and lying in wait for Travellers.

Ver. 3. *Therefore the Showers have been withholden, and there hath been no latter Rain.*] Compare chap. ix. 12. xiv. 4. God threatens as a Punishment of the People's Sins to make the *Heavens Iron*, *Deut.* xxviii. 22. The Climate of *Judea* wanted Rain at two Seasons; the first was just after Seed-time: See *Isa.* xxx. 23. called the *Former Rain*; the other not long before Harvest, called the *Latter Rain*, *Joel* ii. 23. compared with *Amos* iv. 7.

Ibid. *And [yet] thou hast a Whore's Forehead, &c.*] All my Judgments have made no Impression upon thee, nor hast thou any Remorse for thy Wickedness: Compare chap. vi. 15. viii. 12.

Ver. 4. *Wilt thou not from this time cry unto me, My Father, Thou art the Guide of my Youth?*] Notwithstanding their former Obstinacy, God calls them still to Repentance, to acknowledge the Duty they owe to God, both as their Father, (see ver. 19.) and their Husband: For under both these Ties God was related to them: See chap. ii. 27. and ver. 14. of this Chapter. God calls himself the Guide of their Youth: Compare *Prov.* ii. 17. as having espoused them in the Days of their Youth, before their Manners were corrupted by Idolatry: See chap. ii. 2. *Hos.* ii. 15.

Ver. 5. *Will he reserve Anger for ever? or will he keep it to the end?*] God puts Words in the People's Mouths, in this and the foregoing Verse, whereby they might express their Humiliation, and Hope in his Mercy, which they might still expect to find upon their true Repentance, though upon account of their long Provocations they had reason to despair of it.

Ibid. *Behold thou hast spoken, and done evil Things as thou couldst.*] Thy Behaviour hath been in direct opposition to these kind Admonitions; thou dost still persist in malicious Wickedness, and by thy Actions shewest the utmost Hatred and Despight against God and Goodness.

Ver. 6. *The LORD also said unto me, in the Days of Josiah the King.*] This relates to the Time when *Josiah* made a great Reformation, and purged the Land from the Idols which had been set up in every Part of it: See *2 Kings* xxiii.

wherein the People did outwardly comply with him, but still retained a Kindness for their former Idolatries: Compare Verse the 10th of this Chapter, with *Zeph.* i. 5. and *2 Kings* xxiii. 26, 27.

Ibid. *Hast thou seen that which backsliding Israel hath done?*] See the Note on chap. vii. 24.

Ver. 7. *And I said unto her, after she had done all these things, Turn thou unto me.*] I sent to her frequent Messages by my Prophets, exhorting her to Repentance: See *2 Kings* xvii. 13.

Ibid. *And her treacherous Sister Judah saw it.*] The two Kingdoms of *Israel* and *Judah* are described as Sisters in Iniquity. The same Metaphor is applied to *Samaria* and *Jerusalem*, the two Metropolis's of those Kingdoms, *Ezek.* xxiii. 4, &c. The word *Treacherous*, properly denotes a Wife's being Unfaithful to her Husband: See ver. 20. and from thence it is applied to the Sin of Idolatry, which is Spiritual Whoredom, as hath been already observed.

Ver. 8. *And I saw, when for all the Causes whereby backsliding Israel hath committed Adultery, I had put her away, and given her a Bill of Divorce.*] Or, *when for the sake of the Adultery which backsliding Israel had committed, I had put her away.* The same Metaphor is still pursued; God's casting off the Ten Tribes is expressed, by giving them a *Bill of Divorce*; but such a one as differed from the common Bills of Divorce in this Particular, that God was ready to receive them again, when-ever they would return from their Idolatries: See ver. 1. of this Chapter. Upon which Account, God denies that he had given his People a Bill of Divorce, *Isa.* i. 1. meaning such a one as was irreversible.

Ver. 9. *And it came to pass through the Lightness [or Fame] of her Whoredom, that she defiled the Land, &c.* See chap. ii. 7, 27.

Ver. 10. *And yet for all this, her treacherous Sister Judah hath not turned to me with her whole heart.*] See the Note on ver. 6. That the Generality of the People did not joyn sincerely in *Josiah's* Reformation, appears from hence, that immediately upon his Death, they relapsed into the grossest Idolatry: See below, chap. vii. 18. xix. 4, &c. *2 Chron.* xxxiv. 33.

Ver. 11. *The backsliding Israel hath justified her self more than treacherous Judah.*] Because *Judah* hath sinned against greater Convictions, and would not take Warning by that Desolation which God brought upon the whole Kingdom of *Israel* for their Idolatries: Compare *Ezek.* xvi. 51.

Ver. 12. *Go, proclaim these words toward the North, and say, Return thou backsliding Israel, &c.*] The Sin of the Ten Tribes being attended with more favourable Circumstances than that of *Judah*, the Prophet is commanded to call them to Repentance, with Promises of pardon. In order to this end, he is bid to direct his Speech Northward, i. e. toward *Assyria* and *Media*, whither the Ten Tribes were carried away Captive, which Countries lay North of *Judea*: See ver. 18. and chap. l. 9, 41. compared with chap. li. 11, 27. The Restoration of *Israel*, as distinct from *Judah*, is the Subject of several other Prophecies: See the Note upon ver. 18.

Ver. 13. *Only acknowledge thine Iniquity, that thou hast transgressed against the LORD thy God.* Repentance is a Condition necessarily required, in order to their being restored to God's Favour: See Deut. xxx. 1, 2, 3.

Ibid. *And hast scattered thy ways to the Strangers, under every green Tree.* Hast gone a whoring after the Gods of the neighbouring Nations; for the Word translated *Strangers*, signifies Strange Gods: Compare chap. ii. 25. The Phrase, *Thou hast scattered thy ways*, is taken from the Lewdness of common Harlots, who promiscuously prostitute themselves to all Comers: Compare Prov. xxx. 20.

Ver. 14. *Turn you, O Backsliding Children.* The Prophet directed his Speech, ver. 12. to the Ten Tribes: And now he addresses himself to Judah as well as to Israel, as being equally concerned in the Mercies here promised: See Verses 17, 18, and iv. 1—3.

Ibid. *For I am married to you.* See chap. ii. 2. and compare chap. xxxi. 32. The Phrase here and in the Text last mentioned is the same, *Baalti bakem*, which Dr. Pocock is inclined to interpret to the Sense of Disregarding, or Disdaining, and quotes some Rabbies who expound the Words to this Sense, *I have of late disregarded you, but now I will take or choose you, one of a City, &c.* See his Miscellany Notes on *Porta Moysi*, pag. 146.

Ibid. *And I will take you one of a City, and two of a Family, and bring you to Zion.* The Word *Family* here is equivalent to a Country or Kingdom: Compare chap. i. 15. Zeck. xiv. 17, 18. Some expound the Words to this Sense: Altho' there be but one of you in a City, or two in a Country, I will not leave those behind, but will give them a Share in the general Restoration of their Brethren: Compare Isa. xxvii. 12. Others suppose that the Words relate to their return from *Babylon*, when the whole Congregation was but *Forty-two thousand three hundred and sixty, beside their Servants*, Ear. ii. 64. a small Number in comparison of those that stayed behind. But I conceive that this Verse as well as the Context, relates to the general Restoration of the *Jews*, yet to come; and they import, that there shall but a few of the *Jews* in comparison, to whom this Promise shall belong, viz. those who are elsewhere called the *Remnant*: See the Notes on Isa. i. 9. iv. 2. x. 22. and compare Ezek. xx. 38. Zeck. xiii. 8, 9.

Ver. 15. *And I will give you Pastors according to mine heart, &c.* This is likewise an Evangelical Promise: Compare chap. xxiii. 4. Implying, that under the happy Times here foretold, all Governors, both Civil and Ecclesiastical, should faithfully discharge their Trust, in duly governing and instructing the People committed to their Charge; and all that are in Authority shall answer that Character God gives of *David*, that he was a *Man after his own Heart*, 1 Sam. xiii. 14. Whereas at that time when *Jeremiah* lived, the Princes, the Priests and Prophets were the Ring-leaders in seducing the People, and enticing them to Idolatry: See chap. ii. 8.

Ver. 16. *And it shall come to pass, when ye be multiplied and increased in the Land.* The Words

imply, that the *Jews* shall be gathered together from their several Dispersions, and restored to their own Country: See the Notes on Isa. xi. 11. xlii. 4.

Ibid. *In those Days, — they shall say no more, The Ark of the Covenant of the LORD, neither shall it come to mind, &c.* In those Times the *Mosaic* Covenant shall be utterly forgotten, and passed over in Silence, as not worthy to be mentioned: Compare Isa. lxi. 17. and all the External Marks and Ceremonies thereto belonging shall be laid aside; such as were the Ark, where the Tables of the Covenant were laid up, and the Temple which was the Repository of the Ark itself: Compare chap. lxi. 22. where by the Law of *Moses*, the *Jews* were bound to pay their yearly Attendance, and offer up their Solemn Worship to God.

Ibid. *Neither shall they be done any more.* The Margin reads, *neither shall it be magnified any more*; to which Sense the Verb *Nasab* is rendered by our Translators, 1 Sam. xii. 6. But the Original will bear this Sense which agrees better with the Scope of the Place: *Neither shall any more Sacrifice be offered there*; In which Sense the same Verb is elsewhere taken: See Exod. xxix. 38. Psal. lvi. 15.

Ver. 17. *At that time they shall call Jerusalem the Throne of the LORD, and all the Nations shall be gathered to it.* Jerusalem is often called the *City of God*: See Psalm lxxviii. 1. lxxxvii. 3. whereupon it is a fit Type or Figure of the Church of God: See Isa. lxvi. 20. Zeck. viii. 3. which the Text tells us shall be called the *Throne of the LORD*, i. e. God shall give evident Proofs of his peculiar Residence there, as the King and Protector of his People, and in a more eminent manner than ever he did at the Temple in *Jerusalem*: Compare chap. xiv. 21. To this Church *all the Nations* shall be gathered; as it follows, i. e. the *Jews* and *Gentiles* shall then be joined in one religious Body or Society, and worship God with *one Mind and one Mouth*.

The Expression alludes to the *Jews* going up to *Jerusalem* at their Solemn Festivals: See the Notes upon Isa. ii. 3. lx. 9. lxvi. 20.

Ibid. *To the Name of the LORD.* To the Church where God hath placed his Name, as he promised to do in *Solomon's Temple*, 1 Kings viii. 29. and where he will give evident Tokens of his Power and Presence.

Ibid. *Neither shall they walk any more after the Imaginations of their evil Heart.* God's restoring his ancient People the *Jews*, shall be attended with the bringing in of the *Fulness of the Gentiles* into the Church, and the utter abolishing of all false and idolatrous Ways of Worship: Compare Rom. xi. 25, 26. and see the Notes on Isa. i. 29. lxvi. 12, 19.

Ver. 18. *In those days the House of Judah shall walk with the House of Israel.* Most of the Prophecies which mention the Restoration of the *Jews*, join *Judah* and *Israel* together, as equal Sharers in that Blessing: See chap. xxx. 3. xxxi. 1. l. 4, 20. Isa. xi. 13. Ezek. xxxvii. 16, 22. Hos. i. 11. Zeck. x. 6.

Ibid. *They shall come together out of the Land of the North.* See before ver. 12. and chap. i. 15. and compare chap. xlii. 8.

Ver. 19. *But I said, How shall I put thee among the Children, and give thee a pleasant Land.*] How can it be consistent with the Divine Justice, for God to receive such a Rebellious People into Favour, to own them for his Children, and restore them to the Possession of that goodly Inheritance which he gave to their Fathers? *Judea* is elsewhere called a *pleasant Land*, the *Glory of all Lands*, and the *Land which God had espied out* for his chosen People: See *Ezek. xx. 6. Dan. viii. 9. xi. 16, 41, 45.*

Ibid. A goodly Heritage of the Hosts of Nations.] The Words may be rendered, *a goodly Heritage of the desire of Nations*, taken *Tsebaoth* [Host] as the same in Sense with *Tsebi*, the foregoing Word, and as a Derivative from the *Chaldee* Verb *Tseba*, which signifies to Desire, *Dan. v. 19. vii. 19.* This Sense the *Chaldee* Paraphrast follows. If we take *Tsebaoth* in the usual Sense which our Translators follow, the Phrase will import that Land which the Armies of the *Gentiles* are to possess in the latter Times, to which this Prophecy relates: See *Ezek. xxxviii. 8.* when, according to our Saviour's Prediction, *Jerusalem shall be trodden down of the Gentiles*, *Luke xxi. 24.* But after all, I am apt to think, that the *Septuagint* have hit upon the true Sense of this Place, who render it, *The Inheritance of the Almighty God of the Nations*; taking the Word *Tsebi*, for a Title belonging to God, denoting his Superlative Excellence. The Word is used in a Sense near a-kin to this, *2 Sam. i. 19.* where it denotes the Regal Dignity of *Saul*. A great Regard is to be paid to the Authority of that Version, because the Compilers of it had better Opportunities of knowing the Extent of the *Hebrew* Language, than we can have at this Distance, and might have very good Reasons for rendering some Words in a singular and unusual Signification, and such a one as the latter *Rabbins* and *Lexicographers* have not observed. Upon these Grounds, *Bishop Pearson*, *Dr. Pocock*, and other learned Men justify several Passages in that Translation, which are cited in the *New Testament*, and shew, that the Sense of the Original is truly expressed by it.

Ibid. And I said, Thou shalt call me Father, and shalt not turn away from me.] Upon this Condition I will restore thee into Grace and Favour, that thou acknowledge those Benefits, which thou hast from time to time received at my Hands, and vow faithful Obedience to me: Compare *Deut. xxxii. 6. 1 Chron. xxix. 10.*

When the *Jews* called upon God as their Father, in their Prayers, they did it chiefly by way of Confession, when they would acknowledge his former Favours, together with the ungrateful Returns they had made to him, and withal desired to express their Trust in his Mercies: Compare *ver. 4.* of this Chapter, and *Isa. lxiii. 16. lxiv. 8.* To address our selves with an humble Confidence and Assurance to God as our Father, is the peculiar Prerogative of us Christians, who have received the Adoption of Sons, whereupon God hath sent forth the Spirit of his Son into our Hearts, crying, *Abba, Father*, *Gal. iv. 5, 6.*

Ver. 20. *Surely as a Wife treacherously departed from her Husband, so have you dealt*

treacherously with me.] The *Hebrew* reads, *From her Friend*, in which Sense the Word is taken, *Hof. iii. 1.* Idolatry being the Breach of that Covenant which God made with the *Jews* as their Lord and Husband, is properly compared to the Sin of Whoredom, or a Woman's being unfaithful to her Husband's Bed, as hath already been observed in several Passages of this and the foregoing Chapter: Compare *chap. v. 11, 12. Isa. xlviii. 8.* The Word *Reang*, translated *Husband*, properly signifies a *Friend*, as our Margin observes; but 'tis elsewhere used for a *Husband*: See *Cant. v. 16.*

Ibid. O House of Israel.] An Expression denoting all the Families or Tribes of the *Jews*: Compare *chap. ii. 4.* called the *Children of Israel* in the following Verse.

Ver. 21. *A Voice was heard upon the High Places, weeping and supplications of the Children of Israel.*] The Prophet foreseeing that the *Jews* will at length be touched with an hearty Repentance for all their Misdoings, represents them as bewailing themselves upon the High Places, the Scenes of their former Idolatries: Compare *chap. xxxi. 9. 1. 4. Zech. xii. 10.*

Ver. 22. *Return, ye backsliding Children, &c.*] This Verse contains a Dialogue between God and his People, wherein he offers gracious Terms of Pardon to them, and they make sincere Professions of Obedience to him.

Ver. 23. *Truly in vain is Salvation hoped for from the Hills, from the Multitudes of Mountains, &c.*] A Continuation of that Form of Confession, begun *ver. 22.* drawn up with reference to the present State of the Idolatrous *Israelites*; wherein they express their Abhorrence of those Idols they worshipped upon the Hills and Mountains: See *ver. 6.* and declare their firm Adherence to, and Dependance upon the Lord their God. Idolatry was the great and crying Sin of the *Jews*, in which Case God particularly declared, That he would *Visit the Sins of the Fathers upon the Children*: See *Exod. xx. 5. Isa. xlv. 7.* Accordingly the *Jews* have a Proverbial Saying among them, *That there is no Judgment inflicted upon Israel, wherein there is not an Ounce of the Golden Calf.*

Ver. 24. *For Shame hath devoured the Labours of our Fathers, from our Youth: Their Flocks and their Herds, their Sons and their Daughters.*] All the Miseries of our Captivity, implying the Loss of our Goods and Substance, and the Dispersion of our Families and nearest Relations: All these Calamities which we and our Fore-fathers have felt, are the Effects of our Idolatry, of which we are now heartily ashamed, and which hath brought Shame and Confusion upon us: Compare *Ezek. xvi. 61, 63.* The Idol *Baal* was by way of Reproach called *Bosbeth*, that is, *Shame*: See *chap. xi. 13. Hof. ix. 10.*

Ver. 25. *We lie down in our Shame, and our Confusion covereth us.*] The Expressions are taken from those who cast themselves down upon the Ground, and cover themselves with Dust or Ashes, out of Grief and Anguish of Mind: Compare *chap. vi. 26. Isa. l. 11.*

By way of Conclusion to the Notes upon this Chapter, I shall consider an *Objection* which the *Jews* advance from the 21st and following Verses of it; where the Dispersion of that Nation is charged upon their Idolatry, and their Conversion expressed by their deserting and renouncing that Sin. From these Passages, and others of a like Nature, particularly *Isa.* lxxv. 7. they conclude, that their present forlorn Condition is not to be ascribed to their rejecting the true *Messias*, as we Christians believe.

To this Objection an Answer may be returned in these two Particulars.

1. That the Prophecies belonging to this Matter, which were uttered near the Times of the *Babylonish* Captivity, or before the People's Return from it, do so intermix the Promises relating to their first or second Restoration, that it is no easy Matter to discern the Transition from one to the other: The like Ambiguity may be observed in many Prophecies, relating to the First and Second Coming of the *Messias*. And we may assign a sufficient Reason, why the Prophecies that treat of the First and Second Dispersion of the *Jews* should be delivered in such doubtful Expressions, viz. Because it would have discouraged the *Jews* from returning out of *Babylon* into their own Country, if any ancienter Prophecies had given them a distinct Account of a second Dispersion of their Nation, and of the Cause of so dreadful a Calamity.

But, Secondly, We may observe that some Prophecies in the *Old Testament* do plainly ascribe the Destruction of the *Jewish* Church and Nation to their rejecting and putting to Death the *Messias*. To this Purpose those Words of *Moses* are very remarkable, *Deut.* xviii. 19. *It shall come to pass, that every Soul that will not hear that Prophet, shall be destroyed from among the People*, as *St. Peter* explains the Sense of that Prophecy, *Acts* iii. 23. *Daniel* expressly assigns their Sin of cutting off the *Messias*, as the Cause of the Destruction of their City and Temple, *Dan.* ix. 26. And *Zechary*, who lived after the People's Return from their First Captivity, describes the Mourning of the whole Nation for their Sin of piercing or crucifying Christ, as a Preparative to their general Restoration, *Zech.* xii. 10. xiii. 1. which Repentance of theirs is only expressed in general Terms by our Prophet at the 21st Verse of this Chapter, and *chap.* xxxi. 9.

CHAP. IV.

The ARGUMENT.

The four first Verses contain an earnest Exhortation to Repentance, which should have been joined to the former Chapter, as being a Continuation of the same Subject. Afterwards the Prophet gives a very Pathetical Description of the Miseries of his Country, when it should be made the Seat of War.

Ver. 1. **I** F thou wilt return, O Israel, saith the LORD, then return unto me,

&c.] By *Israel* may be here meant the whole Body of the *Jewish* Nation: See *chap.* ii. 4. iii. 20. Or else the Prophet addresses himself to *Israel* in this Verse, and to *Judah* in the third. The Words here exhort the People not to satisfy themselves with an outward Profession of Repentance, but to make Proof of their Sincerity, by quitting their evil Practices, and particularly their Idolatry: For so the Word *Shikkutim*, *Abominations*, commonly signifies. If thou dost this, saith God, thou shalt never more be removed out of thy Land, or carried away captive.

Ver. 2. *And thou shalt swear, the LORD liveth in Truth, in Judgment, and in Righteousness.*] Swearing by the Name of God, is mentioned elsewhere as a solemn Part of Religious Worship, and opposed to the Custom of swearing by false Gods, which was practised among Idolaters: See *Isa.* xlv. 23. xlviii. 1. lxxv. 16. *Amos* viii. 14. *Zeph.* i. 5. But this religious Invocation of the Name of God, as the just Judge of the World, must be used only for the Manifestation of the Truth, and the Maintenance of Right and Justice.

Ibid. *And the Nations shall bless themselves in him, and in him shall they glory.*] A Prediction of the Gospel Times, when the Heathens should join with the true *Israelites*, in paying all solemn Acts of Worship and Devotion to the true God alone: See *Isa.* lxxv. 16. and in ascribing all Honour and Glory to him and to his only Son, the *Messias*, in whom all Nations were to be Blessed: See *Gen.* xxii. 18. *Galat.* iii. 8. and compare *Isa.* xlv. 25.

Ver. 3. *For [or surely] thus saith the LORD to the Men of Judah and Jerusalem, Break up your fallow Ground, and sow not among Thorns.*] In this Verse the Prophet addresses himself to the Inhabitants of *Judah* and *Jerusalem*, and exhorts them to Repentance and Reformation, under the Metaphor of plowing up their fallow Ground, which had lain a long while uncultivated, and clearing it from Thorns, that it might be capable of receiving good Seed: Compare *Hos.* x. 12. *Matth.* xiii. 5.

Ver. 4. *Circumcise your selves unto the LORD, and take away the foreskins of your Hearts.*] Compare *chap.* ix. 26. a Metaphor taken from *Moses*, *Deut.* x. 16. xxx. 6. From whence it appears, that this Ceremony, as well as other Rites of *Moses's* Law, had a Spiritual Signification implied in them. Accordingly the Apostles make moral Applications of several Branches of the ceremonial Law: See *Acts* x. 14—28. *Rom.* ii. 28, 29. *1 Cor.* ix. 9. *2 Cor.* vi. 14. *Colos.* ii. 11. The same Reasons the *Jewish* Writers assign for several Parts of the *Mosaic* Institutions, particularly *Philo*, and *Josephus Antiq.* Lib. iv. cap. 8. & Lib. ii. *contra Appion*.

Ver. 5, 6. *Blow ye the Trumpet in the Land, &c.*] The Prophet here begins a new Discourse, and describes the dreadful Preparations for War, such as blowing a Trumpet, and setting up a Standard, for the assembling Men together, in order to their leaving the open Country, and retiring with their Families and Goods into the defended Cities, both for their own Safety, and that they might maintain those Garrisons against the Power of the Enemy.

Ver. 7. *A Lion is come up from his Thicket, and the Destroyer of the Gentiles is on his way.*] *Nebuchadnezzar*, King of *Babylon*, compare chap. v. 6. whose Monarchy is represented by a Lion, *Dan*. vii. 4. He is called here the *Destroyer of the Gentiles*, or rather *Nations*; *Judea* and all the neighbouring Countries being given up into his Hands by God's Decree: See chap. xxv. 9. xxvii. 6.

Ver. 9. *And it shall come to pass in that Day, that the heart of the King shall perish, and the heart of the Prince.*] Great Calamities often deprive Men of their wonted Courage, and that Presence of Mind which is necessary for the due Management of their Affairs; and sometimes a Divine Infatuation accompanies God's other Judgments: See *Isa*. xix. 11, 12. The Verb *Abad*, which is translated *Perish*, does likewise signify to grow *Foolish* or *Stupid*; so it is taken, *Deut*. xxxii. 28. And the Word still retains that Signification in the *Æthiopick* Language, as *Ludolphus* observes, in his *Commentary in Historiam Æthiop. Lib. i. N. 106*.

Ibid. *The Priests shall be astonished, and the Prophets shall wonder.*] Who have both agreed to make the People believe that none of these Calamities should come upon them: See the following Verse.

Ver. 10. *Surely thou hast greatly deceived this People.*] *i. e.* Thou hast suffered them to be greatly deceived by their false Prophets: See the Note on *Isa*. lxxiii. 17. These Pretenders to Prophecy studied only to speak pleasing Things to the People, and sooth them up in their Impenitency and carnal Security; and thou hast in thy just Judgment given them up to follow these Delusions: Compare 2 *Thess.* ii. 11, 12.

Ver. 11. *A dry Wind.*] The same with a *destroying Wind*, chap. li. 1. an hot pestilential Wind, as the *Arabick* translates it in that place, which destroys great Multitudes in a Moment, as Travellers relate: See *Dr. Prideaux ad An. A. C. 710*. The Prophet describes the *Chaldean* Armies invading *Judea*, under the Metaphor of a dry parching Wind, which blasts the Fruits of the Earth, withers the Leaves upon the Trees, and makes every thing look naked and bare.

Ibid. *Of the High-places in the Wilderness.*] The Word *Sepbajim*, here translated *High-places*, sometimes signifies Vallies or Plains: See the Note on chap. vii. 29. In which Sense it is fitly joined with the *Wilderness*, which Word is sometimes used for a plain or champain Country: See the Note on chap. ix. 10. xii. 12.

Ver. 12. *Even a full Wind from those Places.*] A strong Wind, such as the drying *East* or *North* Winds, which come over large Plains or Desarts, commonly are: See the same Metaphor applied to Enemies and Destroyers, chap. xlix. 36. li. 1. *Isa*. xxvii. 8. *Ezek*. xvii. 10. xix. 12. *Hos*. xiii. 15.

Ibid. *Shall come unto me.*] At my Commandment: Compare *Matt*. viii. 9. The Winds, Storms, and other Meteors are said to fulfil God's Word, and attend upon his Commands: See *Psalms* cxlviii. 8. *Job* xxxviii. 35.

Ibid. *Now also will I give Sentence against them.*] Or, utter my Judgments against them, as the Phrase is translated, chap. i. 16. See the Note there.

Ver. 13. *Behold he shall come up as Clouds.*] As Clouds of a sudden overspread the Face of the Sky.

Ibid. *And his Chariots shall be as a Whirlwind.*] For their Swiftnefs, and the Destruction they make: Compare *Isa*. v. 28.

Ibid. *His Horses are swifter than Eagles.*] *Moses* threatened the *Jews*, that for their Disobedience God would bring an Enemy against them as swift as the Eagle flieth: *Deut*. xxviii. 49. Compare *Lam*. iv. 19. *Hos*. viii. 1. *Habak.* i. 8.

Ver. 15. *For a Voice declareth from Dan, and publisheth Affliction from Mount Ephraim.*] The Rumour of the Enemies Approach is heard first from *Dan*, which being the most Northern Part of *Judea*, was first of all invaded: See chap. viii. 16. And the evil Tidings still increase, as the Army marcheth forward toward *Jerusalem*, by the way of *Mount Ephraim*.

Ver. 16. *Make ye mention among the Nations.*] Publish it far and near.

Ibid. *That Watchers come from a far Country, and give out their Voice against the Cities of Judab.*] The Use of Scouts or Watchers is to warn Men of the Approach of the Enemy: See chap. vi. 17. But here the Prophet by way of Irony calls the *Chaldean* Army by that Name, whose Business it would be to beleaguer the Cities of *Judab*, and take care that no body should escape out of their Hands. And as the Watchmen use to lift up their Voice, to give notice of approaching Danger; so these should make a great Noise, but it should be to encourage one another to fall on their Adversaries, and subdue whatever opposes them.

Ibid. *From a far Country.*] See chap. v. 15.

Ver 18. *This is thy Wickedness, because it is bitter, because it reacheth unto thine Heart.*] These are the bitter Effects of thine Obstinacy in Wickedness, which like a deadly Wound, or Disease, toucheth the very Heart and Seat of Life.

Ver. 19, 20. *My Bowels, my Bowels, &c.*] The Prophet in very moving Expressions sympathizes with the Afflictions of his Country, which he foresees will be the Seat of War, and utterly ruined by an hostile Invasion: Compare *Lamen.* i. 20. *Isa*. xxii. 4.

Ver. 20. *Suddenly are my Tents spoiled, and my Curtains in a Moment.*] That is, their Cities and Houses, in allusion to the ancient Way of dwelling in Tents: Compare chap. x. 20. *Isa*. xxxiii. 20. liv. 2. The Expressions may withal imply, that fortified Towns can no more resist the Progress of the Enemy, than if they were so many Shepherds Huts: Compare *Isa*. xxxviii. 12.

Ver. 21. *How long shall I see the Standard, and bear the sound of the Trumpet?*] See ver. 5, and 6.

Ver. 22. *They are wise to do evil, but to do good they have no knowledge.*] They have studied all the Arts of Sin and Wickedness, but are perfect Strangers to the Obligations of Religion and Virtue; and they never shew any Quickness of Thought, but when they are contriving to bring about some ill Design.

Ver. 23, 24, 25, 26. *I beheld the Earth, and lo it was without form, and void, &c.*] The whole Face

Face of Nature looks dismal; the Inhabitants of the Land and their Houses, together with the Fruits of the Earth, are destroyed by the War; the Birds of the Air, and the Beasts of the Field are consumed by the Famine: Compare *ch. vii. 20. ix. 10. xii. 4. xiv. 2, &c. Hos. iv. 3.* So that the Country looks as if it were reduced to its Primitive Chaos: Compare *Gen. i. 2.* The Heavens are covered with Darkness, and the Mountains tremble at the Wrath of the Almighty. The Prophets often describe God's Judgments upon a Land or Nation, as if the whole Frame of Nature were in a State of Dissolution, because these particular Judgments are an Earnest of the General Judgment: See *Isa. v. 25, 30. xiii. 10.* with the Notes upon those Places.

Ver. 27. *Yet will I not make a full End.*] In the severest Judgments God brings upon his People, he still reserves a Remnant, to whom he will make good his Promises: See *chap. xxx. 11. xlv. 28.* Or the Words may be understood to this Sense: Tho' I make the whole Land desolate by Sword and Famine, yet still I have severer Judgments in reserve: Compare *chap. v. 10, 18. viz. the Destruction of the City and Temple, and the Captivity of the People that out-live the former Calamities.* The former Sense of the Words may be confirmed, by comparing them with that Passage, *1 Sam. iii. 12. When I begin, I will also make an end; i. e. I will make a thorough Destruction, and pursue Eli's Family with Judgments, till I have utterly consumed it.*

Ver. 28. *For this shall the Earth mourn, and the Heavens be black.*] See *ver. 23, 24.*

Ibid. *Because I have spoken it, I have purposed it, and will not repent, &c.*] God's Purpose of delivering up the Jews into the Hands of Nebuchadnezzar was irreversible, upon the Supposition that the greatest Part of them would continue impenitent, which he likewise foresaw: See *ver. 22.* of this Chapter; and *chap. vii. 16, 27, 28. xiii. 14. xiv. 11, 12. xxv. 9, 10, 11.* Tho' elsewhere upon their Repentance, to which God frequently exhorted them by his Prophets (see *chap. xxv. 4, 5.*) he promises the Removal of his Judgments: See *ver. 14.* of this Chapter, and *chap. vii. 3. xvii. 25. xviii. 11. xxii. 4. xxvi. 3. xxxvi. 3.* Herein *Jeremy's* Preaching was very different from that of the False Prophets, who preached Peace and Safety to the People, without interposing the Condition of Repentance and Reformation: See *ver. 10.* of this Chapter, and *chap. xiv. 13. xxviii. 3, 4.*

Ver. 29. *They shall go into Thickets, and climb up upon the Rocks.*] To save their Lives: Compare *Isa. ii. 10, 19. 1 Sam. xiii. 6.*

Ver. 30. *Tho' thou rentest thy Face with painting.*] The Hebrew reads, *Tho' thou rentest thine Eyes with painting.* The Use of their Paint was to contract the Eye-lids, and make the Eyes appear more large and full, which they thought a great Beauty: See *Plin. Nat. Hist. Lib. xxxiii. cap. 6.*

Ibid. *In vain shalt thou make thy self fair; thy Lovers shall despise thee; they shall seek thy Life.*] The Verse represents the People of the Jews, under the Metaphor of a Woman that sought, by the Finery of her Dress, and other

Allurements, to procure Men's Kindness, but all in vain. So should it be with them; all the Arts they had made use of to engage the Egyptians, or other Foreigners to assist them against the Chaldeans, should stand them in no stead; nay, those very Allies of theirs would join with their Enemies: Compare *chap. ii. 13, 18, 25, 36. xvii. 5. xxii. 20, 22. Lament. i. 2, 19. iv. 17.*

Ver. 31. *For I have heard a Voice as of a Woman in Travail, and the Anguish, as of her that bringeth forth her first Child, &c.*] Here Jerusalem is very pathetically described by the Character of a Woman under the Pangs of her first Child-birth, when her Pains as well as her Fears are greatest: Such, saith the Prophet, is the Anguish of Jerusalem, bewailing the Loss of her Children, by the devouring Sword of the Chaldeans, and in vain imploring Comfort and Assistance. To spread out the Hands, is a Gesture of Begging or Importuning: See *Lament. i. 17. Isa. i. 15. lxxv. 2.*

Ibid. *The Voice of the Daughter of Zion.*] The Daughter of Zion, or of Jerusalem, is the same with Sion or Jerusalem: See *chap. vi. 2, 23. Lament. i. 6. ii. 1.* So the Daughter of my People is to be understood, Verse 11. of this Chapter, and the Daughter of Babylon, *Psal. cxxxvii. 8.* Cities and Countries are commonly represented as Mothers, and their Inhabitants as their Children.

CHAP. V.

The ARGUMENT.

This Chapter contains a vehement Expostulation with the Jews, for the manifold Corruption of their Manners, and the Disorders both of their Civil and Ecclesiastical Government. And as a Punishment for all these Enormities, GOD threatens the Invasion of the Chaldeans.

Ver. 1. **R**UN ye to and fro in the Streets of Jerusalem—and seek in the broad Places thereof [the Streets of the greatest Concourse] if ye can find a Man, &c.] The Prophet describes a general Corruption of Manners in much the same Terms with those of the Psalmist; *There is none that doth good, no not one, Psal. xiv. 3.* And yet the same Psalm afterwards mentions the Generation of the Righteous, and those who made the LORD their Refuge, *ver. 5, 6.* So that we may reasonably in both Places understand the Expressions, as only denoting the great Scarcity of good Men: Compare *chap. viii. 6.*

Ibid. *And I will pardon it.*] I will pardon the Wicked for the Sake of the Righteous, if there be any Number of the latter: See *Gen. xviii. 26, &c.*

Ver. 2. *And tho' they say, The LORD liveth, yet surely they swear falsely.*] Even those that do not swear by false Gods (as many among them do; see *ver. 7.*) yet will venture to call the true God to bear witness to what is not true: A Sign that even the Professors of the true Religion have no inward Sense of it.

Ver. 3.

Ver. 3. O LORD, are not thine Eyes upon the Truth? Thou searchest the Hearts, and clearly discernest Men's real Dispositions from their Hypocritical Pretences, and therefore art perfectly acquainted with the Obstinacy and stubborn Temper of this People.

Ibid. Thou hast stricken them, but they have not grieved, &c.] All those heavy Judgments thou hast brought upon them, have not wrought in them any true Remorse for their Sins, nor engaged them to amend their evil Ways: See chap. ii. 30.

Ver. 4. Therefore I said, Surely these are poor, they are foolish, &c.] I thought at first, saith the Prophet, that such an Unconcernedness for the Duties of Religion could be only charged upon the rude and ignorant Vulgar, who have neither Leisure nor Opportunity of learning their Duty.

Ver. 5. I will get me to the great Men, and speak unto them, &c.] One might expect from Men of better Education a truer Sense of Religion. But alas! the Great Men of the World bid open Defiance to God's Laws, and cast off all Obligations of Duty and Conscience; like head-strong Oxen, that will not be brought under the Yoke, but break through any Bonds whereby you would restrain them, or bring them under Discipline: Compare chap. vii. 24, 26.

Ver. 6. Wherefore a Lion out of the Forest shall slay them, &c.] He compares their Enemies to Beasts of Prey: See chap. ii. 15. iv. 7. Isa. xv. 9. Nabum ii. 11, 12, 13. Habak. i. 8.

Ver. 7. How shall I pardon thee for this? God appeals to themselves, whether they can think it consistent with his Justice, to let such enormous Offences as these go unpunished?

Ibid. Thy Children [See chap. ii. 30.] have forsaken me, and sworn by them that are no gods.] Compare Deut. xxxii. 21. Swearing is a solemn Act of Religion, and an Appeal to God's Power, Justice, and Truth: See chap. iv. 2. So that to give such an Honour to Idols, is to rob God of his Essential Attributes: For this Reason the Jews were strictly enjoined, not to make mention of the Names of False Gods, that they might not be tempted to swear by them: See Exod. xxiii. 13. Josh. xxiii. 7. Psalm xvi. 4.

Ver. 7, 8. When I fed them to the full, they then committed Adultery — They were as fed Horses in the Morning, every one neighed after his Neighbour's Wife.] They abused the Plenty which God gave them, thereby making Provision for the Flesh, to fulfil the Lusts thereof. Expositors are very much divided in explaining two Words of the Hebrew Text here, *Mejuzzanim* or *Muzanim* (for the Word is differently read) translated *fed*: And *Mashkim*, rendered by our Translators, *In the Morning*: But the Sense they give of the whole Verse is much the same. I shall therefore refer the curious Reader to the Critical Remarks upon those two Words, which may be found in Pool's Synopsis.

Ver. 9. Shall I not visit for these things? &c.] Do not such Crimes as these deserve some remarkable Judgments as their Punishment? See ver. 7.

Ibid. Shall not my Soul be avenged on such a Nation as this? God's Anger and Vengeance

signify in Scripture the Execution of his Justice; the Effects of which are as terrible against obstinate Sinners, as if they proceeded from the highest Resentment: Compare chap. xlv. 22. Ezek. v. 13. vi. 9. and see the Note upon Isa. xxx. 27.

Ver. 10. Go ye up upon her Walls, &c.] God gives a Commission to the Chaldeans to besiege and take Jerusalem. The Sins it hath been guilty of make him disown the Relation he formerly did bear to it; and he now declares, that he hath put it out of his Protection, and delivered it up to the Will of its Enemies.

Ibid. But make not a full end.] See ver. 18.

Ver. 11. For the House of Israel and the House of Judah have dealt very treacherously against me.] See the Note on chap. iii. 20.

Ver. 12. They have belied the LORD, and said, It is not he, neither shall Evil come upon us, &c.] They have spoken unjustly and dishonourably of God, denying his Government over Human Affairs; ascribing his Judgments to Chance or Fortune, and disbelieving all those Threatnings of Sword and Famine, which the Prophets have denounced in his Name; which is, in effect, to give him the Lye: See chap. xiv. 13.

Ver. 13. And the Prophets shall become Wind, &c.] They encourage the People to despise God's Messages by his Prophets, telling them that the Prophets and their Words are no better than Wind and Vanity, and that their Prophecies, being nothing but their own Imaginations, shall return upon their own Heads, and they shall feel the Judgments themselves which they threaten to others.

Ver. 14. Behold I will make my words in thy Mouth Fire, and this People Wood, and it shall devour them.] The Effect of those Threatnings which are denounced by thy Mouth, shall be as speedy and certain, as that of Fire is when put to dry Wood. To the same Sense are those Words of Hosea, chap. vi. 5. I have beweed them by my Prophets. Thus Christ is described, as having a sharp Sword proceeding out of his Mouth, Rev. i. 16. because the Judgments he denounces against the Wicked are like the Sentence of a Judge, which is certainly followed with Execution.

Ver. 15. I bring upon you a Nation from far.] Babylon is called a far country, Isa. xxxix. 3. Perhaps it is called a far Country here, in comparison of the Philistines, Moabites, Ammorites, and other Borderers, who before were the Jews Oppressors.

The Words House of Israel are, after the Captivity of the Ten Tribes, applied to the Two Tribes remaining: See chap. vi. 9. ix. 26. x. 1. Ezek. xiii. 5. xviii. 31.

Ibid. It is an ancient Nation.] Babylon was built about an hundred Years after the Flood; and in a little time after Nimrod erected a Kingdom there; whereupon that Country is called the land of Nimrod, Mich. v. 6.

Ibid. A Nation whose Language thou knowest not, &c.] Another part of that Judgment denounced Deut. xxviii. 49. This is a great Aggravation of the Miseries of a Foreign Conquest, that there is no Parlying or Treating with such a Conqueror, nor moving him to Com-

Compassion, because they understand not each other's Language. The common People among the Jews before the Captivity did not understand the Chaldean Tongue, called by them the Syrian Language: See 2 Kings xviii. 26.

Ver. 16. *Their Quiver is an open Sepulchre.*] All their Arrows shall do Execution; so that their Quiver may be looked upon as a common Grave to their Enemies.

Ver. 17. *And they shall eat up thy Harvest, and thy Bread.*] Bread is here put for Bread-Corn; and so it is used, *Isa.* xxviii. 28. xxx. 23.

Ver. 18. *Nevertheless in those Days I will not make a full end with you.*] Or, yet even in those Days &c. i. e. I have still some Judgments in reserve, viz. the Destruction of your City and Temple, and the carrying away the Remainder of the Nation Captive to Babylon: See chap. iv. 27.

Ver. 19. *And it shall come to pass, when ye shall say, Wherefore doth the LORD our God all those things unto us?*] Those that fall under the Severity of God's Judgments are apt to think so favourably of themselves, as to wonder why they should be singled out for Examples of the Divine Vengeance, and of Terror to others. And particularly the Jews thought this severe Proceeding scarce consistent with those many gracious Promises God had made unto their Nation.

Ibid. *Then thou shalt answer them, &c.*] As much as to say, All God's Promises were made upon Condition of your Obedience; and if you forsake God, you are not to expect that the Promise of dwelling in this Land should be made good to you any longer.

Ver. 21. *Which have Eyes and see not, which have Ears and hear not.*] Who make no use of the Senses and Understanding which God hath given them: See *Isa.* vi. 9.

Ver. 22. *Which have placed the Sand for a Bound to the Sea, by a perpetual Decree, &c.*] The keeping the Waters within Bounds, so that they cannot overflow the Earth, is often mentioned in Scripture, as an immediate Effect of God's over-ruling Power and Providence: See *Job* xxxviii. 10, 11. *Psal.* xxxiii. 7. civ. 9. *Prov.* viii. 29. For Water being specifically lighter than Earth, by the common Laws of Gravitation, it should rise above it and overflow it. And then the adjusting the Proportion of the Tides, that they rise no higher to the Prejudice of the lower Grounds, is another remarkable Instance of God's special Providence.

Ver. 24. *Let us now fear the LORD our God, that giveth Rain.*] The Vicissitude of Seasons, of Cold and Heat, of Drought and Moisture, so wisely fitted for the Growth of the Fruits of the Earth, and other Uses of human Life, is such a Proof of a God and Providence, as is obvious to the meanest Capacity: Upon which Account it is frequently insisted on by the holy Writers: See *Psal.* cxlvii. 8. *Matth.* v. 45. *Acts* xiv. 17.

Ibid. *Both the Former and the Latter Rain in its Season.*] The Former Rain came just after Sowing time, to make the Seed take root: The Latter Rain was just before Harvest, to plump and fill the Ears, called the Latter Rain in the first Month, *Joel* ii. 23. at which time the Harvest began: See *Deut.* xvi. 9.

Ver. 25. *Your Iniquities have turned away these things, &c.*] See chap. iii. 3.

Ver. 26. *They lay wait as he that setteth Snares, they set a Trap, they catch Men.*] They use all the Arts of Fraud and Cozenage, whereby they may over-reach others, and make a Prey of them and their Substance: See the following Verse.

Ver. 28. *They overpass the Deeds of the Wicked.*] They exceed the common Instances of Injustice and Oppression, and make no conscience of enriching themselves with the Spoils of the Fatherless, and those who have most need of their Charity and Kindness.

Ver. 29. *Shall I not visit for these things, saith the LORD?*] The Sins of Oppression are commonly called Crying Sins; such as cry to Heaven for Vengeance against those that are guilty of them: See *Malach.* iii. 5. *James* v. 4.

Ver. 31. *The Prophets prophesy falsely, and the Priests bear rule by their means, &c.*] Both Priests and Prophets agree to speak pleasing Things to the People, thereby to keep up their Interest and Authority with them; and what can this end in, but a total Corruption of Manners? The Consequence of which must be utter Ruin and Destruction.

CHAP. VI.

The ARGUMENT.

The Prophet encourageth the Chaldeans to come up and besiege Jerusalem, as a Place abandoned by GOD for its Incurable Iniquity, and given up to the Will of its Enemies.

Ver. 1. *O Ye Children of Benjamin, gather your selves, to flee out of Jerusalem.*] That you may avoid the Miseries of a Siege. Part of Jerusalem stood in the Tribe of Benjamin: See the Note on chap. i. 1. The Prophet here applies himself to the Benjamites, as living himself in that Tribe.

Ibid. *Blow the Trumpet in Tekoa, and set up a Sign of Fire in Beth-baccerem.* The Design of those Signals of War is to assemble Men together, in order to their mutual Defence; but it is in vain to attempt any such Matter, and therefore the only Use that can be made of them is to give notice to the People, that they should disperse themselves, and fly from the approaching Enemy. *Beth-baccerem* was a Village between Jerusalem and Tekoa, as St. Jerom informs us in his Commentary upon this Place. The name of this Village is mentioned *Nehem.* iii. 14.

Ibid. *For Evil appeareth out of the North.*] See chap. i. 14.

Ver. 2. *I have likened the Daughter of Zion to a comely and delicate Woman.*] Some render the Verse thus; *I have likened the Daughter of Zion to a Pasture* [so the word *Navah* is rendered, *Joel* i. 19. ii. 22.] *and a pleasant Habitation.* And the Words that follow, ver. 3. favour this Interpretation.

Ver. 3. *The Shepherds with their Flocks shall come unto her.*] The Prophet having likened Zion to a rich Pasture in the foregoing Verse, saith, that the Shepherds and their Flocks shall take Possession of her, meaning the Chaldean Gene-

Generals (for in that Sense *Shepherds* are sometimes understood: See *chap. xxv. 34.*) and their Armies who should feed upon her, 'till they had quite devoured her. So the *Chaldee Paraphrase* explains *Shepherds with their Flocks*, by *Kings with their Armies*.

Ver. 4. *Prepare ye War against her.*] God by his Prophet gives a Commission to the *Chaldeans* to fight against *Jerusalem*: Compare *chap. li. 27.* *Joel iii. 9.* The *Hebrew* reads, *sanctify War*: Concerning which Expression, see the Note on *Isa. xiii. 3.*

Ibid. Arise and let us go up at Noon.] The Expressions denote the Alacrity of the Soldiers, and how ready they were to assault her openly, at Noon-day: Compare *chap. xv. 8.* or even in the Heat of the Day, which was a time of Rest and Intermision of Labour in those hot Countries: See *2 Sam. iv. 5.*

Ibid. Woe unto us, for the Day goeth away, for the Shadows of the Evening are stretched out.

Ver. 5. *Arise, and let us go by Night, and let us destroy her Palaces.*] The Soldiers are described as so eagerly bent upon taking the City, that they express their Regret for the loss of one Day, that they could not arrive soon enough the first Day of their Approach to besiege it. Whereupon they resolve to lose no further time, but march immediately, and take the Advantage of the Night to surprize its Fortresses.

Ver. 6. *For thus hath the LORD of Hosts said, Hew ye down Trees, and cast a Mount against Jerusalem, &c.*] This Siege is carried on by God's Decree and Command, as a just Punishment for the Oppressions and other crying Sins the Inhabitants are guilty of.

Ver. 7. *Violence and Spoil is heard in her, before me continually is Grief and Wounds.*] I hear the continual Complaints of those that groan under the Oppression that they suffer, and are put to death unjustly and cruelly: Compare *Psal. lv. 9, 10, 11.*

Ver. 8. *Be thou instructed, O Jerusalem, lest my Soul depart from thee, &c.*] Take warning by the many Threatenings and Judgments I have denounced against thee, amend thy Ways and Doings, lest if thou persist in thy Wickedness, my Mind and Affection be utterly alienated from thee: See *Ezek. xxiii. 17, 18.* *Hos. ix. 12.* and I cast off all Bowels of Compassion toward thee, and give thee up to Ruin and Desolation. This Threatening God fulfilled afterward, when he suffered the City and Nation to be utterly ruined and destroyed by *Nebuchadnezzar*: But it still received a further Completion, in that Final Desolation brought upon them by the *Romans*, under *Titus Vespasian*.

Ver. 9. *They shall thoroughly glean the remnant of Israel, as a Vine, &c.*] A Comparison elsewhere used, to express the entire Riddance that is made in a City or Country by Hostile Depredations: See *Isa. xvii. 6.* *xxiv. 13.* And as a Grape-gatherer, when he thought he had done his work, afterward spies more Bunches, and gathers them into his Basket; so they that come after shall make an entire Riddance of what was left by the former Invaders, 'till at last there shall be nothing at all remaining: Compare *chap. xlix. 9.*

Ver. 10. *Behold their Ear is uncircumcised, and they cannot hearken.*] As the Ear, when it is stopped up with Filth, cannot hear, so their Minds are so prepossessed by their Lusts, that the Word of God can find no admittance. Men's Hearts, their Lips, and their Ears are said to be *uncircumcised*, when they are not duly disposed for hearing the Truth: Compare *chap. iv. 4. ix. 26.* And while Men continue in this Condition, they cannot give due Attention to what God speaks to them. In the same Sense Christ saith to the *Jews*, *How can ye believe, who receive Honour one of another?* *John v. 44.* meaning, that such a Temper was an Obstacle to their believing on him, and hindered them from receiving the Truth in the love of it.

Ibid. Behold the Word of the LORD is to them a Reproach.] The Subject of their Scorn and Derision: See *chap. xx. 8.*

Ver. 11. *Therefore I am full of the Fury of the LORD; I am weary with holding in.*] This mocking of God's Messengers, and despising his Word, is a great Aggravation of their Sins, and withal a Sign that they are now grown incorrigible; so that I now feel my self pressed in Spirit, and under a Constraint of denouncing God's Judgments against all Orders and Ranks of Men, both Young and Old, Women and Children.

Ibid. Therefore I will pour it out upon the Children abroad, and upon the young Men together.] The Prophets are said to do Things, when they declare God's Purpose of doing them; as hath been observed upon *chap. i. 10.* In the same Sense the Prophet is here said to pour out the Divine Fury upon the *Children abroad*, who take delight in playing in the Streets: See *Zech. viii. 5.* and the *young Men who assemble* in Meetings for Diversion or Conversation: Compare *chap. ix. 21.*

Ibid. The Aged with him that is full of Days.] *Full of Days* denotes one that hath lived to the full Term and Period of Human Life: Compare *Isa. lxxv. 20.*

Ver. 12. *And their Houses shall be turned to others, with their Fields and Wives together.*] According to that Threatening denounced by *Moses*, *Deut. xxviii. 30.*

Ver. 13. *From the Prophet to the Priest, every one dealeth falsely.*] Or, both Prophet and Priest: Compare *chap. ix. 10.* So in other Places, where the *Hebrew* reads, *From small to great*; our Translation renders it, *Both small and great*: See *1 Sam. v. 9. xxx. 2.*

Ver. 14. *They have healed also the Hurt of the Daughter of my People slightly, &c.*] Instead of making a deep Search into the Corruptions of the People, the true Cause of all their Maladies [Compare *Isa. i. 6.*] and applying Corrosive Medicines, i. e. sharp Reproofs, which might give them a true Sense of the Danger of their Condition; they have used only Lenitives; as if a Surgeon should slightly skin over a Sore that festers underneath, by preaching such Doctrines as might sooth them up in their Sins, and their Carnal Security: See *chap. iv. 10. v. 12, 31. xiv. 13. xxiii. 14, 17. xxviii. 2, 3. Lam. ii. 14.*

Ver. 15. *Were they ashamed when they had committed Abomination? &c.*] Nothing is a greater

greater Sign of an incorrigible Temper, than being past Shame : Compare chap. iii. 3. viii. 12.

Ver. 16. *Stand ye in the Ways and see, and ask for the old Paths, &c.* Do like Travel-
lers, when they are at a loss which way they
must go : In like manner do ye enquire what
way the Patriarchs of old, the Judges, the
Kings and Prophets of former Times walked
in : Imitate their Practices, wherein you will
find true Comfort and Satisfaction, and not the
late Devices of your Princes and Prophets,
whereby you have been seduced into Error,
and betrayed into many Mischiefs : Compare
chap. xviii. 15.

Ver. 17. *Also I set Watchmen over you, say-
ing, Harken unto the Voice of the Trumpet.*
You had not fell into these Dangers, if you
had hearkened to the Prophets I sent to you
(see chap. xxv. 4.) as so many Watchmen, to
warn you of the Evils that threatened you :
Compare Ezek. xxxiii. 7. They faithfully dis-
charged their Duty, and gave you loud Warn-
ings of your Sins, and the Judgments they
would bring upon you : See Isa. lviii. 1.

Ver. 18. *Therefore bear, ye Nations, and know,
O Congregation, &c.* God appeals to all Men, and
summons them to assemble themselves (Compare
Psal. vii. 11.) and hear what he hath to lay to
the Charge of his People : See Isa. i. 2.

Ver. 20. *To what purpose cometh there to me
Incense from Sheba ?* Sheba was a part of Ara-
bia Felix, and famous for its Spices and Per-
fumes : See Isa. lx. 6. The Prophet reproves
the Hypocrisy of the Jews, whereby they sought
to cover their inward Corruption by the exter-
nal Shews of Religion ; which the Prophets of-
ten declare to be of no Value, when they do
not proceed from a devout Mind : See chap.
vii. 21, 22. Isa. i. 11.

We may apply to the same Purpose a Story,
which Plato relates in his *Second Alcibiades* ;
where he treats of Prayer, or the Worship of
God : “ The Athenians, he tells us, in their
“ Wars with the Lacedæmonians, having re-
“ ceived many Defeats, sent a Messenger to
“ the Oracle of Jupiter Hammon, to ask the
“ Reason, why they who had erected so many
“ Temples to the Gods, and honoured them
“ with so many Oblations and Sacrifices, should
“ be less successful than the Lacedæmonians,
“ who fell much short of them in these Particu-
“ lars ? The Oracle returned this Answer : *I
“ am better pleased with the Prayer of the La-
“ cedæmonians, than with all the Oblations of
“ the Greeks* : Now the Prayer they made use
“ of was a short Petition, in which they beg-
“ ged the Gods to give them all good Things
“ so long as they continued Virtuous.”

Ibid. *And the sweet Cane from a far Country ?*
See the Note upon Isa. xliii. 24. A far Coun-
try seems equivalent with Sheba before-mentio-
ned, whose Queen is said to have come from the
uttermost Parts of the Earth, Matth. xii. 42. See
the Note upon Isa. v. 26.

Ver. 21. *I will lay Stumbling-blocks before
this People.* Whatever Attempts they make

to deliver themselves from the Evils which threa-
ten them, I will cause their Designs to miscarry,
and they shall fall into those very Snares which
they fought to avoid.

Ver. 22. *A People cometh from the North Coun-
try.* See chap. i. 14, 15.

Ibid. *And a great Nation shall be raised from
the sides of the Earth.* Or, from the Coasts of
the Earth, as the Phrase is translated, chap. i.
41. To the same Sense the Chaldeans are said
to come from a far Country, Chap. v. 15.

Ver. 23. *Their Voice roareth like the Sea.* Com-
pare Isa. v. 30. Hostile Invasions are fitly com-
pared to great Inundations, that carry all before
them, and lay a Country waste : See Isa. xvii.
12. Dan. ix. 26.

Ibid. *And they ride upon Horses.* Of which
there was a great Scarcity in Judea ; which
made the Jews enter into Alliances with Egypt,
that they might be furnished with Horses from
thence : See Isa. xxx. 16. xxxi. 1.

Ver. 26. *Gird thee with Sackcloth, and wal-
low thyself in Ashes.* See chap. iv. 8. iii. 25.
Micah i. 10.

Ver. 27. *I have set thee for a Tower and a For-
tress among my People.* The Sense would be
plainer, if the Words were translated thus, *I
have set thee (in) a Watch-tower, and (in) a For-
tress, &c.* See Neldius's Concordance, pag. 171.
God tells the Prophet, that he hath placed him
as a Watch-man in an high Tower or Fortrefs ;
See ver. 17. to take an Account of the People's
Behaviour, and to warn them accordingly.

Ver. 28. *They are all grievous Revolters, walk-
ing with Slanders.* See chap. ix. 3, &c.

Ibid. *They are Brass and Iron, &c.* They
are no better than Dross, in comparison of pu-
rer Metals : See Ezek. xxii. 18. Their Impu-
dence resembles Brass, and their Obstinacy
may be compared to Iron : Compare Isa.
xlviii. 4. and being hardened in Wickedness
themselves, they make it their Business to corrupt
others.

Ver. 29. *The Bellows are burnt, &c.* All the
Means that can be used to purge this People of
their Dross, prove ineffectual ; the Wicked are
not separated from the Righteous. Therefore
your City shall be as one common Furnace,
wherein you shall be melted down altogether :
See Ezek. xxii. 19, &c.

Ibid. *The Lead is consumed in the Fire.* Be-
fore the Use of Quick-silver was known, they
made use of Lead for the refining their Metals.

Ver. 30. *Reprobate Silver shall men call them,
because the Lord hath rejected them.* As base
Money is refused by every one, because it can-
not bear the Touch-stone, so shall these Hy-
pocrites and Evil-doers be rejected both by God
and Man ; for none of their Actions will bear
the Test of God's Laws, or abide his severe
Trial. The Word *Adversus*, signifies a *Repro-
bate* in the New Testament, in Allusion to this
Place ; and in pursuance of the same Metaphor,
God's Laws and Judgments are often com-
pared to a Refiner's Fire : See Prov. xvii. 3.
Isa. i. 25. Zech. xiii. 9. Malach. iii. 2, 3. 1 Pet.
i. 7.

CHAP. VII.

The ARGUMENT.

The Prophet reproves the Jews vain Confidence in their Temple, and the external Observances of Religion, when at the same time they rejected God's Messages by the Prophets, and defiled themselves with the worst sorts of Idolatry.

Ver. 2. **S**TAND in the Gate of the LORD's House.] This most Commentators understand of the East-gate of the Temple, which led directly up to it: See chap. xix. 2.

Ver. 4. *The Temple of the LORD are these.*] As much as to say, God hath placed his Name here, ver. 10. and chose these stately Buildings as the Place of his peculiar Residence, and what Reason is there to believe that he will ever forsake it, and give it up to be destroyed by Strangers and Idolaters? Compare chap. xviii. 18. Micah iii. 11.

Ver. 8. *Behold ye trust in lying words.*] Uttered by your false Prophets, who foretel Peace, and sooth you up in your Impenitency: See chap. iv. 10. xiv. 13, 14.

Ver. 9. *Will ye steal, murder, and commit Adultery, &c.*] The Prophet does not charge them with the Transgression of the Ritual Ordinances of Moses, but with the Breach of the weightier Matters of the Law. Thus the Prophets shewed Men a more excellent Way of serving God, than by relying upon external Performances, and thereby prepared their Minds for the Reception of the Gospel.

Ver. 10. *And come and stand before me in this House.*] That is, in the Courts before this House: See the Note on chap. xxvi. 7. Their making no Scruple to come into God's immediate Presence, with the Defilements of their Sins upon them, implied, that they thought the greatest Sins, and even the Worship of Idols consistent with the Worship and Service of the true God: Compare Ezek. xxiii. 37, 38, 39.

Ibid. *And say we are delivered to do all these Abominations.*] Will ye interpret the Deliverances God hath formerly vouchsafed to you, as so many Licenses to commit new Abominations? Or, do you think when you offer your Propitiatory Sacrifices, that they will wipe away the Guilt of all your past Offences, and ye may securely renew your former ill Practices, having such a certain and easy Method of obtaining Pardon?

Ver. 11. *Is this House which is called by my name, become a Den of Robbers in your Eyes?*] Thus you make my House a Place of Sanctuary and Protection to Malefactors, who perform an outward Service to me there, that they may continue the more securely in their Sins.

Ver. 12. *But go ye now to Shiloh, where I set my name at the first, &c.*] God's Ark and Tabernacle were placed in Shiloh, as soon as ever the Israelites had taken Possession of the promised Land, Josh. xviii. 1. and yet I suffered the Ark itself to fall into the Hands of the Phi-

listines, and quite forsook that Place of my Residence: Psalm lxxviii. 60.

Ver. 13. *I spake unto you, rising up early and speaking.*] The Phrase *Rising up early*, signifies Diligence and Assiduity: See Isa. i. 4. The same Sense is elsewhere expressed in the Hebrew; by doing any thing in the Morning, which our Translators render early, Psal. xli. 5. xc. 14. See likewise Psal. cxliii. 8. Isa. xxxiv. 2.

Ver. 15. *And I will cast you out of my sight, as I have cast out all your Brethren, even the whole House of Ephraim.*] That is, all the Ten Tribes, who are often called by the name of Ephraim, that being the principal Tribe among them: Their first King Jeroboam being of that Tribe: See the Note upon Isa. vii. 2.

Ver. 16. *Therefore pray not thou for this People, &c.*] Nothing but an universal Reformation, which God foresaw would not be effected, could deliver the Jews from that Captivity and Desolation which he had threatened to bring upon them. In some Cases the Intercessions of good Men have been so far prevalent, as to rescue Sinners from the Punishments they deserved: But here God declares nothing but a general Amendment shall avert the Judgments threatened. The divine decree being without Repentance irrevocable (see chap. iv. 28. xiv. 11, 12.) He forbids Jeremiah to interpose by his Prayers for the Reversing of it. But still the Prophet might pray to God, not to proceed to an utter Destruction of his People; and accordingly we find he did pray to that effect: See chap. xiv. 7, 8, 9. and the Notes on chap. xvii. 25.

Ver. 18. *To make Cakes to the Queen of Heaven.*] As the Gentiles offered to the Moon, at the first appearance of the new Moon, which Custom Dr. Spenser proves out of Herodotus and Lucian, de Legib. Hebr. Lib. iii. cap. 3. The Word Melebeth may signify all the Host of Heaven: Compare chap. xix. 13.

Ibid. *And to pour out Drink-offerings to other Gods.*] They offered their Meat-offerings and Drink-offerings to other Gods, in imitation of those which were offered to the true God: See Numb. xxviii. 5, 7.

Ver. 19. *Do they provoke me to Anger? saith the LORD: Do they not provoke themselves to the Confusion of their own Faces?*] Do they think to shew there Spite against me, as if they could hurt me by their Wickedness? Will not their Sins turn at last to their own utter Confusion?

Ver. 20. *Behold my Anger—shall be poured out—upon Man, and upon Beast, and upon the Trees of the Field, &c.*] See chap. iv. 25, 26. ix. 10. xii. 4.

Ibid. *And it shall burn, and not be quenched.*] It shall make a total Destruction: Compare chap. xv. 14. Lament. ii. 3. iv. 11. Deut. xxxii. 22. Isa. xlii. 25. Psal. lxxviii. 63. lxxxix. 46.

Ver. 21. *Put your Burnt-offerings to your Sacrifices, and eat Flesh.*] The Burnt-offerings after they were flayed, were to be consumed wholly upon the Altar, Levit. i. 9. whereas in the Sacrifices of the Peace-offerings, only the Fat was burnt upon the Altar, the Remainder belonged partly to the Priest, and the rest was spent in a religious Entertainment: See Lev. vii.

29—34. *Deut. xii. 11, 12.* Here the Prophet tells the Jews, They may if they please eat the Flesh of their Burnt-offerings, as well as of their Peace-offerings, for God will accept neither of them from their Hands: See *chap. vi. 20.* and looks upon them only as common Meats: Compare *Hof. viii. 13.*

Ver. 22, 23. *For I spake not to your Fathers—concerning Burnt-Offerings or Sacrifices: But this thing commanded I them, saying, Obey my Voice, &c.]* It is a way of speaking usual in Scripture, to express the Preference that is due to one thing above another, in Terms which express the rejecting of that which is less worthy; and thus I conceive we are to understand the Text here, in correspondence with the parallel Place of *Hosea, chap. vi. 6.* *I will have Mercy and not Sacrifice.* The Words in both Places implying, That God always laid a greater Stress upon sincere Obedience, than on external Observances, and designed the latter, as so many Mounds and Fences to guard and preserve the former. And thus much *Maimonides* himself grants, *More Nevoch. Par. iii. cap. 32.* But several of the Fathers infer from this Text, That God never gave any Command to the Jews about Sacrifices, 'till after they had defiled themselves with Idolatry, by offering Sacrifices to the Golden Calf: See *Justin Martyr Dialog. cum Tryph. p. 237.* and *Iren. Lib. iv. cap. 29.*

Ver. 24. *And went backward and not forward.]* The Expression is taken from head-strong Oxen that draw back, and refuse to put their Necks under the Yoke: See here *ver. 26. Nehem. ix. 29. Hof. iv. 16.* In the same Sense the Word *Back-sliding*, is often applied to the Jews in this Prophecy: See *chap. iii. 6, 10, 14, 22. viii. 5.*

Ver. 26. *They did worse than their Fathers.]* By setting up Idols in the Temple itself: See *ver. 30. 2 Kings xxi. 7.* and the Notes upon *chap. iii. 11.*

Ver. 26. *Cut off thy Hair, O Jerusalem.]* This was commonly practised in the Time of great Sorrow and Mourning: See *chap. xlvii. 5. xlviii. 37.* and the Notes upon *Isa. xv. 2.*

Ibid. Take up a Lamentation in high Places.] See *chap. iii. 21.* *Lad de Dieu* observes, that the Word *Sepbajim* sometimes signifies Plains, or open Places; which Sense agrees very well with other Texts where the Word is used: See *chap. iv. 11. xii. 12.* So the Sense will be, make the most publick and solemn Lamentation.

Ibid. For the Lord hath rejected and forsaken the Generation of his Wrath.] This sinful Generation, who have so highly provoked his Anger. As God is said to reject or cast off his People, when he gives them up into the Hands of their Enemies, so he is said to choose them again at the Restoration of their Captivity: See *Isa. xiv. 1. Zech. i. 17. ii. 12.*

Ver. 30. *They have set up their Abominations in the House which is called by my Name, to pollute it.]* Meaning the Image and Altars for Idolatrous Worship, which *Manasseh* had set up in the Temple, and the Courts near it: See *chap. xxiii. 11. xxxii. 34. 2 Kings xxi. 4, 7. xxiii. 4.* Which gave occasion to other Profanations of the Temple in after-times: See *Ezek. viii. 5, 6, &c.*

Ver. 31. *And they have built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire.]* This unnatural Custom of burning their Children, by way of Sacrifice to *Moloch*, was derived from the *Canaanites*: See *Psal. cvi. 38.* The Place where they performed this inhuman Rite, was called *Tophet*, from the Tabrets which sounded there, to drown the Cries of the Children thus cruelly murdered; it is called here the *high Place of Tophet*, because probably there was a Temple or an Altar built there to *Moloch*: See the Note on *chap. ii. 20.* And the *Valley of the Son of Hinnom*, or the *Valley of Hinnom*, in the Hebrew, *Gee Hinnom*, from whence the Word *Gehenna* is derived to signify Hell. The Sacrifices here offered being a lively Picture of Hell Torments.

Ibid. Which I commanded them not, neither came it into my Heart.] On the contrary I expressed the greatest Detestation against this Practice, and forbade it under the severest Penalties: Compare *chap. xxxii. 35.* and *Levit. xx. 1, 2, 3, 4, 5.* The Words are spoken by the Figure, called *Meiosis*, by which a great deal more is implied than is expressed; a way of speaking frequent in Scripture: See *Deut. xvii. 3.* where the Text speaking of the Worship of the Host of Heaven, adds, *which I have not commanded*; the meaning is, I expressly forbade it. So God reproving the Idolatry of the Jews, saith, *They choose things wherein I delighted not*; that is, which I utterly abhorred, *Isa. lxv. 12.* and *Jerem. chap. ii. 8.* calls Idols, *Things that do not profit*; that is, whose Worship is not only insignificant, but likewise extremely hurtful and dangerous. By the same Figure we are to expound these Expressions; *a false Ballance is not good*, *Prov. xx. 23.* and *To have respect of Persons is not good*, *chap. xxviii. 21.* that is, is very wicked. *St. Paul* expresses the vilest Sins, by calling them *Things which are not convenient*, *Rom. i. 28.* Therefore they put a very false Gloss upon this Text, that would infer from it, that nothing is to be used in God's Worship, but what is expressly commanded in his Word.

Ver. 32. *It shall no more be called Tophet—but the Valley of Slaughter: For they shall bury in Tophet, 'till there be no Place.]* King *Josiah* first of all defiled this Place, as the Text speaks, *2 King. xxiii. 10.* that is, polluted it, or unconsecrated it, by burying dead Bodies in it: Compare *ver. 16.* of that Chapter. And afterwards when great Numbers died in the Siege of *Jerusalem*, and the Famine that follow'd upon it, it became a common Burying-place of the Jews: See *chap. xix. 6.* whereby was fulfilled that Prophecy of *Ezekiel, chap. vi. 5.* *I will lay the dead Carcasses of the Children of Israel before their Idols*: Compare *Levit. xxvi. 30. Ezek. vi. 4, 5, 13.*

Ver. 34. *I will cause to cease the Voice of Mirth and the Voice of Gladness.]* See the Note on *chap. xvi. 9.*

Ibid. The Voice of the Bridegroom, and the Voice of the Bride.] Men will have no Encouragement to marry, when they see nothing but Ruin and Desolation before their Eyes: See *chap. xvi. 1, 2, 3, 4.*

CHAP. VIII.

The ARGUMENT.

The Prophet upbraids the Obstinacy and Incurribleness of the People, and bewaileth the grievous Judgments which God hath pronounced against them in general, against those of a high Degree, as well as such as are of a meaner Condition.

Ver. 1. **A**T that time they shall bring out the Bones of the Kings of Judah, &c.] When the City shall be taken, and exposed to the Rage of the Chaldean Army, they shall break open the Monuments of Kings, Princes, and Great Men, hoping to find some Treasure there; as Josephus tells us, that immense Riches were deposited in David's Sepulchre by his Son Solomon, which were never taken away 'till Hircanus's Time: See *Antiq. Lib. vii. cap. ult.*

Ver. 2. *They shall not be gathered, nor buried, &c.*] The Bones which shall be thus scattered about, shall not be gathered or laid up in their Sepulchres. The Word *Asaph*, is commonly used of Men's being laid in the Sepulchres of their Ancestors, which is elsewhere expressed, by *being gathered unto their People*. In this Sense 'tis joined with being buried here, and *chap. xxv. 33.* See likewise *Job xxvii. 19.* not to enjoy the common Rights of Burial, is spoken of as an Aggravation of Men's Calamities: See *chap. xxii. 19. xxxvi. 30. Isa. xiv. 19, 20. Ecclef. vi. 3.*

Ver. 3. *And Death shall be chosen rather than Life.*] This denotes the Extremity of Misery: When Men have no Comfort left wherewith to alleviate their Misfortunes, or make their Life tolerable: See *Rev. ix. 6.*

Ibid. Of this evil Family.] See *chap. i. 15.*

Ver. 4, 5. *Shall they fall, and not arise? Shall be turn away (Compare chap. iii. 19.) and not return? Why then is this People of Jerusalem slid-den back, by a perpetual Backsliding? &c.*] An Expostulation implying that Men are seldom so far gone in Wickedness, as not to be touched with some Remorse for their evil Doings, and make some general Resolutions of Amendment. Whereas this People are guilty of one perpetual Apostacy, as if they could deceive God by their Hypocritical Pretences, without making any Steps towards a Reformation. Some explain the 4th Verse to this Sense: Are they so far plunged in Sins and the Miseries consequent thereto, that there is no hopes of their Recovery out of their present ill State? If they will turn to God, will not he immediately be pacified and return to them? According to which Exposition, the Verb *Shabb*, which is repeated, is taken in the same Sense in both Parts of the latter Sentence. Otherwise it must be taken in two contrary Senses. Taking the Words in this Sense, God's Answer follows in the next Verse, *But why then is this People, &c.* and so the Particle *Maduang* is to be rendered, Verse 19.

Ver. 5. *By a perpetual Backsliding.*] See the Note upon *chap. vii. 24.*

Ver. 6. *I bearkned and beard, but they speak not aright.*] God is represented as waiting that he may be gracious to his People, *Isa. xxx. 18.* and by his long-suffering giving Men time and space for Repentance, *2 Pet. iii. 9.*

Ibid. Every one turned to his Course, as a Horse rusheth into the Battle.] Without any Consideration or Fear of approaching Danger.

Ver. 7. *Yea the Stork in the Heavens knoweth her appointed times, and the Turtle, and the Crane, &c.*] These Birds know by natural Instinct, the Seasons when to return to Places of their former Abode: Whereas this People never think of returning to God. The holy Writers send Men to brute Creatures for Instruction, thereby to upbraid their Stupidity: See *Isa. i. 3. Prov. vi. 6.*

Ver. 8. *How say ye, we are wise, and the Law of God is with us? &c.*] 'Tis to no purpose to boast of your Wisdom and Skill in the Knowledge of God's Law, if you do not govern your Lives by its Directions; otherwise it was written and delivered to you in vain: Compare *Rom. ii. 17, &c.*

Ibid. The Pen of the Scribe is in vain.] The Title of Scribe as applied to the Skill of Transcribing or Interpreting the Law, is first given to *Ezra*, *Ezra vi. 6.* who was not merely a Copier of the Law, but likewise an Explainer of the Difficulties of it: See *Nebem. viii. 9, 13.* As 'tis likely none made it their Business to write Copies of the Law, but those who were well versed in the Study of it, which would best secure them from committing Mistakes in their Copies; from hence the Word signifies in the *New Testament*, those who were learned in explaining the Law, and answering the Difficulties arising, concerning the Sense of it. The Greek Word *γραμματισ*, signifies a learned Man, *Ecclus. x. 5. xxxviii. 24.* and is so translated by our Interpreters in the latter of these two Places. And the Chaldee Paraphrase often interprets the Hebrew Word *Nabi*, Prophet, by the Chaldee *Sapbar*, a Scribe.

The Expression in the Text may relate to the Answers, which those who were skilful in Expounding the Law gave in Writing, when they were consulted in any difficult Case: Compare *chap. xviii. 18.*

Ver. 9. *The wise Men are dismayed, they are ashamed and taken.*] The Politicians are disappointed in every Enterprize they undertake; and their ill Success is an evident Proof, that the Fear of God, and Governing our selves by his Word, is the truest Wisdom.

Veres 10, 11, 12.] See *chap. vi. 12, 13, 14, 15.*

Ver. 10. *And their Fields to them that shall inherit them.*] Or, *possess them*, for the Word *Inherit*, is sometimes taken for any sort of Possession: See *Psalms lxxxii. 8.* So *Israel* is called the LORD's Inheritance, *chap. x. 16.* and elsewhere.

Ver. 13. *There shall be no Grapes on the Vine, nor Figs on the Fig-tree, and the Leaf shall fade.*] As both Leaves and Fruit wither and fade, when a Tree is blasted or killed; so I will utterly deprive this People of all the Blessings I had given them, those which are for use as well as those which are for ornament,

Ver. 14:

Ver. 14. *Let us enter into the defenced Cities, and let us be silent there, &c.*] This seems to be spoken in the Person of the People, who lived in open Towns and Villages, exhorting one another to repair to Jerusalem and other Fortified Places, to seek for Quiet and Refuge there. Whereas the Prophet had before, chap. vi. 1. exhorted the Inhabitants of Jerusalem to flee even from thence. To this the Prophet replies in the following Part of the Verse, That God had indeed put them to Silence in another Sense than they meant, that is, he had taken away all their Strength, and left them to be destroyed by their Enemies; for so to put to Silence often signifies: See chap. xlvii. 5. li. 6. Isa. xv. 1. Hof. x. 7. Obad. ver. 5. Where the Word is rendered cut off, in our Bibles.

Ibid. *And bath given us Water of Gall to drink.*] A bitter Cup means a severe Judgment; which is often expressed by the Cup of God's Wrath or Displeasure: See chap. xxv. 15, 17. and chap. ix. 15. xxiii. 15.

Ver. 15. *We looked for Peace.*] We were willing to believe the false Prophets, who foretold prosperous Times: See chap. iv. 10. xiv. 13.

Ver. 16. *The snorting of his Horses was heard from Dan.*] The Chaldean Army marched into Judaea through the Tribe of Dan: See chap. iv. 25.

Ibid. *The whole Land trembled at the sound of the Neighing of his strong ones.*] Abbirau, which is here translated strong ones, signifies Horses in several Places: See chap. xlvii. 3. Jud. v. 22. and so it is understood here by the LXX.

Ver. 17. *For, behold, I will send Serpents, Cockatrices among you, which will not be charmed.*] Such Enemies as you shall not be able to soften by any Entreaties you can use. It is a received Opinion, and that attested by many Travellers, and other Writers, that there are Methods of charming venomous Creatures, that they shall not bite nor hurt those that comes near them. The Expression here alludes to that Tradition, as the Words of the Psalmist do, Psalm lviii. 5.

Ver. 18. *When I would comfort my self against Sorrow, &c.*] When I would apply Comfort to my self, my Heart misgives me, I find great Reason for my Fears, and none for my Hopes.

Ver. 19. *The Voice of the Cry of the Daughter of my People, because of them that dwell in a far Country.*] If we follow this Translation, the Words must be understood of the Jews lamenting their Condition, because of the Chaldeans that were coming from a far Country, to invade and destroy them. But I think the Words may be rendered more agreeably to the Hebrew thus, *The Voice of the Cry of the Daughter of my People from a Land afar off.* [Compare Isa. xxxiii. 17. where the Phrase in the Original is the same.] So that the Prophet represents the doleful Complaints of the Jews, under a State of Captivity, as if God had quite forsaken and disowned them. To which he makes this Reply in the following Words, *Why then, or But why, have ye provoked me, &c.* Compare Verse 5. of this Chapter.

Ver. 20. *The Harvest is past, the Summer is ended, and we are not saved.*] Another Com-

plaint of the People, that the Summer, the Season for marching an Army is past, and yet there is no Prospect of Assistance from Egypt, or any other of our Allies.

Ver. 21. *For the Hurt of the Daughter of my People, I am hurt.*] See chap. iv. 19. ix. 1. The Words in the Original run thus: *For the Breach of the Daughter of my People, I am broken.* See chap. xiv. 17.

Ibid. *I am black.*] I look ghastly, as those who are dying: Compare chap. xiv. 2. Joel ii. 6. Nabum ii. 10.

Ver. 22. *Is there no Balm in Gilead? &c.*] Gilead was famous for Balm or Turpentine [For that is the proper meaning of the Hebrew *Tfori*] and such like healing Gums: See chap. xlvii. 11. Gen. xxxvii. 25. This made a great many Physicians and Surgeons to resort thither. The Prophet applies this metaphorically to the State of the Jews, which was all over corrupted: Compare Isa. i. 6. and asks, Whether there have been no Methods used, to heal these mortal Wounds and Distempers; or if there have, how comes it to pass they should have so little Success? Implying, that God had sent his Prophets, as so many Spiritual Physicians, and they had given the best Advice: But the Fault lay wholly in the Patients themselves, who refused to submit to their Prescriptions; so we may apply the Words spoken concerning Babylon, chap. li. 9. to the present Case. *We would have healed Babylon, but she is not, or rather, She would not be healed.* The Words may likewise be understood of temporal Deliverance, to this Purpose. Is this People forsaken both of God and Men, that there is no Remedy left for their Deliverance? Compare chap. xxx. 12, 13, 14.

CHAP. IX.

The ARGUMENT.

The Prophet bewails the manifold Sins of the Jews, especially their Falshood and Deceit, and threatens God's Judgments, both against them, and their neighbouring Countries. He exhorts them to glory in God alone, and not in any worldly Acquisitions, which they would find, by sad Experience, to be altogether vain and unprofitable.

Ver. 1. *That my Head were Waters, &c.*] The Prophet sympathizes with the Calamities of his People, as before chap. iv. 19. viii. 21. and thereby excites them to a Sense of their own Misfortunes, that they may humble themselves under the mighty Hand of God: According to that Rule of the Critick, *Si vis me flere, dolendum est primum ipsi tibi.*

Ver. 2. *For they be all Adulterers.*] The Expression seems here metaphorical, implying, that they were Apostates from God, to whose Service they were engaged by the most solemn Bond and Covenant: See the Notes on chap. ii. 2. and compare Hof. vii. 4. Matth. xvi. 4. James iv. 4.

Ver. 3.

Ver. 3. *They bend their Tongue like their Bow for Lies.*] So the Psalmist compares the Tongue to a Bow, and Words of Calumny and Falshood to Arrows, *Psal. lxxiv. 3, 4.* See below ver. 8. of this Chapter.

Ibid. *For they proceed from Evil to Evil.*] From one Degree of Wickedness to a greater: See *Psal. lxxix. ver. 7.*

Ver. 5. *And weary themselves to commit Iniquity.*] They take more Pains to carry on their ill Designs, than the Practice of Truth and Integrity would cost them.

Ver. 6. *Thine Habitation is in the midst of Deceit.*] The Words of God to the Prophet.

Ver. 7. *Behold I will melt and try them.*] I will cast them into the Furnace of Affliction, that I may purify them from their Dross: See *chap. vi. 29, 30. Isa. i. 25.*

Ibid. *For how shall I do for the Daughter of my People?*] What can I do else for my People, but by all Means try to save some out of the common Destruction?

Ver. 9. *Shall I not visit them for these Things, saith the LORD?*] See *chap. v. 9, 29.*

Ver. 10. *For the Mountains I will take up a weeping and wailing, and for the Habitations of the Wilderness a Lamentation, &c.*] The Prophet laments that general Desolation which he sees coming upon the whole Land, which will involve all the Parts of it, both high and low in one common Destruction: Compare *chap. iv. 24, 25, 26.* The Words which are translated, *The Habitations of the Wilderness*, the Margin more properly renders, *The Pastures of the Wilderness*: Compare *Joel i. 19. ii. 22.* The *Wilderness* sometimes signifies the Plain or Champaign Country, and is opposed to the *Mountains*: See *Isa. lxxiii. 13. Lament. iv. 19. Joel i. 19.*

Ibid. *Because they are burnt up.*] Destroyed with Fire and Sword: Compare *Isa. xlii. 25.* Or we may understand the Place of the great Drought mentioned in this Prophecy, *chap. xiv. 1.*

Ver. 11. *I will make Jerusalem heaps, and a Den of Dragons.*] The Word *Tannin*, translated here *Dragons*, among several other Significations, is taken for a Serpent, such as are usually found in Ruins and desolate Places: Compare *chap. li. 37. Isa. xliii. 22. xxxiv. 13. Psalm xlv. 19.*

Ver. 12. *Who is the wise Man that may understand this? &c.*] Is there none of you so well acquainted with the Will of God, and the Methods of his Providence, as to be able to declare the Reasons, why he has given such severe Instances of his Anger against this Land? Namely, for the Sins of those who inhabit it: Compare ver. 10. and the following Verses.

Ver. 13, 14. *And the LORD saith, Because they have forsaken my Law, &c.*] God himself declares the Reasons of his Judgments by the Mouth of his Prophet, viz. Because they have forsaken his Law, and followed the Devices of their own Hearts, and the idolatrous Customs which they learned from their Fathers.

Ver. 14. *After Baalim.*] See the Note on *chap. ii. 23.*

Ver. 15. *I will feed them, even this People, with Wormwood, and give them Water of Gall to drink.*] I will turn their Plenty into Scarcity of all Things: Compare this Expression with that of *Psal. lxxxi. 5. Thou feedest them with the Bread of Tears, and givest them Plenteousness of Tears to drink:* And *1 Kings xxii. 27. Feed him with the Bread of Affliction, and with Water of Affliction;* that is, use him with the most severe and rigorous Treatment. The Hebrew Word which we here translate *Gall*, properly signifies an Herb, growing among Corn, which is as bitter as Gall: 'Tis translated *Hemlock*, *Hos. x. 4.* and both here and elsewhere joined with *Wormwood*: See *Lam. iii. 19. Deut. xxix. 18. Amos vi. 12.* In this last Text, the Word *Laanab*, commonly rendered *Wormwood*, is translated *Hemlock*.

Ver. 16. *And I will send a Sword after them, till I have consumed them.*] A Judgment mentioned by *Moses, Levit. xxvi. 33.* and fulfilled upon several of the Jewish Captives in Egypt, and elsewhere: See *chap. xlv. 27. Ezek. v. 2, 12.*

Ver. 17, 18. *Consider ye, and call for the mourning Women, &c.*] Consider the evil Circumstances you are in, which call for Mourning and Lamentation: And since you your selves are not sufficiently affected with the Dangers that threaten you, send for those Women whose Profession it is to make publick Lamentations at Funerals, and upon other sorrowful Occasions, and let their mournful Ditties excite and stir up true Sorrow in you. The Prophets elsewhere allude to this Practice: See *chap. xlviii. 17. Ezek. xxviii. 31.* Particularly the Custom of hiring publick Mourners to attend the Funerals of their Friends, is mentioned *chap. xxii. 18. 2 Sam. i. 24. 2 Chron. xxxv. 25. Eccles. xii. 5. Matth. ix. 23.* compared with *Mark v. 28.* Such were the *Præfice* among the Romans.

Ver. 18. *And send for cunning Women.*] Such as were skilful in Lamentation, as *Amos* calls the common Mourners, that were hired upon solemn Occasions; *Amos v. 16.*

Ver. 19. *For a Voice of wailing is heard out of Zion, &c.*] The Prophet instructs them to bewail their State of Captivity, in these and such like Expressions.

Ibid. *Because we have forsaken the Land, because our Dwellings have cast us out.*] We are forced to leave our native Country: Our Land hath spued us out, according to the Expression of *Moses, Levit. xviii. 28.* and would no longer bear with our Abominations.

Ver. 20. *Ye hear the Word of the LORD, O ye Women.*] God now speaks to the Women in general, as being of more tender Hearts than Men, and calls them all seriously to Mourning, and bids them instruct their Daughters, to join with them in a general Lamentation; not only to act a Part, as those who are Mourners by Profession.

Ver. 21. *For Death is come up into our Windows, and is entered into our Palaces.*] Neither our Houses, nor our Palaces, or Fortifications, can defend us against our Enemies: But tho' we baricade our Doors, the Soldiers or their murdering Instruments will find a way to enter

ter by our Windows, and assault us: Compare Joel ii. 9.

Ibid. *To cut off the Children from without.*] See Note on chap. vi. 11. The Expression is elliptical, and may be thus supplied [it proceeds] *to cut off the Children, &c.*

Ver. 22. *As the Handful after the Harvestman, and none shall gather them.*] We read Deut. xxiv. 19. that if a Sheaf was forgot and left behind in the Field, the Owner should not go back to fetch it, but leave it to be taken up by the Poor: This Law made the Harvest-men not so exact in gathering up the Sheaves which they happened to drop, that they might give Occasion for this sort of Charity. The Prophet makes use of this Comparison to illustrate the number of slain that should lie about the Fields, only with this Difference, that whereas the Poor used to gather up the Sheaves left behind in the Fields; these human Bodies should rot upon the Ground, without any one to take care of their Burial: See the Note on chap. viii. 2.

Ver. 23, 24. *Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, &c.*] Let not Men value themselves for their Wisdom, Strength or Riches, which are Things in themselves of a very uncertain Continuance, and such Calamities are coming (see ver. 25, 26.) in which they will stand the Owners of them in very little stead. The only true valuable Endowment is the Knowledge of God, not as he is in himself, which is too high an Attainment for poor Mortals to pretend to, but with respect to his Dealings with Men; to have a serious Sense of his Mercies to the Penitent, of his Judgments to the Obstinate, and of his Truth and Integrity, in making good his Promises and Threatenings to both. 'Tis in the Exercise of these Attributes God chiefly delights; and 'tis by these he desires to make himself known to the World; and he that forms an Apprehension of God, chiefly with regard to these his Perfections, will always demean himself suitably toward him. Judgment and Righteousness are often equivalent Terms, but if we distinguish them here, Judgment denotes God's Severity against the Wicked, and Righteousness his Truth or Holiness.

Ver. 25. *Behold the Days come, saith the LORD, that I will punish the circumcised with the uncircumcised.*] Or, *with the uncircumcision*, as it is in the Hebrew: So the Greek *Ἀποκόμις* is used by St. Paul for the Persons who are uncircumcised: See Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Coloss. iii. 11. Because the Jews valued themselves so much upon their Circumcision; God tells them, when he sends his Judgments abroad in the World, they shall find no more Favour than those who are not circumcised.

Ver. 26. *Egypt and Judah, and Edom, &c.*] See these Judgments denounced more at large, chap. xxv. 18, &c. The Prophet places Judah among the Heathen Nations, because they were in effect uncircumcised as well as they; contenting themselves with the outward Sign of

Circumcision, without endeavouring after the inward Purity signified by it.

Ibid. *And all that are in the utmost corners, that dwell in the Wilderness.*] The marginal Reading is to be preferred before that of the Text, *They that have the corners of their Hair polled:* Compare chap. xxv. 23, 24. xlix. 32. The Expression denotes those *Arabians* who cut their Hair, upon the fore-part of the Head round, and let the Hair behind grow long; which Custom of theirs, *Herodotus* mentions in his *Tbabilia*, chap. 8. and tells us they did it in Imitation of *Bacchus*. Others take notice that the *Saracens* used the same Fashion in wearing their Hair, dedicating it to *Saturn*. *Plutarch* saith in the Life of *Tibellus*, that he cut his Hair after the same manner, when he consecrated it to *Apollo*. In allusion to the same Custom, the *Solymeri*, a Colony of *Phœnicians*, are called *ῥομαῖοι*, Roundheads, in *Cæcilius*, ap. *Joseph*. Lib. i. contr. App. and the *Abantes* in *Homer*, *Iliad*. β. ἐν δὲν ῥομαῖοι, wearing their Hair growing behind. And 'tis probable, That that Precept in *Levit*. chap. xix. 27. *Ye shall not round the corners of your heads*, hath Reference to this Custom, which was a Rite in several Countries near *Judæa*, whereby they devoted themselves to the Worship of some false God.

Ibid. *For all these nations are uncircumcised, and the house of Israel is uncircumcised in their heart.*] The *Israelites*, by breaking God's Law, have made their *circumcision* become *uncircumcision*, as St. Paul speaks, *Rom*. ii. 25. while they retain only the outward Sign, and neglect the inward Purity signified by it: Ibid. ver. 29. See chap. iv. 4. of this Prophecy.

CHAP. X.

The ARGUMENT.

The Prophet arms the Jews against the Idolatry of the Chaldeans, among whom they were to live during the Captivity, by setting forth the vast disparity between the true God and Idols: Then he bewails the Calamities which were coming upon them, and beseeches God not to deal with them according to the utmost rigour of his justice.

Ver. 1. *O House of Israel.*] See the Note on chap. v. 15.

Ver. 2. *Learn not the way of the Heathen, and be not afraid at the signs of heaven.*] Do not follow the fond Opinions of the Heathen, amongst whom ye are not to sojourn during the Time of your Captivity. Both the *Chaldeans* and *Egyptians* were famous for their Skill in Astrology. The Prophet therefore warns the *Jews*, that when they were to live among those People, they should not regard the Predictions which they made from the Appearances of the heavenly Bodies, from whose different Aspects they pretend to foretel Wars, the Death of great Men, and other Calamities; whereby they terrified the People with the Apprehension of impending Evils.

Ver. 3, 4. *One cutteth a tree out of the forest, &c.*] He exposeth the Folly of Men's worshipping the Works of their own Hands, by the same

same Arguments which are made use of by *Isaiab*, chap. xlv. 10, 11. and have been explained in the Notes upon that Place.

Ver. 5. *They are upright as the Palm-tree, but speak not.*] The Hebrew may more properly be rendered thus, *They are made with due Proportion like a Pillar*; the Word *Tomar* is rendered *Pillar* by our Translators, *Cant.* iii. 6. *Joel* ii. 30. They make a pretty Figure, when they are set up, as being put together by the Rules of Art, but cannot speak, or shew any Signs of Sense. Images are elsewhere called *Dumb Idols*: See *Habbak.* ii. 19. *1 Cor.* xii. 2.

Ibid. *They cannot do evil, neither is it in them to do good.*] See the Note upon *Isa.* xli. 23.

Ver. 7. *Who would not fear thee, O King of Nations! for to thee doth it appertain.*] Or, *to thee doth Honour belong.* The Hebrew Word *Yaatha*, is rather a Noun than a Verb, and signifies Honour and Excellency. To the same Sense the Chaldees translates the Words, *For thine is the Kingdom.* Some Criticks suppose the Word *Yab*, the Name of God, not to be a Contradiction of *Jehovah*; but to be derived from the same Root *Yaab*, and to import the superlative Excellency of the Divine Majesty.

Ibid. *Forasmuch as among all the wise men of the Nations, and in all their Kingdoms there is none like unto thee.*] The Princes and Great Men among the Heathens, who were remarkable for their Wisdom, and understanding the Arts of Government, were commonly deified after their Death, and had divine Honours paid to them, as Heroes, or *Baalim*, (see Note on *chap.* ii. 23.) but none of these can be compared with the supreme God: See *Psal.* lxxxix. 6.

Ver. 8. *But they are altogether brutish and foolish, the stock is a doctrine of Vanities.*] *They that make images are like unto them*, saith the *Psalmist*, *Psal.* cxv. 8. equally stupid and insensible. The Use and Worship of them is grounded upon a false and foolish Opinion, and tends to confirm the ignorant in that absurd Fancy, that God is like the Work of Men's Hands, and that Images have some divine Power lodged within them. For the same Reason an Image is called a *Teacher of Lies*, *Habak.* ii. 18.

Ver. 9. *Silver spread into plates is brought from Tarshish.*] Ships of *Tarshish* sometimes signify any Trading or Merchant Ships. But *Tarshish* may probably here denote some Port in Spain, whither the Merchants of Tyre and Sidon trafficked: See the Note on *Isa.* ii. 16. xxiii. 1.

Ibid. *And Gold from Ophaz.*] *Bochart* supposes *Upbaz* to be the same with *Ophir* in India, near *Zeilan*, a Place famous for Gold: See the Note on *Isa.* xlii. 12. *Upbaz* is probably the same Place which is called *Paz*, in *Job* xxviii. 17. where our Translation reads, *Jewels of fine Gold*, but it is in the Hebrew *Jewels of Paz*.

Ibid. *Blue and purple are their cloathing.*] See *Baruch.* vi. 12, 72.

Ver. 10. *He is the living God.*] Images are dead and senseless Things: See Verse 14. Whereas God is the Author and Fountain of Life and Understanding, and we all live in and by him. The present Copies of the *Septuagint* are defective here; but the Learned Dr. *Græbe* conjectures, that the *Septuagint* anciently

read here, *ὁ θεὸς ζώνων, the God of the Living*; which is still read in *Theodotion's* Translation, and followed by the *Syriack* and *Arabick* Versions, and that our Saviour alludes to this Place, when he saith, *Matth.* xxii. 32. *God is not the God of the Dead, but of the Living*: See his *Dissert. de Vitiis LXX Interpretum*, Pag. 44.

Ver. 11. *Thus shall ye say unto them, The Gods that have not made the heavens, and the earth, even they shall perish from the earth, and from under the heavens.*] This Verse is writ in Chaldees, as if the Prophet designed to put these Words in the Mouths of the Jews, wherewith they might make a publick Profession of their own Faith in the true God, and be able to answer the Heathens that would entice them to Idolatry.

Ibid. *Even they shall perish from the earth, &c.*] The Prophet foretels, that there shall be a final Period put to Idolatry: See Ver. 15. *Isa.* ii. 18. xlv. 16. *Zech.* xiii. 2. God hath already blotted out the Names of many of the Heathen Idols, as an Earnest of the utter Destruction of the Remainers of Idolatry in his due Time.

Ver. 12, 13. *He hath made the earth by his Power, &c.*] Here follows a noble and lofty Description of God's Power and Providence, whereby he sets forth his Pre-eminence above dead and senseless Idols.

Ver. 13. *When he uttereth his voice there is a multitude of waters in the heavens, &c.*] When God giveth the Word of Command, and signifies his Will and Pleasure: Compare *Job* xxxviii. 34. or when he sends his Thunder, called in Scripture the *Voice of God*, the Clouds immediately fall down in abundance of Rain, and that Moisture coming upon the Ground that was scorched with Heat before, does not only cool and refresh it, but makes all Vegetables grow and flourish in it: And as God causes the Vapours to ascend up in Clouds from every Quarter of the Earth; so he joins two contrary Things together, ordaining great Flashes of Lightning to break forth with the Rain: The Moisture of the Rain preventing the ill Effects that might otherwise proceed from the scorching Heat of the Lightning.

Ibid. *And bringeth the winds out of his treasures.*] He causeth great and mighty Winds to come from unknown Places and Causes, as if he brought them out of a hidden Treasure or Repository, where they had been laid up 'till he had Occasion for them.

Ver. 14. *Every man is brutish in his knowledge; every Founder is confounded by the graven image.*] The Founders or Makers of Idols may be convinced of their Sottishness, by their own Art or Skill, who must needs know, what Materials Idols are made of, and that they are perfectly without Life or Sense: Compare *Isa.* xlv. 9, 11, 18, 19, 20. The former part of the Verse may be thus rendered, *Every man is brutish for want of knowledge*: Thus the Particle *Min* is taken, *chap.* xlvi. 45. *Lament.* iv. 9. *Psal.* cix. 24. where our old Translation rightly renders the Words, *My strength is dried up for want of fatness.*

Ibid. *For the molten image is falsehood, and there is no breath in them.*] They pretend to Life and Under-

Understanding, when they have none: See Verse 8.

Ver. 15. *They are vanity.*] See *Isa. xli. 24. 29. [and the work of errors.]* The making of them is owing to Men's wrong Notions concerning the Nature of God: See Verse 8.

Ibid. In the time of their Visitation they shall perish.] The Time will come when God shall execute his Vengeance upon them, and destroy them utterly: See Verse 11.

Ver. 16. *The portion of Jacob is not like them, for he is the Former of all things, and Israel is the Rod of his inheritance.*] There is no comparison between senseless Idols, and the great Creator of all Things, who has chosen the Posterity of *Jacob* for his peculiar People. (Compare *Deut. xxxii. 9. Psal. lxxiv. 2.*) and has promised to be their God: (See *chap. xi. 4.*) and that they should always have an Interest in his Favour, if they continued steadfast in their Obedience to him: See *Lament. iii. 24. Psalm xvi. 5. lxxiii. 26. cxix. 57.* The Rod of his inheritance, is an Expression taken from the first Division of the Land of *Canaan*, when the Inheritance of each Tribe and Family was meted out with a Line or a Rod.

Ver. 17. *Gather up thy wares out of the land, O inhabitant of the fortress.*] The Prophet here returns to his former Denunciations against *Jerusalem*, and warns her to move her Effects, and prepare her for going into Captivity: (Compare *Ezek. xii. 3.*) for tho' she thought her self secure, as dwelling in a Place of great Strength, and well fortified, yet her Enemies should prevail, and take it.

Ver. 18. *Behold I will sling out the inhabitants of this land at this once.*] I will at one Stroke remove the whole Body of this People out of their native Country: Compare *1 Sam. xxv. 29.*

Ibid. And I will distress them, that they may find it so.] Or, That they may find my Threatenings to be true.

Ver. 19. *Wo is me for my hurt, my wound is grievous.*] The Prophet sympathizes with the Calamities of his People; as *chap. iv. 19. viii. 24. ix. 1.*

Ibid. But I said, truly this is a grief, and I must bear it.] But then I endeavoured to compose my self, and patiently submit to God's afflicting Hand.

Ver. 20. *My tabernacle is spoiled, and all my cords are broken.*] The Prophet personates his Country, as bewailing her self in the following Words: My Cities and Houses are rifled and destroyed, as if they were so many Shepherds Tents: See the Note on *chap. iv. 20.*

Ibid. My children are gone forth of me, and are not, &c.] My Inhabitants are gone into Captivity, and will never return hither any more; so that they are the same to me as if they were dead: Nor will they ever be able to contribute to the Restoration of my former State.

Ver. 21. *For the Pastours are become brutish, and have not sought the LORD, &c.*] The Prophet pursues the foregoing Metaphor, and saith, that the Reason why the Tents are destroyed is, because the Shepherds, meaning the Governors, both Civil and Ecclesiastical, (see the Note on *chap. ii. 8.*) have like so many brute Beasts

VOL. IV.

forgotten God, and their Duty to him. (Compare *Psal. xciv. 8.*) and thereby engaged the People, committed to their charge, in Idolatry, and all manner of Wickedness, which hath ended in Ruin to themselves, and their Flocks.

Ver. 22. *Behold the noise of the brute is come, &c.*] See *chap. vi. 22. ix. 11.*

Ver. 23. *I know, O LORD, that the way of a Man is not in himself, &c.*] Success does not depend upon human Endeavours, but upon God's good Pleasure. (Compare *Psal. xxxvii. 23. Prov. xx. 24.*) and therefore thou canst easily disappoint all the Designs of our Enemies.

Ver. 24. *O LORD, correct me, but with judgment, &c.*] If thou art determined to punish us, let it be with Moderation: See *chap. xxx. 11.* not with such a Degree of Severity, as utterly to destroy and consume us: See *Psal. vi. 1. xxxiii. 1.*

Ver. 25. *Pour out thine indignation upon the Heathen that have not known thee, &c.*] Let thy Justice be made known, by bringing an exemplary Punishment upon the *Chaldeans* and their Allies (see *chap. i. 15.*) who do not acknowledge thy Providence, but ascribe all their Successes to their Idols.

Ibid. For they have eaten up Jacob, &c.] See *chap. vi. 3.*

CHAP. XI.

The ARGUMENT.

The Prophet proclaims the tenour of God's Covenant with the Jews, and then denounceth a curse against those who break it. At the end of the Chapter, he threatens evil to his neighbours at Anathoth, who had conspired his destruction.

Ver. 2. **H**EAR ye the words of this covenant, and speak unto the men of Judah, &c.] That is, Hear, ye Men of Judah, and Inhabitants of *Jerusalem*, the Words of the Covenant I made with your Fathers: And do thou, *Jeremiah*, lay the Tenour of it before them: Compare Verse 6. Dr. *Lightfoot* in his Harmony of the Old Testament, is of Opinion, That the Prophet puts the People in mind of the Renewal of this Covenant lately made in the Time of *Josiah*, *2 Kings xxiii. 3.*

Ver. 3. *Cursed be the man that obeyeth not the words of this covenant.*] It is a way of speaking usual in Scripture, to denounce God's Judgments in the Form of Imprecation: So the Apostle pronounces an Excommunication, by saying, *Let him be accursed, or Anathema, Gal. i. 8. 1 Cor. xvi. 22.* To the same Sense St. Paul saith of *Alexander the Copper-smith*, *The LORD reward him according to his works, 2 Tim. iv. 14.* Thus the Imprecations we meet with in several *Psalms*, are to be understood as so many Predictions, or Denunciations of God's Judgments. Accordingly St. *Peter* speaking of the sixth *Psalms*, saith, That in it the Holy Ghost spake before [or prophesied] by the mouth of *David* concerning *Judas*, *Acts i. 16.*

Ver. 4. *Out of the land of Egypt from the iron Furnace.*] The Use of an iron Furnace is to melt

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melt and purify Metals; and is a proper Representation of any sore Affliction, wherein God tries his Servants in order to purge them of their Dross: See Gen. xv. 17. Psalm lxvi. 10. Isa. xlviii. 10. and chap. ix. 7. of this Prophecy.

Ibid. *Saying, obey my voice.*] See chap. vii. 23.

Ver. 5. *Then answered I, and said, so be it; O LORD.*] The Prophet confirms the Words of this Curse, according to the Form prescribed, Deut. xxvii. 25, &c. and thereby approves the Justice of it.

Ver. 9, 10. *A conspiracy is found among the men of Judah—They are turned back to the iniquity of their fore-fathers.*] They made some Steps towards a Reformation in the Time of Josiah, but now they have agreed or conspired together to return back to their former Idolatries: Compare Ezek. xxii. 25. Hos. vi. 9.

Ver. 11. *Tho' they should cry unto me, I will not hearken unto them.*] Their Destruction was irreversible, upon Supposition of their Continuance in their evil Ways, which God foresaw they would do: See the Notes upon chap. iv. 28. vii. 16.

Ver. 12. *Then shall the cities of Judah—go and cry unto the gods to whom they offer incense, &c.*] When great Calamities threaten Men, their Fears suggest all possible Ways of seeking for Succour: And when they find themselves forsaken of God, they betake themselves to Idols: But will find all Applications vain and to no Purpose: See 2 Chron. xxviii. 23.

Ver. 13. *For according to the number of thy cities, were thy gods, O Judah.*] See chap. ii. 28.

Ibid. *Have ye set up Altars to that shameful thing, —unto Baal?*] *Boshebh, Shame*, was a Nickname for Baal: See Hos. ix. 10. So *Ferubbaal* is called *Ferubbeshebh*, 2 Sam. xi. 21. See the Note on Isa. xix. 18.

Ver. 14. *Therefore pray thou not for this people, &c.*] See chap. vii. 16. xiv. 11, 12.

Ver. 15. *What hath my beloved to do in my house, seeing she hath committed lewdness with many?*] Why doth this my chosen and peculiar People, as they love to call themselves, make their Appearance before me in my House, since they have gone a whoring after several Idols of the Nations round about them, and thereby have disowned me, and broken the Marriage-Contract or Covenant that was between us? See the Note on chap. ii. 2. Compare chap. xiii. 27. God calls the Jews his beloved People, because they called themselves so, and because they were still beloved for their fathers sakes, Rom. xi. 28. and he would not cast them off utterly, for the sake of the Covenant he had made with their Progenitors: See chap. xii. 7. Hos. iii. 1.

Ibid. *The holy flesh is passed from thee: when thou dost evil, then thou rejoicest.*] The Flesh of thy Sacrifices which thou offerest up to me, as an Atonement for thy Sins, doth not at all profit thee, being polluted and rendered unacceptable to me, thro' those many and great Sins, in which thou continuest without Remorse, and even takest a Pride in committing them: See above chap. vi. 20. and compare Hag. ii. 12, 13, 14.

The LXX and vulgar Latin give a more easy Sense of this Verse; *Why hath my beloved committed Lewdness in my House? Can Vows or the holy Flesh take away thine Iniquities from thee?* It is probable that the Hebrew Copy they made use of, instead of *Harabbim* [with many] read *Hanedubim*, or *Haneddarim*; Freewill-offerings, or Vows.

Ver. 16. *The LORD hath called thy name a green Olive-tree, fair and of goodly fruit.* St. Paul plainly alludes to this Verse, Rom. xi. 17. where speaking of the Gentiles being made Members of the Church, in the Room of the Jews who were rejected, he saith, *If some of the Branches are broken off, and thou [Gentile] being a wild Olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the Olive-tree.* The Jewish Nation, in its flourishing State, is sometimes compared to a Vine, sometimes to an Olive-Tree, chiefly because of the Fruits of good Works which God might justly expect from them, after all the Care and Pains he had bestowed upon them, to make them thrive and fructify: See Psal. lii. 8.

Ibid. *With the noise of a great tumult he hath kindled fire upon it, and the branches thereof are broken.*] In pursuance of the same Metaphor, the Words express the Desolation which the Chaldeans should bring upon Judaea by Fire and Sword: Ezek. xix. 14. Isa. xvi. 8.

Ver. 17. *For the LORD of Hosts, that planted thee.*] See the Note on chap. ii. 21.

Ver. 18. *And the LORD hath given me knowledge of it, &c.*] This relates to the ill Designs the Men of Anathoth had contrived against the Prophet, which he saith God had revealed to him: See the following Verses.

Ver. 19. *But I was like a Lamb or an Ox that is brought to the slaughter.*] A proverbial Speech expressing a false Security or Insensibility of Danger: See Prov. vii. 22. So *Agamemnon's* Ghost in *Homer* describes his own Death treacherously contrived by *Egistheus* at a Feast:

ὅς τις το κατὰ τὸν αὐτὸν ἵσθι φάσκει
"Ὡς δὲ δὲ οὐκ ἔστιν ἄλλος."

He died as an Ox at the Stall:
Odys. λ. ver. 410.

That Phrase, *He is brought as a Lamb to the slaughter*, Isa. liii. 7. is of a different Importance: See the Note there. *Bochart* supposes the Word *Alluph* to be an Adjective, and renders the former Part of the Sentence thus, *I was brought as a tame Sheep to the slaughter.* But we may very well admit of the common Translation; the disjunctive Particle being elsewhere understood, as Psal. lxxix. 31. *Better than an Ox [or] Bullock*, Isa. xxxviii. 14. *Like a Crane [or] Swallow.*

Ibid. *Let us destroy the tree with the fruit thereof.*] The Letter of the Hebrew runs thus, *Let us destroy the tree [or the Stalk] with the bread thereof.* (Bread is sometimes used for the Corn, of which it is made, chap. v. 17.) i. e. Let us destroy the Prophet and his Doctrine: See ver. 21. *Lud. de Dieu* renders it, *Let us destroy the wood in his flesh*; i. e. Let us scourge him with Rods, 'till they are broke, and the ends of them stick

stick in his Flesh. I take this to be a forced Interpretation: For the *Hebrew Lehem, Bread*, is never put for Flesh, but when it's spoken of the Sacrifices offered up to God. The *Septuagint* render the Words, *Let us put wood into his bread*; i. e. Let us give him Wood instead of Bread; which the Fathers generally apply to the *Crucifixion* of Christ, whose Sufferings were typified in the Afflictions of all the Saints and Prophets of former Times.

Ver. 20. But, O LORD — that judgest righteously, that triest the reins and the heart, let me see thy Vengeance on them; for unto thee have I revealed my cause.] I have laid my Cause before thee, and recommend my self to thy Protection, who knowest the Sincerity and Intentions of my Thoughts: See chap. xii. 2, 3. When Men continue implacable in their Malice, we may lawfully expect and desire that God will plead our Cause, and judge us according to our Righteousness. For the bringing wicked Men to condign Punishment, tends both to the Manifestation of God's Glory, and the good Government of the World. To pray against our Enemies in this Sense, viz. Not for the satisfying our private Resentments, but the setting forth of God's Justice, is not disagreeable to the Spirit of Christianity. So St. Paul prays against Alexander, The LORD reward him according to his works, 2 Tim. iv. 14.

Ver. 21. Prophecy not in the name of the LORD, that thou die not by our hands.] This was the Usage the Prophets commonly met with from those who became their enemies; because they told them those truths they had no mind to hear: See chap. xx. 1. xxxviii. 4, 6. Amos vii. 10. And this Treatment they found at the Hands of their Neighbours, their Friends and Relations: See chap. xii. 6. xx. 10. as our Saviour Christ did afterward: See Matth. xiii. 57. John vii. 15.

Ver. 22. The young men shall die by the Sword, &c.] I will make good Jeremiab's Prophecies, and bring those Evils upon them which he hath foretold.

Ver. 23. The year of their Visitation.] When I will visit their Sins upon them: See chap. xxiii. 12. xlv. 21. xlviii. 44. l. 27. The Words Year and Day, often signify a set or determined Time: See Isa. lxi. 2.

CHAP. XII.

The ARGUMENT.

The six first Verses relate to the subject spoken of in the latter part of the xth Chapter, and should not have been divided from it. In the remaining part of this Chapter, GOD declares, That altho' he had forsaken his People for a Season, and given them up into the Hands of their Enemies, yet he would in due time remember them, and execute vengeance upon their Oppressors.

Ver. 1. **R**ighteous art thou, O LORD, when I plead with thee; yet let me talk with thee of thy Judgments.] Tho' I doubt not of thy Justice and Holiness, yet suffer me to argue with thee concerning the Prosperity of the Wic-

ked, and the Afflictions of the Righteous: A Dispensation which hath in all Ages been made an Objection against Providence, and upon that Account been a Stumbling-block even to good Men: See Job xii. 6. xxi. 7, &c. Psalm xxxvii. and lxxiii.

Ver. 2. Thou art near to their mouth, and far from their reins.] The true Character of Hypocrites, who, according to the Prophet *Isaiab's* Description of them, Honour God with their mouth, but their heart is far from him, Isa. xxix. 13. Mark vii. 6. The Reins in Scripture signify the Thoughts and inward Dispositions: See Prov. xxiii. 16. Psalm xvi. 7. lxxiii. 21. In which Sense God is said to try the reins and the heart, chap. xi. 20. of this Prophecy.

Ver. 3. Pull them out as sheep for the slaughter.] As Sheep are taken out of the Flock, in order to be slain: See the Note on chap. xi. 10. The vulgar Latin reads, Gather them as sheep; it is probable that the Verb *Natak* might be used in this Sense, tho' the Lexicons take no notice of it; for *Attik*, a Noun derived from thence, signifies a Chamber, Ezek. xli. 15. and *Netek* a Spot of Leprosy, Levit. xiii. 30. from the gathering of the Humours.

Ibid. Prepare them for the day of slaughter.] The Hebrew reads, Sanctify them — i. e. set them a-part for Destruction: See chap. xxii. 7.

Ver. 4. How long shall the land mourn, and the herbs of every field wither? &c.] The Famine hath already consumed the Fruits of the Earth, together with the Birds and Beasts of the Field, for the Infidelity and Atheism of these Wretches, who thus prosper in their Wickedness: Compare chap. xiv. 2. xxiii. 10. ix. 10.

Ibid. Because they said, He shall not see our last end.] The Words of those who made a Mock of Jeremiab and his Prophecies, as if he should never see those Evils come to pass which he had threatened against them, chap. xi. 23. Some understand the Words to this Sense, God will never bring that Destruction upon us, with which Jeremiab threatens us.

Ver. 5. If thou hast run with footmen, and they have wearied thee, then how canst thou contend with horses? Here God answers the Complaints of the Prophet, and applies a proverbial Expression to his Case; the import of which is, That if Men find themselves unable to contend with a less Power, it is in vain for them to strive with a greater. This Sentence being applied to the Prophet's Case, implies that if he could not bear with the ill Usage of his Acquaintance and Neighbours at *Anatboth*, how would he be able to undergo the Hardships he must expect to meet with from the Great Men at Jerusalem, who would unanimously set themselves against him? See chap. xxvi. 8, &c. xxxvi. 26. xxxviii. 4, 6.

Ibid. And if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? The same Sense differently expressed, q. d. If thou enduredst such Hardships in thy own Country, and among thy own Kindred and Acquaintance, what must thou expect, when those in Power shall combine against thee? whose Rage shall be like that of the Lions who are driven out of their

Coverts, when *Jordan* overflows the neighbouring Fields, and set upon every one that travels the publick Road : See the Note on *chap. xlix. 19.*

Ver. 6. *They have called a multitude after thee.*] Or, *against thee*, as *Noldius* observes the Particle *Abarcé* sometimes signifies : See *chap. xlix. 37. Isa. xxxvii. 22.* They have not been content to vent their own Malice against thee, but have also raised the Multitude upon thee, and endeavoured to bring thee under a popular Odium : The Words may perhaps be more properly translated, *They pursue thee with a great [Cry]* as a common Malefactor.

Ver. 7. *I have forsaken my house.*] The Place of my especial Residence, where I have placed my Name : See *2 Kings xxiii. 27.* The Words are spoken of the Desolation of the Temple by the *Chaldeans*, as if it were already brought to pass ; a way of speaking usual in the Prophets : See the Note upon *Isa. xxi. 9.*

Ibid. *I have given the dearly beloved of my soul into the hands of her enemies.*] See *chap. xi. 15.*

Ver. 8. *Mine heritage is to me as a Lion in the forest ; it cryeth out against me, therefore I have hated it.*] My People have used me and my Prophets with Despite and Contempt : They have blasphemed me and my Laws, just like a wild Beast, that opens his Mouth against every one that withstands it. These are just Causes of my Hatred to them.

Ver. 9. *Mine heritage is to me as a speckled bird ; all the birds round about her are against her, &c.*] My People are become wild and savage (see *ver. 8.*) and not to be taught better Manners, and, like a speckled or taloned Bird, are only fit for Prey and Deeds of Violence. And as all the rest of the Birds flock about such an one, and are ready to pull it to pieces ; so I have stirred up all the Enemies of my People, to annoy them on every side ; compared here to so many Beasts of Prey : See *chap. ii. 15. Isa. lvi. 9. Habak. ii. 17.* The Word *Tjabhang*, rendered here *speckled*, is of an uncertain Signification, being found but in this one Place of the Bible, unless perhaps *1 Sam. xiii. 18.* where some look upon it as a proper Name. The *Septuagint* understand it of the *Hyena*, which Sense is followed by *Bochart*. But if we take it in either Signification, the Sense is much the same.

Ver. 10. *Many Pastors have destroyed my vineyard.*] By many Pastors are meant the Generals of the *Chaldean Army* ; so the *Chaldee Paraphrase* rightly explains it : See *ver. 12.* and compare *chap. vi. 3.* God calls *Judea* his *Vineyard* and *pleasant Portion*, because of the Care he took to cultivate and improve it, and the Fruit he might justly have expected from it : See the Note on *chap. xi. 16.*

Ver. 11. *Being desolate it mourneth unto me.*] It lies in a neglected and doleful Condition : See *ver. 4.* and *chap. xxiii. 10.* and makes a sort of a silent Complaint, and begs to be restored to its former Prosperity.

Ibid. *The whole land is desolate, because no man layeth it to heart.*] No Man acknowledgeth God's Hand in the Calamities they feel, or humbles himself under it : See *chap. viii. 6. Isa. xii. 25.*

Ver. 12. *The spoilers are come upon all high places thro' [or in] the Wilderness.*] The *Chaldean Army*, described by the Metaphor of a full Wind of the high Places in the *Wilderness*, *chap. iv. 11.* See the Note there.

Ibid. *For the sword of the LORD shall devour from one end of the land to the other end of the land.*] When God delivers up a People to be slain by their Enemies, he is said to give Commission to a Sword to pass thro' a Land : See *chap. xlvii. 6, 7. Ezek. xiv. 17.*

Ver. 13. *They have sown Wheat, but shall reap Thorns.*] A proverbial Expression, signifying Men's Loss of Time and Labour. It is here applied to the *Jews* fruitless Endeavours to save themselves from the Evils that threatened them, by courting the Assistance and Alliance of Idolaters.

Ibid. *And they shall be ashamed of your Revenues, because of the fierce anger of the LORD.*] Or, *Be ye ashamed of your increase, &c.* God's Displeasure shall make all your Designs abortive, they shall not bring forth their expected Fruit, and you shall be seized with Shame and Confusion to see your selves disappointed : Compare *chap. ii. 36, 37.* The Word *Revenues*, or *Increase*, alludes to the reaping of *Thorns*, mentioned in the foregoing part of the Verse.

Ver. 14. *Thus saith the LORD, against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit. Behold I will pluck them out of their land.*] This Prophecy threatens chiefly the *Idumeans*, *Moabites*, *Amorites* and *Philistines*, against whom *Jeremiah* prophesies, *chap. xlvii, xlviii, and xlix.* and *Ezek. chap. xxv.* These the Text calls *evil neighbours*, because of the Spite and Ill-will which they shewed toward the *Jews* upon all Occasions, at this Time especially, when most of them joined with the *Chaldeans* and *Syrians*, in oppressing them : See *2 Kings xxiv. 2.* This Sin is particularly laid to their Charge by the Prophets, and they are threatened with Captivity chiefly upon that Account : See *chap. xlix. 1, 2. Ezek. xxv. 3, 6, 8, 12, 15. Amos i. 11. Obad. ver. 10. Zeph. ii. 8.*

Ibid. *And pluck the house of Judah from among them.*] Several *Jews* were carried Captive, or turned voluntary Exiles, into these neighbouring Countries, before the general Captivity by the *Chaldeans* : See *chap. xv. 4. xl. 11.* Of these *Jews* some were translated together with the Natives of those Countries, by the *Chaldeans* afterwards : Others went down into *Egypt* : See *chap. xliii, xlv.* Here is foretold the Restoration of the *Jews* from their several Dispersions : Compare *chap. xxxii. 37. Ezek. xxviii. 25, 26.* This Promise was partly made good in the Times succeeding the *Babylonish Captivity* : See *Psal. cxlvii. 2.* But will more fully be accomplished at the Final Restoration of that Nation, concerning which, see *chap. xxx. 3, &c.* when the Fulness of the Gentiles will likewise be brought into the Church, which the Words of the next Verse point at.

Ver. 15. *And it shall come to pass, after that I have plucked them out, I will return and have Compassion on them, &c.*] Or, *I will again have Compassion on them* : The Verb *Shub* being often taken adverbially : See the Note on *Isa. vi. 13.*

The

The Captivity threatened to the *Jews* and their Neighbours seems to be confined to the Space of seventy Years: See *chap. xxv. 11. xxvii. 7. Isa. xxiii. 15.* We may observe, likewise, that after *Jeremiah* hath threatened severe Judgments upon several Countries, he concludes with a general Promise of returning from their Captivity in the latter Days: See *chap. xlviii. 47. xlix. 6, 39.* Which Promise probably relates to their Conversion under the Gospel, called in Scripture the Latter Days.

Ver. 16. *If they will diligently learn the Ways of my People.]* If they will learn of my People who lived among them, to be Worshipers of the true God.

Ibid. *To swear by my Name.]* See the Note on *chap. iv. 2.*

Ibid. *As they taught my People to swear by Baal.]* See *Zeph. i. 5.* As all Vice is contagious, it is no wonder to find the *Jews* particularly fond of the Idolatrous Practices of their Neighbours. For which Cause they are often cautioned not to follow their Customs; and it is probable several of the Ceremonial Laws were made in opposition to the Usages received among those Nations.

Ibid. *Then they shall be built in the midst of my People.]* They shall be joined to them as one Church, which is called God's House, or Building: See *Numb. xii. 7. 1 Cor. iii. 9. 1 Tim. iii. 15. 1 Pet. ii. 5.*

Ver. 17. *But if they will not obey, I will utterly pluck up and destroy that Nation.]* Those that will not have God and Christ to reign over them, shall in the End be punished with everlasting Destruction: See *Isa. lx. 12. Luk. xix. 27.* compared with *Rev. xix. 21.*

CHAP. XIII.

The ARGUMENT.

Under the Figures of a Linen Girdle, and Bottles filled with Wine, is set forth God's Rejection of the Jews, and the severe Judgments he would execute upon them for their manifold Sins.

Ver. 1. **G**ET thee a Linen Girdle, and put it on thy Loins.] See this Figure explained, *ver. 11.*

Ibid. *And put it not in Water.]* To represent the *Jews* in their corrupt State of Nature, when they had nothing to recommend them to God's Grace and Favour: Compare *Ezek. xvi. 4.*

Ver. 4. *Arise, go to Euphrates, and bide it there in a hole of the Rock.]* God commanded the Prophet to hide the Girdle by the Bank of *Euphrates*, to signify the *Jews* being carried Captive over that River, called the *Water of Babylon*, *Psal. cxxxvii. 1.* Most Commentators are of Opinion, That this was performed by the Prophet only in a Vision: It not being probable that God should send him two such long Journeys as are mentioned here, and *ver. 6.* merely upon this Errand: See a like Instance, *chap. xxv. 17.* Several Things are related in Scripture as actually done, which yet were only transacted in a Vision; a remarkable Instance

of which we read, *Gen. xv. 5.* where the Text saith, That God brought *Abraham* forth abroad; and bid him tell the Stars; and yet it appears by the 12th Verse, that the Sun was not gone down: See this Question at large discussed by the Learned Dr. *Pocock*, in his *Commentary* upon the beginning of *Hosea*.

Ver. 9. *After this manner will I mar the Pride of Judah.]* I will bring down their Pride and Stubbornness: See *ver. 15, and 17.* by making them Slaves and Vassals to Strangers: See *Lament. v. 5, 8, and 13.*

Ver. 11. *For as a Girdle cleaveth to the Loins of a Man, so have I caused to cleave unto me the whole House of Israel, and the whole House of Judah.]* The Covenant between God and his People is elsewhere represented by a Marriage-Contract: See the Note on *chap. ii. 2.* whereby the Man is said to cleave to his Wife, *Gen. ii. 24.*

Ibid. *That they might be to me for a People, and for a Name, and for a Praise.]* That they might have the Honour of being called by my Name, and I might be glorified by their shewing forth my Truth and Praises to the World: See *chap. xxxiii. 9.*

Ver. 12. *Every Bottle shall be filled with Wine.]* God's Judgments are often represented under the Figure of a Cup full of intoxicating Liquor: See this Metaphor at large pursued, *chap. xxv. 15, &c.* To the same Purpose God tells them here, that as they have all sinned, so shall every one have his Share in the Punishment.

Ibid. *And they shall say unto thee, Do we not certainly know that every Bottle shall be filled with Wine?] God, that knew the Profaneness of their Hearts, foretels the Reply they will make to this Threatening, that taking it in a literal Sense they will make a Jest of it, as if the Words were intended to encourage Intemperance; either they did not, or would not understand the Drift of them: See chap. vi. 10.*

Ver. 13. *Behold I will fill all the Inhabitants of this Land—with Drunkenness.]* See the Note on *chap. xxv. 15, 16.*

Ver. 14. *And I will dash them one against another.]* I will confound and destroy them all, as Earthen Vessels are broken to pieces, when they are dashed one against another. The Words allude to the Earthen Bottles which were to be filled with Wine, *ver. 12.* Compare *chap. xix. 10, 11. xlviii. 12.*

Ibid. *I will not pity, nor spare.]* See *chap. iv. 28.*

Ver. 15. *Be not proud.]* See *ver. 9, 17.* Humble your selves before God, and give Glory to Him; as it follows,

Ver. 16. *Give Glory to the LORD your God, before he cause Darknes.]* Confess your Faults, (Compare *Josh. vii. 19.*) and humble your selves under his mighty Hand, before he bring upon you the Night of Affliction: Light is the Emblem of Joy, and happy Times are expressed by bright and pleasant Days; as on the contrary, Troubles and Calamities are represented by the Night and Darknes, when every thing looks melancholy and dismal: See *chap. iv. 23. xv. 9. Isa. v. 30. viii. 22. Joel ii. 10. Amos viii. 9, 10.*

Ibid. *And before your Feet stumble upon the dark Mountains.]* Before the time come, when ye

ye shall be forced to fly by Night unto the Mountains, for fear of your Enemies: See *chap. xvi. 16. Psal. xi. 1. Ezek. vii. 16. Matth. xxiv. 16.*

Ver. 17. *But if ye will not bear it, my Soul shall weep in secret places for your Pride.*] If ye resolve to harden your selves against those Messages I deliver to you from the Mouth of God; I will then lay aside my publick Character, and have nothing to do, but secretly to bewail your Obstinacy, and Contempt of God's Word and Threatenings: See *ver. 10, 15.*

Ibid. *Because the LORD's Flock is carried away Captive.*] See *ver. 20.*

Ver. 18. *Say unto the King and to the Queen, Humble yourselves, sit down, &c.*] By the King and Queen may probably be meant *Jehoiakin* and his Mother, who was carried Captive with him: See *chap. xxii. 26. 2 Kings xxiv. 12.* The Prophet tells them, they must both come down from their high Estate, and sit down upon the Ground, or in the Dust, *i. e.* in a Posture of Mourning and Lamentation: See *Lament. ii. 20. Isa. iii. 26. xlvii. 1.*

Ver. 19. *The Cities of the South shall be shut up, and none shall open them.*] Shutting up signifies a State of Bondage, and opening a State of Liberty: See *Psal. xxxi. 8. Job xii. 14.* The Verb *Sagar*, here rendered *shut up*, is sometimes taken for delivering or giving up into the Power of another; and is rendered in the *Septuagint*, by *παράδωκεν*: See *Deut. xxiii. 15. xxxii. 30. 1 Sam. xxiii. 12. Job xvi. 11. Psal. lxxviii. 48.* Taking the Words in either Sense, they denote, that the Cities of *Judab* shall be given up into the Enemies hand; and none shall be able to rescue them. *Judab* is called *the South*, in opposition to *Chaldea*, expressed by the *North* in the next Verse: See *chap. i. 14.*

Ver. 20. *Where is the Flock that was given thee, thy beautiful Flock?*] The Verbs and Pronouns in the *Hebrew* here, and in the following Verse, are of the *Feminine Gender*; which supposes the Words to be directed to the *Jewish State* or Government, represented under the Figure of a Woman: See *chap. iv. 31. vi. 2.* The Prophet demands in a Sarcastical manner, into what a miserable Condition she hath brought the People committed to her Charge; called the *LORD's Flock*, *ver. 17.* which were formerly in a prosperous and flourishing Condition: Compare *chap. x. 21.*

Ver. 21. *What wilt thou say when he shall punish thee? What wilt thou plead for thy self, either for the excusing or mitigating thy Punishment?*

Ibid. *For thou hast taught them to be Captains, and as Chief over thee*] When *Abaz* called in the Assistance of *Tiglaib-Pileser* against *Rezin*, King of *Syria*, and made himself tributary to the King of *Assyria*, he taught the *Assyrians* how they might become Masters and Conquerors over his own Country, whenever they pleased: See *2 Kings xvi. 7. 2 Chron. xxviii. 20.*

Ver. 20. *And if thou say in thy heart, Wherefore come these things upon me?*] See *chap. v. 19.*

Ibid. *For the greatness of thine Iniquity are thy Skirts discovered, and thy Heels made bare.*] Thine

enormous Crimes deserve no less a Punishment than that of Captivity: When thou shalt be carried away into a strange Country, stripped and bare, without any Covering to thy Nakedness; for such was the barbarous Cruelty of Conquerors towards their Captives: See *Isa. iii. 17. xx. 4. xlvii. 3. Lament. i. 8. iv. 21. Nabum iii. 3.* The Words likewise allude to the Punishment that used to be inflicted upon common Harlots and Adulteresses, which was to strip them naked, and expose them to the Eyes of the World: And thus God threatneth he will deal with *Jerusalem*, upon account of her Spiritual Fornication: See *Ezek. xvi. 37, 38, 39. Hos. ii. 10.*

Ver. 23. *Can the Ethiopian change his Skin?*] The *Hebrew Word Cusb*, which our Translators render by *Ethiopia*, does often signify *Arabia* in Scripture: *Ethiopia* being by the ancient Writers distinguished into the *Eastern*, the same with *Arabia*, and *Western Ethiopia*: See *Ludolphus's Comment. in Lib. i. Hist. Ethiop. n. 19.* Bochart indeed maintains, That the Word is never used for *Ethiopia*, properly so called; See his *Phaleg*, L. 4. c. 2. n. 238. But this Text is a good Proof to the contrary, which may most probably be understood of the *Africans*, or *Blackmores*, as they are commonly called. The Word *Cusb* is likewise joined with the *Lubims* or *Lybians*, in other Places, as *2 Chron. xii. 3. xvi. 8. Dan. xi. 43.* and with *Phut*, another People of *Africa*: See *Jerem. xlvi. 9. Ezek. xxx. 5. xxxviii. 5. Nabum iii. 9.* In the same Sense *Cusb* must be understood, *Esther i. 1.* where *Abasuerus* is said to reign from *India to Cusb*, or *Ethiopia*; because the Words relate to the Conquests of *Egypt* and *Ethiopia* by *Cambyses*; by whose Victories, and the successful Arms of *Darius Hystaspes*, the *Persian Empire* was enlarged, from 120 to 127 Provinces: Compare that Text with *Dan. vi. 1.*

Ibid. *Then may ye also do good, who are accustomed to do evil.*] The Words import, how extreme difficult it is to overcome ill Habits, Custom being a second Nature. For we are not to explain the Words in a strict literal Sense (because then it would have been to no purpose for the Prophet to have exhorted the People to amendment) but only extend their meaning so far as to denote, that a Moral Change in habitual Sinners is almost as impossible as a Natural one. Thus our Saviour compares the Difficulty of a rich Man's entering into the Kingdom of God, to a natural Impossibility, *viz. to a Camel's passing thro' the Eye of a Needle*, *Matth. xix. 24.* But yet qualifies the Comparison, by adding, *What is impossible with Men, is possible with God*, *i. e.* God's Grace can surmount such Difficulties as are impossible for Nature to overcome; and thus we are to understand the Text before us.

Ver. 25. *This is thy Lot, the Portion of thy Measures from me.*] Or, *Of thine Inheritance*, as the *Chaldee Paraphrase* explains it: The Expression is taken from the Division of the Land of *Canaan*, by Line or Measure.

Ibid. *Because thou hast forgotten me, and trusted in Falshood.*] In false Gods, who cannot help Men in their Troubles: See *chap. x. 14.*

Ver. 26. *Therefore will I discover thy Skirts, &c.*] See ver. 22.

Ver. 27. *I have seen thine Adulteries, and thy Neighings.* [Compare chap. v. 8.] *the lewdness of thy Whoredoms, and thine Abominations on the Hills in the Fields.*] He resembles their violent Inclination to Idolatry, to the Rage of Lust: Compare chap. ii. 20, 23, 24. iii. 2, 6.

CHAP. XIV.

The ARGUMENT.

Besides the Invasion threatened, GOD visited the Land of Judea with a terrible Famine, which Jeremiah earnestly prays God to avert: And withal shews how the false Prophets have deceived the People, who foretold nothing but Peace and Prosperity.

Ver. 1. **T**HE Word of the LORD that came to Jeremiah concerning the Dearth.] Or, the Drought; so the LXX render the Word here, as also the Chaldee and Syriac Versions: And thus our Translators understand the Word, chap. xvii. 8. The Hebrew *Baisaroth*, signifies Restraint, i. e. *When the Heaven is shut up, that there is no Rain*, as the Scriptures express it, Deut. xi. 17. 1 Kings viii. 35. This Dearth was the Effect of a great Drought, like the Famine in the Time of *Elijah*: See 3d, 4th, and following Verses.

Ver. 2. *Judab mourneth, and the Gates thereof languish, they are black unto the Ground.*] By the Gates of *Judab* are meant the Cities thereof: See chap. xv. 7. Deut. xxviii. 52. together with their Inhabitants, who have left their Cities desolate, to seek out for Sustenance. The People look black and ghastly, and cast themselves down upon the Ground, out of Grief and Despair: Compare chap. viii. 21. xiii. 18.

Ibid. *And the Cry of Jerusalem is gone up.*] Is gone up to Heaven: See 1 Sam. v. 12.

Ver. 3. *The Nobles have sent their little ones to the Waters; they came to the Pits.*] Or, to the Cisterns: *Jerusalem* was supplied with Water by two Lakes or Pools, called the upper Pool, and the lower Pool: See Isa. vii. 3. xxii. 9. from whence the Water was convey'd in Cisterns for the Use of the City.

Ibid. *They were ashamed and confounded.*] At the Disappointment. So we are to understand the same Expression in Psalm xl. 14. lxx. 3. *Let them be ashamed and confounded, i. e.* Let them meet with that Confusion which follows a Disappointment: Compare chap. xx. 11. xlviii. 13. of this Prophecy.

Ibid. *They covered their Heads.*] An Expression of great Affliction and Mourning: See 2 Sam. xv. 30. xix. 4.

Ver. 5. *Yea the Hind also calved in the Field, and forsook it.*] To seek for Sustenance somewhere else.

Ver. 6. *The wild Asses did stand in the high Places; they snuffed up the Wind as Dragons.*] They gaped after the cool Air upon the Tops of the Mountains, and drew it in greedily with their Mouths, as Naturalists observe of Dragons and great Serpents in hot and dry Seasons. But the word *Tannin* likewise signifies any great Fish: See the Note on Isa. xxvii. 1. and par-

ticularly a Crocodile, as it is plainly taken Ezek. xxix. 3. xxxii. 2. in which Sense *Laddphus* understands the Word here, and tells us, that the Crocodiles put their Heads above Water, to refresh themselves by breathing in the cool Air: See his *Commentary in Hieron. Aeth. lib. i. n. 87.*

Ver. 7. O LORD, *though our Enemies testify against us, do thou it for thy name's sake.*] Our Sins bear Witness against us, and condemn us to the severest Judgments thy Wrath can inflict: But we beseech thee to consider, that we are thy People, and have that regard for thine own Honour, as not to cast us off utterly: See ver. 9.

Ibid. *For our Backslidings are many.*] Or, *Although our Backslidings are many*: See *Noldius's Concordance*, pag. 399.

Ver. 8. O the Hope of Israel.] Thou who hast given us so many gracious Promises, to encourage us to put our Trust in thee: See Psalm xxii. 4.

Ibid. *Why shouldst thou be as a Stranger in the Land? &c.*] Thou hast promised to dwell among us: See ver. 9. Levit. xxvi. 12. why then shouldst thou behave thy self toward us, as if thou wert a mere Stranger to us? And as one no more concerned for our Welfare, than a Traveller is for the Place where he lodges but one Night, and never expects to see it again.

Ver. 9. *Why shouldst thou be as a Man offended, as a mighty Man that cannot save?*] Thou canst not want Power to save us; but by thy disregard of us, seemest like a mighty Man, that thro' Fear or Surprise, is not able to make use of his Strength.

Ver. 10. *Thus saith the LORD unto his People, They have loved to wander, they have not refrained their Feet.*] God returns an Answer to the Complaints and Expostulations of the Prophet, and tells the People, that their Miseries are owing to themselves, who took Pleasure in going astray from the true God, and following the Idolatries and corrupt Customs of the Heathens about them: See chap. ii. 23, 24, 25, 26. which Sins he now visits so severely upon them.

Ibid. *Therefore the LORD doth not accept them, &c.*] He will not accept their own Prayers or Humiliations, nor thine Intercessions in their Behalf, but will punish them according to their Deserts: See ver. 11, 12.

Ver. 11. *Therefore pray not for this People, &c.*] See chap. vii. 16.

Ver. 12. *When they fast I will not hear their Cry.*] It is likely there was a Publick Fast appointed upon Occasion of this Dearth, as there was in a like Case, in the Prophet *Joel's* Time: See Joel ii. 15. And at such Times they used to make their Prayers with great Noise and Vehemence: Isa. lviii. 4. Joel i. 14.

Ibid. *And when they offer Burnt-offerings and an Oblation, I will not accept them.*] See chap. vii. 20. The Word *Mincab*, rendered Oblation, was the offering of fine Flour, mentioned Levit. ii. 1, &c. which always accompanied their Sacrifices; and is not so properly translated Meat-offering by our Interpreters; whereas it should rather be rendered a Bread-offering; for it answers to the *σπλῆγος*, and the *Mela* or *Fartum* of the Greeks and Romans.

Ibid.

Ibid. *But I will consume them by the Sword,* &c.] See ver. 18. and chap. xv. 2.

Ver. 13. *Behold the Prophets say unto them, ye shall see the Sword,* &c.] See Note on chap. iv. 10.

Ver. 14. *The Prophets prophesy Lies in my Name,* &c.] See chap. xxiii. 21.

Ver. 16. *And the People to whom they prophesy shall be cast out into the Streets of Jerusalem,* &c.] The People contributed to their own Delusions, and readily hearkened to such false Prophets as confirmed them in their evil Ways; so God justly threatens to punish them, because they had not a love for the Truth: See 2 *Thess.* ii. 10, 11, 12. and chap. iv. 10. of this Prophecy.

Ver. 17. *Therefore thou shalt say this Word unto them, Let mine Eyes run down with Tears,* &c.] However insensible you are of your own Condition, yet God commands me to bewail those Calamities which I foresee are coming upon you.

Ibid. *For the Virgin Daughter of my People is broken with a great Breach.*] Those Cities are called *Virgins* which never came into a Conqueror's Hands, as hath been observed upon *Isa.* xxiii. 12. In the same Sense the Prophet here calls *Jerusalem* a Virgin, because she had been hitherto under God's immediate Protection, and preserved by him from all the Attempts of her Enemies: Compare *Amos.* v. 2. See another Sense of this Phrase in the Notes upon chap. xviii. 13. xxxi. 4.

The Dissolution of a Government or Body Politick, is called a *Breach*, by way of Allusion to the breaking or disjoining the Limbs of an Human Body: See chap. viii. 21. *Lam.* ii. 13.

Ver. 18. *Both the Prophet and the Priest go about [or wander] into a Land that they know not.*] The Priests and Prophets confirmed the People in their Corruptions and Impenitence, thereby seeking to advance their own Interest and Authority: See chap. ii. 8. v. 31. To which Sense the Marginal Reading renders the former Part of the Sentence thus, *The Prophet and the Priest make Merchandise against a Land.* And now they receive the due Reward of their Prevarications, by going into Captivity with those whom they have misled: See ver. 15.

Ver. 19. *Hath thy Soul loathed Zion?*] Which was formerly thy Delight, and the Place thou didst choose for thine especial Residence: See *Psal.* lxxviii. 68. lxxxvii. 2. cxxxii. 14.

Ver. 20. *We acknowledge our Wickedness, and the Iniquities of our Fathers.*] Which thou mayst justly visit upon us, as thou hast threatened, *Exod.* xx. 5. especially since we have not only imitated, but also exceeded them in Wickedness: See chap. vii. 26. xvi. 12.

Ver. 21. *Do not disgrace the Throne of thy Glory.*] *Jerusalem* is called the *City of God*, *Psal.* xlviii. 1. lxxxvii. 3. as he was in a peculiar manner King of the *Jews*, and this was his Royal City, or chief Seat of his Kingdom: See chap. iii. 17. But the Words are chiefly to be understood of the Temple, and the Prophet beseeches God not to give that up to be profaned by Infidels, the Place which he had chosen for his peculiar Residence, where he sat between the Cherubims as upon a Throne: See the Notes upon *Isa.* lxvi. 1.

Ibid. *Remember [and] break not thy Covenant with us.*] Thou hast promised to be our God,

and that we should be thy People, chap. xi. 4. i. e. That thou wouldst take us under thy Protection. We have indeed forfeited all our Title to thy Promises by our Sins; yet we beseech thee still to remember the Relation we bear to thee: Compare *Psal.* lxxiv. 20.

Ver. 22. *Are there any among the Vanities of the Gentiles that can cause Rain?*] Idols are often stiled *Vanities*: See chap. x. 15. xvi. 19. *Deut.* xxxii. 21. *Acts* xiv. 15. The giving Rain in its Season, is an Argument for God's Providence, often insisted upon in the Scriptures: See the Note on chap. v. 24.

Ibid. *Or can the Heavens give Showers?*] Are they purely owing to natural Causes? On the contrary, God directs them where and when they should fall: See the Note on chap. x. 13.

Ibid. *Art not thou he, O LORD our God, [that givest them?] therefore we will wait upon thee.*] For Rain, and the Supply of all other our Wants. The Hebrew Word *Hû*, *He* is often equivalent to the True or Eternal God: See *Deut.* xxxii. 39. *Isa.* xliii. 10, 13. xlviii. 12. and especially *Psal.* cii. 27. where the Expression is the same with that of the Text *Atta Hû*, *thou art He*; our English reads *thou art the same*. The Words express the eternal and unchangeable Nature of God. There is another Text where the Word is plainly taken in this Sense, 2 *Kings* ii. 14. *Where is the LORD GOD of Elijah*, *Aph Hû*, *even He?* for so the words should be translated. Those Translations which join that Expression of the following Sentence, as our English does, put a manifest Force upon the Syntax.

CHAP. XV.

The ARGUMENT.

GOD declares his irrevocable Purpose of bringing Desolations and Captivity upon the Jewish Nation: And comfort Jeremiah under those Discouragements which he met with in the Discharge of his Prophetical Office.

Ver. 1. **T**HOUGH *Moses and Samuel stood before me, yet my Mind could not be toward this People.*] As God had forbid *Jeremiah* before to intercede for them, because it would be to no Purpose: See the Note on chap. xvii. 16. So here he declares, that he would not admit the Prayers of any others, though eminent Favourites of God, in their Behalf. *Moses* obtained Pardon for the People after their Sin in making the Golden Calf, *Exod.* xxxii. 34. and again, after their despising the promised Land, *Numb.* xiv. 20. *Samuel's* Intercession prevailed for their Deliverance out of the Hands of the *Philistines*, 1 *Sam.* vii. 9. And these two Persons are mentioned together, as remarkably prevalent by their Prayers, *Psal.* xcix. 6, 8. *Thou answeredst them, O LORD our God, thou wast a GOD that forgavest them, even when thou wast just taking Vengeance upon their Inventions:* For so the words should be translated. But here God saith, that if these very Persons were alive, and in that near Attendance to him which they formerly enjoyed (for that is the Import of the Phrase, *To stand before him*: See ver. 19. chap. xviii. 20. *Deut.* x. 8. 1 *Kings* xvii. 1.) yet even

even their Prayers should not avert his Judgments from this People: Compare *Ezek. xiv.*

14.

Ver. 2. *Such as are for Death, to Death.*] Death here signifies the Pestilence, which, together with the Sword and the Famine, should consume the greatest part of the People: Compare *chap. viii. 2.*

Ver. 3. *And I will appoint over them four Kinds, —the Sword to slay, &c.]* These four Judgments shall be the Executioners of my Vengeance upon this People: Compare *Levit. xxvi. 16.* Those whom the Sword destroys shall not enjoy the common Rites of Burial, but their Carcases shall be left a Prey to the Dogs, the Birds, and the Beasts. This is mentioned as an Aggravation of the Divine Judgments: Compare *chap. viii. 2.*

Ver. 4. *And I will cause them to be removed into all Kingdoms of the Earth.]* Several Jews were carried Captive into other Countries, besides *Chaldea*: See the Note on *chap. xii. 14.* Others turned voluntary Exiles, to avoid the Miseries they saw coming upon their Country: See *chap. xl. 11.* The Words here are taken out of *Deut. xxviii. 25.* where *Moses* threatens them with a general Dispersion over the World, which received its utmost Completion after the Destruction of *Jerusalem* by the *Romans*.

Ibid. Because of Manasseh, &c.] His Idolatry and other Abominations, exceeded the Wickedness of all the Kings that went before him: See *2 Kings xxi. 7, 9, 11.* In his Time the publick Worship of God was wholly suppressed, and Idolatry introduced into the very Temple; the Law of God was likewise quite laid aside, and in a manner forgotten, as appears by the Surprise *Hilkiah* was in, when he found the Original of the Law in the House of the *LORD*, *2 Kings xxii. 8.* So it was *Manasseh's* Sins that filled up the Measure of the *Jews* Iniquities: See *2 Kings xxiii. 26. xxiv. 3, 4.*

Ver. 5. *For who shall [or rather, who will] have pity upon thee, O Jerusalem? Thy Sins render thee unworthy of Pity, and every Body that sees the Calamities brought upon thee, will own them to be just: See chap. xxii. 8, 9.*

Ibid. Or who will turn aside to ask how thou dost?] Who will be so much concerned for thee, as to step a little out of his way to enquire after thee; a common Instance of Respect between Persons never so little acquainted. Rather they that pass by will insult over thy Calamities: See *Lam. ii. 15.*

Ver. 6. *Thou art gone backward: See chap. vii. 24.*

Ibid. I am weary with repenting.] When God suspends the Execution of his Judgments, he is said to repent of the Evil he had threatened: See *chap. xviii. 8.* This he had done so often, that he is represented like a Man whose Patience is at last quite tired out, it being to no purpose to with-hold his hand any longer from striking: Compare *Isa. xliii. 24. Hof. xiii. 14. Malach. ii. 17.*

Ver. 7. *I will fan them with a Fan in the Gates of the Land.] I will scatter them to all the Winds, as Ezekiel expresses it, Ezek. v. 12.*

VOL. IV.

See likewise *chap. li. 2.* of this Prophecy, *Isa. xli. 16.* By the *Gates of the Land* are meant the Cities: See *chap. xiv. 2.*

Ver. 8. *I have brought upon them, against the Mother of the young Men, a Spoiler at Noon.]* Compare *chap. vi. 4.* By the Mother of young Men, is meant *Jerusalem*: See *Isa. l. 1. Hof. ii. 2.*

Ibid. And Terrors upon the City.] The Hebrew Word *Nir* is of a double Signification: The *Septuagint* render the Words, *Tumult and Terrors*. This Translation of the Word *Nir*, *Abr. & Schultens* defends from the Sense it still retains in the *Arabick*: See his *Animadver. in Job*, p. 53. Some suppose that Word to signify a *Watchman* here, from the *Chaldee* Sense of it, and translate the latter Part of the Verse thus, *I have caused (or will cause) a Watchman and Terrors to fall upon it suddenly.*

Ver. 9. *She that hath born seven, languisheth.]* The Prophet pursueth the Metaphor of the former Verse, and describeth the Mother-City, under the Figure of a fruitful Woman (Compare *1 Sam. ii. 5.*) but fainting away, and ready to die with Grief for the loss of her Children.

Ibid. Her Sun is gone down while it is yet Day.] She is as a young Man that dies in the midst of his Strength: Of a sudden she is overwhelmed with Misery, when she might have expected a long Continuance of Happiness: Compare *Amos viii. 9.* and see the Note upon *chap. iv. 23.*

Ibid. And the Residue of them will I deliver to the Sword.] i. e. Those that escape out of the City: See *ver. 8. Ezek. v. 12.*

Ver. 10. *Who is me, my Mother, thou hast born me a Man of Strife, and a Man of Contention to the whole Earth.]* Or, *Land.* I am an Object of the common Hatred; every Body takes occasion to quarrel with me, because I speak such Truths as they don't care to hear: See *chap. xi. 19, &c. xx. 7, 8.*

Ibid. I have neither lent upon Usury, nor Men have lent to me upon Usury, yet every one of them doth curse me.] The Jews were forbid to take Usury of their Brethren, *Deut. xxiii. 19.* especially of the Poor, *Exod. xxii. 25.* which was thought so great an Oppression, that it made the Man who was guilty of it, hated and cursed by every one. The Prophet saith, this was just his own Case, every Body was his Enemy for delivering those Messages he had received from God.

Ver. 11. *The LORD saith, Verily it shall be well with thy Remnant, &c.]* If we follow this Translation, the Sense is, That the Prophet himself, his Family and Relations, should escape the Evils coming upon the *Jewish* Nation when the Remnant or Residue of them should be delivered to the Sword, *ver. 9.* But others translate the Sentence thus; *I will give thee a happy Deliverance* [from these Evils:] Or, *Thy Habitation shall be happy*, or secure; and thine Enemies shall use thee well, when they exercise all manner of Cruelty toward the rest of the Jews: See *chap. xxxix. 11, 12. xl. 4.*

Ver. 12. *Shall Iron break the Northern Iron, and the Steel?] The Northern Iron was the hardest in its Kind of any, viz. such as the People called Chalybes, living near the Euxine*

Z

Sea,

Sea, prepared. The Words, if they are applied to *Jeremy*, import thus much, that as common Iron cannot contend for hardness with the Northern Iron, or with Steel: So the Opposition which the *Jews* make against thee, shall easily be vanquished and disappointed, because *I am with thee to save thee*, ver. 20. If the Words relate to the *Jews*, as the following Verses plainly do; the Sense is, that the *Chaldeans* coming from the North, chap. i. 15. will be as much too hard for the *Jews* to engage with, as the Northern Iron is superior in Strength to the common Metal of that Kind.

Ver. 13. *Thy Substance and thy Treasure will I give to the Spoil without Price.*] Compare chap. xvii. 3. God threatens the *Jews*, that he will give up all their Wealth and Substance for a Prey unto their Enemies, without receiving any valuable Consideration for it, without any Regard to his own Honour, which will be so far from being increased by it, that it will be thought to suffer in the Eyes of the World, by delivering up his own People into the Hands of Idolaters; he will deal with them as Mendo with the Refuse of their Stock or Goods, which they are glad to be rid of upon any Terms: Compare *Psalms* xlv. 13.

Ver. 14. *And I will make thee to pass with thine Enemies into a Land which thou knowest not.*] Compare chap. xiv. 18. The Words may be rendered thus, *I will bring thine Enemies* [who live] *in a Land which thou knowest not.* The *Septuagint* and some other Interpreters, instead of the present *Hebrew* Reading, *Heberti*, read *Hebadhti*, to this Sense, *I will cause thee to serve thine Enemies*, &c. as the Sentence is repeated, chap. xvii. 4.

Ibid. *For a Fire is kindled in mine Anger*, &c.] See chap. vii. 20.

Ver. 15. O LORD, *thou knowest.*] Mine Innocency: See chap. xii. 3.

Ibid. *Visit me, and revenge me of my Persecutors.*] See chap. xi. 20. and the Note there.

Ibid. *Take me not away in thy long-suffering.*] Suffer not mine Enemies to take away my Life, while thou forbearst to vindicate and defend me. Verbs *Active* in the *Hebrew* Language, do often signify only *Permission*: See chap. iv. 10. and the Note upon *Isa.* lxiii. 17.

Ibid. *Know* [or consider] *that for thy sake I have suffered Rebuke.*] See ver. 10. chap. xi. 21. xx. 8. Herein the Prophet was a Type of *Christ*, and his Sufferings: See *Psal.* lxix. 7. and the Note upon chap. xi. 19.

Ver. 16. *Thy Words were found, and I did eat them, and thy Word was unto me joy and rejoicing of my Heart*, &c.] As soon as I received, or understood thy Word, and the Messages thou didst deliver to me; I treasured them up in my Memory; I meditated upon them, and did inwardly digest them. It was a pleasure to me to think, I should be an Instrument of conveying thy Commands to my Brethren, and that I should have the Honour of being called thy Prophet, or Messenger. The receiving God's Word, by which the Soul is nourished, is elsewhere compared to Corporal Food: See *Ezek.* iii. 1, 3. *Revel.* x. 9. *Isa.* lv. 1, 2. *Amos* viii. 11. *John* vi. 27.

Ver. 17. *I sat not in the Assembly of Mockers, nor rejoiced; I sat alone.*] The Word *Mesbaba-kim*, here translated *Mockers*, is elsewhere rendered, *Those that make merry*: See chap. xxx. 19. xxxi. 4. which Signification the *Chaldee Paraphrase* follows, and, as I conceive, better suits this Place; the Sense of which is, that *Jeremy* quickly found the Joy which he had conceived from the Honour of being a Prophet, was turned into Heaviness; all his Prophecies containing nothing but terrible Denunciations of God's Indignation against a sinful People. This makes me, saith he, sit alone, renounce all chearful Conversation, and give my self to Solitariness and pensive Thoughts: Compare *Lament.* iii. 28. God's Judgments, as they were represented to the Prophets, often raised such dreadful Ideas in their Mind, as to affect them in an extraordinary manner, especially if their Threatenings concerned their own Country, or the Church of God: See chap. xxiii. 9. *Ezek.* iii. 4. *Dan.* vii. 28. *Habak.* iii. 2, 16.

Ibid. *Because of thine Hand.*] God's Hand may either be understood of his Judgments, which being denounced by the Prophet, might be resembled to a Hand stretched out, and just ready to strike: Or else of the Prophetical Impulse, which was strong upon *Jeremiah*, and in a manner forced him to be the Messenger of evil Tidings: Compare 2 *Kings* iii. 15. *Isa.* viii. 11. *Ezek.* i. 4. iii. 14.

Ver. 18. *Wilt thou be altogether to me as a Liar, and as Waters that fail?*] Thou hast promised to be my Defence and Safeguard against mine Enemies: See chap. i. 18, 19. and wilt thou altogether disappoint and deceive me? Like little Brooks which are dried up in Summer, when they are most wanted, and so disappoint the thirsty Traveller: Compare *Job* vi. 15. The Prophet here sets down the Perplexities he laboured under, by reason of the Opposition he continually met with from ungodly Men, in the Execution of his Office: Just as the *Psalmist* relates the Misgivings of his Mind, when he was under great Troubles and Temptations: See *Psalms* xxxi. 22. lxxiii. 13, 14. lxxvii. 7—10. But then presently he checks such Thoughts, calls to Mind God's gracious Promises, and encourages himself to rely upon him. And the like Encouragements are recorded in the following Verses of this Chapter.

Ver. 19. *Therefore thus saith the LORD, If thou wilt return, I will bring thee again* [or restore thee] *and thou shalt stand before me.*] To these Complaints of the Prophet, God returns an Answer, the Import of which is as followeth: These Misgivings of Mind are a sort of renouncing the Prophetical Office: If thou wilt therefore return to thy Duty, saith God, I will restore thee to that Station thou hast in a manner deserted, and thou shalt still attend upon me, as my Servant and Messenger: See the Note upon ver. 1.

Ibid. *And if thou wilt take forth the Precious from the Vile, thou shalt be as my Mouth.*] If thou encourage the Good, and reprove the Wicked, thou wilt answer the Character of a true Prophet, whose Office it is to utter the Words that God puts into his Mouth, without adding thereto,

thereto, or diminishing from them : See *Exod.* iv. 16. Whereas the false Prophets made the Wicked more presumptuous, and discouraged the Righteous : See *Ezek.* xiii. 22. xxii. 26. The Expression alludes to that Charge given to the Priests, to distinguish carefully *between Holy and Unholy, and between Clean and Unclean,* *Levit.* x. 10.

Ibid. *Let them return to thee, but return not thou to them.*] Do not thou comply with their Humour, or study to sooth them up in their Wickedness : But rather endeavour by wholesome Reproofs to turn them from the Error of their Ways.

Ver. 20, 21. *And I will make thee unto this People a fenced brazen Wall, &c.*] If thou wilt faithfully discharge thy Duty according to these Directions, I will certainly fulfil the Promise I made to thee, when I first called thee to the Prophetical Office, *chap.* i. 18, 19.

CHAP. XVI.

The ARGUMENT.

GOD forbids the Prophet the Use of such Rejoicings as were customary at Marriage-Festivals, and likewise the Solemnities practised at Funerals : Intimating that in times of the utmost Distraction, such as were coming upon the Jews, all the solemn Rites both of Joy and Mourning should cease. Yet withal, he adds a Promise to them of such a Restoration, as shall be more wonderful than their Deliverance out of Egypt.

Ver. 2. **T**HOU shalt not take thee a Wife, neither shalt thou have Sons nor Daughters in this Place.] Fruitfulness was promised as a Blessing under the Law, *Deut.* xxviii. 4. but ceased to be so in such difficult Times as were coming upon the Jewish Nation : For Parents could not promise to themselves any Comfort in their Children, who must be exposed to the many Miseries that attend an Hostile Invasion, and a conquering Army.

Ver. 4. *They shall die of grievous Deaths, &c.*] By Sword and by Famine, as it follows : Compare *chap.* viii. 2. xv. 2, 3.

Ver. 5. *For thus saith the LORD, Enter not into the House of Mourning, &c.*] Or, of a mourning-Feast, as the Margin reads ; such as were the *nekrosia* among the Greeks and *Parentalia* among the Romans : See *ver.* 7.

Ibid. *For I have taken away Peace from this People, &c.*] As they are not the Objects of my Compassion ; so neither ought they to be of the Pity of others. They are to be esteemed as so many Criminals or Malefactors, at whose Funerals Men do not use to pay the common Respects which are due to the Deceased.

Ver. 6. *Neither shall Men lament for them.*] Mens Thoughts shall be wholly taken up with bewailing themselves : Their own Calamities shall be so great, it shall make them not concerned for the Misfortunes of others.

Ibid. *Nor cut themselves, nor make themselves bald for them.*] See the Note upon *chap.* xli. 5. The Law did expressly forbid making any Cut-

tings in the Flesh at Funeral Obsequies : See *Lev.* xix. 28. *Deut.* xiv. 1. Notwithstanding which Prohibition, this Practice seems to have been taken up by the Jews, among othe Heathenish Customs. Shaving of the Head was an usual Expression of Mourning : See *chap.* vii. 29.

Ver. 7. *Neither shall Men tear themselves for them in Mourning, &c.*] According to this Translation, the Phrase alludes to another Expression of immoderate Grief, which consisted in tearing the Flesh with their Nails.

Unguibus ora foror sedans,

As *Virgil* describes it. But according to the Marginal Reading, the Sense is, *Neither shall Men break [Bread] for them,* alluding to the Mourning-Feast mentioned *ver.* 5. See likewise *Ezek.* xxiv. 17. *Hos.* ix. 4. *Tobit.* iv. 17.

Ver. 9. *For I will cause to cease out of this Place — the Voice of Mirth, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride.*] In the Time of a general Desolation all the solemn Seasons of Mirth and Gladness shall cease, as well publick as private. The solemn Feasts, which were always observed with great Expressions of Joy, (see *Deut.* xvi. 11, 14. *Isa.* xxx. 29. as well as Nuptial Solemnities, and other private Occasions of Rejoicing : Compare *chap.* vii. 34. xxv. 10. *Hos.* ii. 11.

Ver. 10. Wherefore hath the LORD pronounced all this great Evil against us?] See *chap.* v. 19.

Ver. 11. *And ye have done worse than your Fathers.*] See the Note on *chap.* vii. 26.

Ver. 12. *And there ye shall serve other Gods, Day and Night.*] The Opportunities of frequenting the publick Worship of the true God shall be taken from you, as a just Judgment upon you for your neglect of his Service in your own Country ; and you shall be exposed to the Peril of committing Idolatry ; and being seduced by the Chaldeans to the Worship of their Idols : Compare *Deut.* iv. 28. xxviii. 36. 1 *Sam.* xxvi. 19.

Mr. Mede expounds the Words of their *‘serving other Gods,* in a Political Sense, i. e. Serving those Nations who worshipped other Gods : See his *Apostacy of the latter Times*, Part. I. B. 3. *chap.* 16. The Chaldean Paraphrase explains the Phrase to the same Purpose, *ye shall serve those People that worship Idols Day and Night.*

Ver. 14. *Therefore behold the Days come, saith the LORD, &c.*] The Particle *laken*, translated *therefore*, sometimes signifies *nevertheless*, or *yet surely* : See the Note on *Isa.* xxx. 18. and so it is translated, *chap.* v. 2. of this Prophecy ; which Sense agrees best with the Scope of this Place, and connects this Verse with the Words foregoing. So it should be rendered likewise *chap.* xxx. 16. xxxii. 36.

Concerning the Import of the Promise made here and in the following Verse : See the Notes upon *chap.* xxiii. 7, 8.

Ver. 16. *Behold I will send for many Fishers, and they shall fish them ; and afterward I will send for many Hunters, and they shall hunt them.*] Enemies and Oppressors are elsewhere represented under the Metaphors of Fishers and Hunters : See *Gen.* x. 9. *Amos* iv. 2. *Habak.* i. 14, 15. because they use all the Methods of open Force and

and secret Wiles (frequently compared to Nets) in order to make Men their Prey : See *Ezek.* xii. 13. *Hof.* v. 1. These two Similitudes imply, that the Chaldeans shall make an entire Conquest and Booty of the whole Land, of its Inhabitants and their Riches ; and what shall escape one Party, shall fall into the Hands of another.

Ibid. From every Mountain, &c.] They shall find them out in all the Places whither they flee for Refuge, be they never so secret or inaccessible : See *chap.* xiii. 16.

Ver. 18. And first I will recompense their Iniquity and their Sin double.] i. e. Double in Proportion to God's usual Severity in punishing Mens Sins : Compare *chap.* xvii. 18. *Isa.* xl. 2. with the Note upon that Place.

Ibid. Because they have defiled my Land.] See *chap.* ii. 7.

Ibid. They have filled mine Inheritance with the Carcases of their detestable and abominable Things.] With their Idols, which are elsewhere called Carcases, not only because they are without Life, but also because of their Filthiness and Hatred in the Sight of God : See *Levit.* xxvi. 30. *Ezek.* xliii. 7, 9. Some explain the Words of the Human Sacrifices which were offered to Idols : See *chap.* xix. 5.

Ver. 19. O LORD, my Strength and my Fortress—the Gentiles shall come unto thee from the Ends of the Earth, &c.] The more emphatically to demonstrate the Absurdity of forsaking the True God, and apostatizing to Idolatry ; the Prophet foretels, that the Time will come, when the Gentiles shall be ashamed of the Idolatry they and their Forefathers have been so long guilty of ; shall humbly confess this their Sin, and address themselves to the True God in all their Wants, as their only Refuge and Protection.

Ver. 20. Shall a Man make gods unto himself, and they are no gods ?] The Absurdity of supposing, that the Work of Mens Hands can resemble, or represent the Infinite Majesty of God, is often insisted upon by the holy Writers : See *chap.* x. 3, &c. *Isa.* xlii. 10, 11, &c.

Ver. 21. Therefore behold, I will this once cause them to know—my Hand and my Might, &c.] The Phrase which our English renders *This once*, may be translated, *At this Time*, as it is *2 Sam.* xvii. 7. If we understand the Verse of the Gentiles, mentioned in the foregoing Verse, the Sense is, That God will at the Time foretold, *ver.* 19. exert his Power in an extraordinary manner for their Conversion : Compare *Isa.* lii. 10. If we apply the Words to the Jews, they import, That he will manifest his Power, in bringing upon them all the Evils already threatened against them, and they should know that he is the LORD, a Fulfiller of his Threatenings, as well as a Performer of his Promises : Compare *Ezek.* vi. 7. xii. 20. xxiv. 24, 27. This Sense the Chaldean Paraphrase expresses.

CHAP. XVII.

The ARGUMENT.

After having renewed his Threatenings against the Jews for their Sins, the Prophet encourages him-

self, and other well-disposed Persons, to put their Trust in God alone. The latter Part of the Chapter contains a Charge to the King and People, for the strict Observance of the Sabbath.

Ver. 1. THE Sin of Judah is written with a Pen of Iron, and with the Point of a Diamond, &c.] It is written in indelible Characters, as when Things are engraved in Tables of Stone, to preserve the Memory of them to Posterity : Compare *Job* xix. 24. In like manner the Jewish Altars and other Monuments of their Idolatry, are undeniable Tokens of the corrupt Inclinations of their Hearts, which are altogether estranged from God and his true Worship.

Ver. 2. Whilst their Children remember their Altars, and their Groves, &c.] They train up their Children in the same idolatrous Practices : Compare *chap.* vii. 18. ii. 20.

Ver. 3. O my Mountain in the Field.] A Periphrasis of the Temple, called elsewhere the Mountain of the Lord's House, and the Holy Mountain : See *Isa.* ii. 2. This being the principal Part of Jerusalem, is put by way of Synecdoche for the whole City : Compare *chap.* xxi. 13.

Ibid. I will give thy Substance, &c.] See *chap.* xv. 13.

Ver. 4. And thou even thy self shalt discontinue from thine Heritage.] The Hebrew Verb *Shamat-tah*, discontinue, alludes to the seventh Year of Release enjoined by Moses, *Deut.* xv. 1. which Laws the Jews had a long time neglected out of Covetousness, and refused to observe, even after a solemn Engagement to the contrary : See below, *chap.* xxxiv. 8, &c. So here the Words imply, that since they would not release their Land, nor their Servants in the Sabbatical Years, as God had enjoined them, he would release them from the Possessions he had given them ; and then the Land should enjoy her Sabbaths, according to the Prescription of the Law : See *Levit.* xxvi. 34.

Ibid. For ye have kindled a Fire in mine Anger, which shall burn for ever.] i. e. 'Till you be consumed : Compare *chap.* vii. 20. xv. 14. xxi. 2.

Ver. 5. Cursed be the Man that trusteth in Man.] The Prophet denounces this Curse chiefly with respect to the Jews placing their Trust in the Assistance the Egyptians, or other their Allies would afford them against the Arms of the Babylonians, which he tells them will deceive their Expectation, and make them forfeit the Divine Protection : See the Notes on *chap.* iv. 30. xxii. 20, 22.

Ibid. And maketh Flesh his Arm.] By *Flesh* is meant a frail mortal Man : See *Isa.* xxxi. 3.

Ver. 6. For he shall be like the Heath in the Desert.] Whereas the Righteous, and he that trusteth in God, shall be like a fair flourishing Tree : See *ver.* 8.

Ibid. In a Salt Land, and not inhabited.] Saltiness in Hebrew expresses Barren Ground : See *Deut.* xxix. 23. *Psalms* cvii. 34. *Zeph.* ii. 9.

Ver. 8. And shall not see when Heat cometh.] Or, shall not fear when Heat cometh : So the Septuagint renders the Words, following the Reading of the Hebrew Text, which is to be preferred before that of the Margin.

Ibid.

Ibid. *And shall not be careful in the time of Drought.*] Shall not be solicitous for fear it should lack Moisture: See chap. xiv. 1.

Ver. 9. *The Heart is deceitful above all things, &c.*] An entire Confidence in God is one of the chief Trials of Mens Sincerity; and they that pretend to depend wholly upon him, yet in Cases of apparent Danger, are too apt to mistrust his Promises, and have recourse to Human Succours. Or else the Prophet here assigns a Reason, why we ought to put our Trust in God, and not in Man, whose Heart we cannot look into, and who very often, under great Pretences of Sincerity, cover over mischievous Designs.

Ver. 10. *I the LORD search the Heart, &c.*] Since there are so many corrupt Inclinations that lurk in the Heart, it is very hard for Men, without examining themselves very narrowly, to know the Sincerity of their own Hearts; it being the Property of God alone, perfectly to discover the whole Bent and Frame of Mens Dispositions: See Psalm cxxxix. 23, 24.

Ver. 11. *As the Partridge sitteth on Eggs, and hatcheth them not: So he that getteth Riches but not by right, shall leave them in the midst of his days.*] It is very uncertain what kind of Bird the Hebrew Word *Kore* denotes: Bochart thinks the Description given of it in the Arabick Writers, doth by no means agree to a Partridge: So that it is needless to enquire whether the Quality here mentioned belong to that Bird. The Sentence may be best rendered thus, *As the Bird Kore hatcheth Eggs which she did not lay: So he that getteth Riches, &c.* As when Eggs are hatched by a Bird of a different Species, when once the young ones are fledged, they never stay with their Dam that hatched and nourished them: So he that encreases an Estate which he did not come honestly by at first, shall never prosper long with it. Criticks observe, that the Hebrew Verb *Yalad*, translated here *Hatcheth*, properly signifies *Laying the Eggs*; the Hatching them being expressed by the Verbs *Bakang*, and *Dagar*, the Word used in the Text, which our Translators render *Sitteth on Eggs*, but doth properly signify *Hatching them*.

Ibid. *And at his End shall be a Fool.*] So God calls the rich Man, Luke xii. 20. who was cut off in the midst of his Life, when he promised himself the Enjoyment of many Years.

Ver. 12. *A glorious high Throne from the beginning, is the Place of our Sanctuary.*] God's Kingdom is from everlasting: His Throne is in Heaven, the Place of his peculiar Residence, of which his Temple at Jerusalem is but an imperfect Resemblance; Heaven is sometimes called God's Temple or Sanctuary: See Psalm xi. 4. xviii. 6. cii. 19. Jonab ii. 7. Isa. lvii. 15. The Words instruct the Jews to look up to God in the Heavens, and not fancy the Temple the only Place from whence they may address themselves to him, which made them think he would never forsake that Seat of his Residence, nor the City where he had placed his Name: See chap. vii. 4.

Ver. 13. *O LORD, the Hope of Israel, all they that forsake thee shall be ashamed.*] Thou hast given many gracious Promises to thy People, to encourage them to trust in thee; and they

that forsake their Interest in thy Goodness, will find all other Expectations fail and disappoint them.

Ibid. *And they that depart from me, shall be written in the Earth.*] They that forsake my Laws, faith God, and their Reliance upon me, shall not be registered among my People, nor shall their Names be written in Heaven, or in the Book of Life: Compare Ezek. xiii. 9. Psalm lxix. 28. Luke x. 20. Philip. iv. 3. The Expression alludes to the Registers that are kept of the Members of every City or Corporation, the Privileges of which Society, none can pretend to, but they that have their Names entered in such Registers: See Ezra ii. 59.

Ibid. *Because they have forsaken the LORD, the fountain of Living Waters.*] See chap. ii. 13.

Ver. 14. *Heal me, O LORD, and I shall be healed: Save me, and I shall be saved, for thou art my Praise.*] It is from thee only that I expect Comfort and Relief in all my Troubles and Afflictions: See ver. 15, 16, 17. And as I acknowledge that all the Blessings I enjoy come from thee, so it is to thee I return all Thanks and Praise: Compare Psalm cix. 1. cxlviii. 14. Deut. x. 21. The Expression, *Save me, and I shall be saved*, is much the same with that we read chap. xxxi. 18. *Turn thou me, and I shall be turned*: And both of them import, that it is the Divine Assistance and Blessing only that can crown Human Endeavours with Success: See the Note there.

Ver. 15. *Behold they say, Where is the Word of the LORD? Let it come now.*] This is an Objection common in the Mouths of Infidels and Libertines, that God doth not speedily fulfil his Promises or Threatenings, so as to give them ocular Demonstration of their Certainty. See Isa. v. 19. Amos v. 18. 2 Pet. iii. 4. This was objected against the Truth of Jeremy's Prophecies by the loose Persons of that Age.

Ver. 16. *As for me, I have not hastened from being a Pastor to follow thee; neither have I desired the woful Day, thou knowest.*] The Geneva Translation renders the Sense better thus, *I have not thrust in my self for a Pastor after thee*. The Prophet solemnly appeals to God, that he did not intrude himself into this Office; nor was he desirous of an Employment that foreboded so much Evil to others, and brought a great deal of Trouble upon himself. The Words in the Original run literally as our Translation expresses them, but the Construction is the same with that Expression we read, chap. xl. 9. where the Words in the Hebrew run, *Fear not from serving the Chaldeans*; but our Translation rightly expresses the Sense, *Fear not to serve the Chaldeans*: See Noldius's Concordance, pag. 567.

Ver. 17. *Be not a Terror to me.*] Amidst all the Terrors with which mine Adversaries threaten me, (See chap. xi. 19. xv. 10.) let me still find Comfort in thee; and let not any Apprehension of being forsaken by thee, add a new Terror to the rest of my Fears.

Ver. 18. *Let them be confounded, &c.*] See the Note on chap. xi. 20.

Ibid. *And destroy them with a double Destruction.*] See chap. xvi. 18.

Ver.

Ver. 19. *Go and stand in the Gate of the Children of the People, whereby the Kings of Judah come in, and by which they go out, &c.*] In the most publick Gates of the City, and the common Passages for King and People.

Ver. 20. *Hear ye the Word of the Lord, ye Kings of Judah.*] Compare chap. xix. 3. The Words are directed both to the King himself, and likewise to the Princes, or those of the Royal Blood: See ver. 25. The Word King in the Hebrew Language signifies any Person in Authority: See chap. xxv. 20, &c. l. 41. li. 28. and the Notes upon those Texts.

Ver. 21. *Bear no Burden on the Sabbath Day.*] See Nehem. xiii. 19. Servile Work was forbidden upon their solemn Festivals: See Levit. xxiii. 8, 35. much more upon the Sabbath Day.

Ver. 22. *But hallow ye the Sabbath Day, as I commanded your Fathers.*] The Sabbath was instituted as a sign or token of God's Covenant with his People: See Exod. xxxi. 13. Ezek. xx. 12. the Observance of it was the distinguishing Character of a Jew, whereby he declared himself a Worshipper of the true God, who made Heaven and Earth, and ordained the Sabbath Day as a Memorial of the Creation. So that the Jews prophaning the Sabbath, was in effect a renouncing their Share in God's Covenant: See chap. xx. 13, 21.

Ver. 23. *But they made their Neck stiff.*] A Metaphor taken from Oxen, that draw back, and refuse to put their Neck under the Yoke: See chap. vii. 26. xix. 15.

Ver. 25. *Then shall there enter into the Gate of this City, Kings and Princes sitting upon the Throne of David.*] Compare chap. xxii. 4. From hence it appears, that the Judgments denounced against Jerusalem, at least as far as they threatened the City with utter Destruction, were not irreversible. And from Jeremy's Advice to Zedekiah, chap. xxxviii. 17. it may be concluded, that if the King had hearkened to that Counsel, the City would not have been destroyed, and he himself might have continued a Tributary King under Nebuchadnezzar. 'Tis true, that in several other Chapters of this Prophecy, God, upon Foresight of the Jews Impenitence, pronounces a peremptory Sentence upon them: See the Note on chap. iv. 28.

Ver. 26. *From the Land of Benjamin.*] See the Note on chap. i. 1. vi. 1.

Ibid. *And from the Plain and from the Mountains.*] The Country of Judea, properly so called, i. e. the Country allotted to the Tribe of Judah, was divided into the Hill Country (see Josh. xxi. 21. Luke i. 39.) and the Plain or Champaign Country; the same Word is rendered Valley, chap. xxxii. 44. This lower Part reached down to the Lake Asphaltites, called the Sea of the Plain, or the Salt Sea, Deut. iii. 17.

Ibid. *And from the South.*] That Part of Judah which is called the Wilderness of Judea, Matth. iii. 1. Josh. xv. 61. By reason of this Situation of the Wilderness, the Word it self sometimes is put for the South: See Psalm lxxv. 6.

Ibid. *Bringing Burnt-offerings and Sacrifices, and Meat-offerings, and Incense.*] See the Notes upon chap. vii. 21. xiv. 12. Incense was al-

ways laid upon the Meat-offerings: See Levit. ii. 1, 2.

Ibid. *And bringing Sacrifices of Praise unto the House of the Lord.*] The Peace-offerings were of three Sorts; either Vows, Voluntary or Free-will-offerings, and Offerings of Praise or Thanksgiving: See Levit. vii. 15, 16. These were offered as grateful Acknowledgments for Deliverances in Time of Danger, or for other Mercies received: See Psal. cvii. 22. cxvi. 17.

Ver. 27. *Then will I kindle a Fire in the Gates thereof, &c.*] Compare Lament. iv. 11.

CHAP. XVIII.

The ARGUMENT.

Under the Figure of a Potter, the Prophet shews God's absolute Power in disposing of Kingdoms, and thereupon exhorts the Jews to Repentance: He then bewails their Obstinacy, and threateneth Destruction to those that devised Evil against him.

Ver. 6. **A**S the Clay is in the Potter's hand, so are ye in my hand.] God's absolute Power over his Creatures, both by Virtue of his creating them, and having Dominion over them, is justly represented by this Metaphor: See Isa. xlv. 8. Rom. ix. 20.

Ver. 8. *I will repent of the Evil I thought to do unto them.*] If we take Repentance in a strict and proper Sense, for a Change of the inward Purposes and Resolutions, it cannot be applied to God, according to that Saying of Baalim's, God is not a Man that he should repent, Numb. xxiii. 19. Therefore whenever Repentance is ascribed to God, it must be meant only of a Change with respect to the outward Administrations of his Providence, and his Dealing with Men otherwise than he did before: And this doth not imply a Change in God, but only in our selves: He still acts by the same Rules; but we, according to our different Behaviour, become the Objects either of his Favour or his Displeasure.

Ver. 10. *I will repent of the Good, wherewith I said I would benefit them.*] From this and the foregoing Verse we may infer, That God's Promises in Scripture, however uttered in general Terms, are yet for the most part to be understood only conditionally, according as Men behave themselves, especially when applied to particular Persons: See Numb. xiv. 34. And as God did justly reject those Jews, who refused to embrace the Gospel, notwithstanding the general Promises he had made to that People; so neither can particular Christians, nor Churches, lay any Claim to God's general Promise of preserving his Church, any further than they keep close to that Rule of Faith and Manners which he hath prescribed to them in the New Testament.

Ver. 11. *Return ye now every one from his evil way, &c.*] See the Note on chap. xvii. 25. This and the parallel Texts shew, that God's Threatnings are not to be understood as absolute Predictions, but such as may be reversed upon Mens Repentance; as appears in the famous Instance

Instance of *Nineveh*; *Jonah* iii. 4.—10. See the Note on *chap.* iv. 28.

Ver. 12. *And they said, There is no Hope, &c.*] See *chap.* ii. 25.

Ver. 13. *Ask ye now among the Heathen who hath beard such things.*] Such an Apostacy as the *Jews* are guilty of (See *ver.* 15.) is not to be parallel'd among the Heathen: Compare *chap.* ii. 10.

Ibid. *The Virgin of Israel hath done a very horrible Thing.*] *Israel* being the Name that God gave *Jacob*, as a peculiar Mark of his Favour, when he blessed him and told him, that as a Prince be had Power with God, *Gen.* xxxii. 28. (Compare *1 Kings* xviii. 31.) denotes here God's peculiar People, which at that time was confined to the Tribes of *Judah* and *Benjamin*, God having utterly cast off the Ten Tribes, to whom the Name of *Israel* was commonly given, after the Division of the Kingdom. In this Sense we find the Word *Israel* used, *chap.* xlviii. 27. *Malachi* i. 1. ii. 11. *The Virgin of Israel* implies that People which was dedicated to God as a Chaste Virgin (See *2 Cor.* xi. 2.) but hath since corrupted her self and gone a whoring after Idols. Compare *chap.* xxxi. 4. *Lament.* i. 15. ii. 13. See another Sense of that Phrase in the Notes on *chap.* xiv. 17.

Ver. 14. *Will a Man leave the Snow of Lebanon, which comes from the Rock of the Field.*] *Lebanon* derives its Name from the Whiteness of the Snow that covers the Top of it, even in Summer-time, as Travellers assure us: See *Maundrell's Travels*, pag. 138. *Præcipuum montium Libani erigit—tantos inter ardores opacum fidumq; nivibus.* *Tac. Hist. Lib. v.* If we follow the Translation in the Text, the Sense is, It is as strange and incredible for Men to forsake the true God for Idols, as it would be for a thirsty Traveller to forego the cold refreshing Streams that come in his way: See *Prov.* xxv. 25. But the Word *Misfor*, which our *English* renders from the Rock, may probably signify Dew or Moisture; from whence *Misfor* or *Misfrain*, the Name of *Egypt*, is derived, because of its being watered by the River Nile. And then the Words may be translated thus, as a learned Friend hath suggested to me: *Shall one leave the Moisture of the Field [for] the Snow-Water of Lebanon; or shall the running Waters be forsaken for the muddy Waters?* See the following Note.

Ibid. *Or shall the cold flowing Waters that come from another Place, be forsaken?*] Following the Translation set down in the former Note; the Words *Majim Zarim* signify Muddy Waters, such as are brought down by a Flood, deriving *Zarim* from *Zerim*, an Inundation, in which Sense *Schindler* supposes the Word to be used, *Isa.* i. 7. Translating the Verse thus, it is exactly parallel with *chap.* ii. 13, 18. *Tbou hast forsaken Me, the Fountain of Living Waters, to drink the muddy turbid Waters of Sibor.* The Sense is much the same, if we understand *Majim Zarim*, in its usual Signification, for strange Waters, or Waters that come from another Place; that is, Waters convey'd in Pipes or Conduits for common use.

Ver. 15. *Because my People hath forgotten me, and burnt Incense to Vanity.*] Idols are often called

Vanity: See *chap.* x. 15. xiv. 22. xvi. 19. as being the Product of Men's vain Imaginations, and serving to no good End and Purpose.

Ibid. *And have caused them to stumble in their Ways, from the ancient Paths, &c.*] The Worship of Idols hath perverted them from following the old beaten Track, plainly set forth in the Law of *Moses*, and in the Examples and Practice of former Ages: See *chap.* vi. 16. and hath engaged them in such new and untried Ways of Worship, as will end in their utter Ruin, *ver.* 16.

Ver. 16. *To make their Land desolate, and a perpetual bissing.*] A Gesture by which the Enemies of the *Jews* and their Religion insulted over them, and expressed the Satisfaction they took in their Calamities: See *Lament.* ii. 15, 16. *1 Kings* ix. 8.

Ver. 17. *I will scatter them as with an East Wind before the Enemy.*] The Calamities of War and such like wasting Judgments, are elsewhere compared to an East Wind, which is dry and blasting: See *Isa.* xxvii. 8. *Ezek.* xvii. 10. xix. 12. *Hof.* xiii. 15.

Ibid. *I will shew them the Back and not the Face.*] I will shew the same Aversion to them, that they have expressed toward me: See *chap.* ii. 27.

Ver. 18. *Let us devise Devices against Jeremiah, for the Law shall not perish from the Priest, nor Counsel from the Wise, nor the Word from the Prophet.*] Let us accuse him for a false Prophet; for his Threatenings plainly contradict God's Promises to his People, whereby we are assured, that there shall always be a Succession of Priests to explain the Law; of Scribes or learned Men to unfold the Difficulties that may arise concerning the more obscure Parts of it; and of Prophets to instruct the People in the Knowledge of what is to come: Compare *chap.* viii. 8. *Matth.* xxiii. 34.

They probably grounded their Confidence of a Succession of Priests, to explain the Law, and guide Men's Consciences, upon that Passage of *Moses*, *Deut.* xvii. 9. where they are commanded to consult the Priests upon any emergent Difficulty, and follow their Determinations: Compare *chap.* vii. 4. *Basnage* in his *History of the Jews*, Book iii. *chap.* 29. by *Wise Men* understands those who were appointed Judges of Controversies in their Synagogues, whose Business it was to give Counsel or Determination in such Cases as were brought before them; in which Sense he understands the *wise Man* mentioned by *St. Paul*, *1 Cor.* vi. 5.

Ibid. *Come let us smite him with the Tongue [or for the Tongue, that is, for his bold Speeches against the Government] and let us not give heed to any of his Words.*] Let us accuse him of Crimes against the State, and by that means take away his Life, and then all his Prophecies will die with him. This Expression is parallel to that of *Joseph's Brethren*, *Gen.* xxxvii. 20. *Come now, and let us slay him—and we shall see what will become of his Dreams.*

Ver. 20. *For they have digged a Pit for my Soul.*] They have laid a Design against my Life, *ver.* 18. Compare *Psal.* xxxv. 7. *lvii.* 6.

Ibid.

Ibid. *Remember that I stood before thee to speak good for them.*] In the Execution of my Prophe- tical Office, I always interposed with my Pray- ers in their Behalf, to avert those Judgments, which by thy Command I denounced against them: See the Note on chap. xv. 1.

Ver. 21. *Therefore deliver up their Children to the Famine, &c.*] Since they are thus incorri- gible, I shall not any more intercede for them, but let those Calamities of Famine and Sword, with which thou hast threatened them, overtake them: See chap. xvi. 4. and the Note upon chap. 11. 20.

Ver. 22. *Let a Cry be heard from their Houses, when thou bringest a Troop suddenly upon them.*] When they are unexpectedly assaulted by a Troop of their Enemies, that come to plunder and destroy them: See chap. xx. 6.

Ver. 23. *Yet, LORD, thou knowest, &c.*] Or, rather, *For, LORD, thou knowest, &c.*

Ibid. *Forgive not their Iniquity.*] Compare chap. xi. 20. xv. 15. Psalm lix. 5. It redounds to the Glory of God's Justice, that incorrigible Sin- ners should meet with exemplary Punishment.

CHAP. XIX.

The ARGUMENT.

Under the Type of breaking a Potter's Vessel, is fore- shewed the Desolation of the Jews for their Sins.

Ver. 1. **G**O, get thee a Potter's earthen Bottle.] An earthen Pitcher with a narrow Neck made to drink out of; in the Hebrew *Bakbuk*, called so from the noise that the Draught of Liquor made; so the Greek Word *Βαμβύκιον*, and the old Latin Verb *Bilbire*, are derived from the like Sound: See Casaubon's Comment on Athenæus's 6th Book, 8th Chap. By this Emblem the Prophet signified that the City and People might as easily be destroyed, if God so pleased, as an earthen Vessel could be broken: See chap. xviii. 5.

Ibid. *And take of the Antients of the People.*] Some of the Members of the Great Sanhedrim: Compare chap. xxvi. 17. Ezek. viii. 11.

Ibid. *And of the Antients of the Priests.*] The Heads of the four and twenty Courses: See 1 Chron. xxiv. 4.

Ver. 2. *And go forth into the Valley of the Son of Hinnom.*] See chap. vii. 31.

Ibid. *Which is by the entry of the East-Gate.*] By which Men entered into the Temple, from whence they have a Prospect of the Valley of Hinnom, which lay South-East of the Temple: See Josh. xv. 8. and Dr. Lightfoot's Description of the Temple. The Hebrew reads, *The Gate Harstib*, which some interpret the Dung-Gate mentioned Nehem. ii. 13. Others the Potter's Gate; the Potter's Field being near the Temple: See Zech. xi. 13. Matth. xxvii. 10.

Ver. 3. *O Kings of Judah.*] See chap. xvii. 20.

Ibid. *The which whosoever heareth, his Ears shall tingle.*] The very Report of it shall astonish the Hearers: See 1 Sam. iii. 11. 2 Kings xxi. 12.

Ver. 4. *Because they have forsaken me, and have estranged this Place.*] Jerusalem was the City

of God, Psal. xlviii. 1, 2. and the Place of his peculiar Residence; therefore called the *Holy City*, Matth. xxvii. 53. but the Jews in a sacri- legious manner have defiled it by the Practice of the worst and most inhuman Idolatry.

Ibid. *Nor the Kings of Judah.*] The good Kings of former times, such as David, Asa, Jehoshaphat, Hezekiah, and Josiah.

Ibid. *And have filled this Place with the Blood of Innocents.*] Of the Children sacrificed there to Molech: Compare chap. ii. 34.

Ver. 5. *They have built also the high Places of Baal, &c.*] The Words were better translated, *They have even built the high Places, &c.* for the same Sin is here expressed which was mentioned in the latter Part of the foregoing Verse, and the copulative Particle *Vau*, is sometimes used by way of Explication: See the Note on Isa. li. 19.

Ibid. *To burn their Sons with Fire for burnt-offerings to Baal.*] The Idol to whom these in- human Sacrifices were offered, is elsewhere call- ed Molech: See Levit. xviii. 21. 2 Kings xxiii. 10. Baal and Molech were two names promiscu- ously given to one and the same Idol, as ap- pears from chap. xxxii. 35. of this Prophecy: *They have built the high Places of Baal, which are in the Valley of the Son of Hinnom, to cause their Sons and their Daughters to pass through the Fire unto Molech.*

Baal and Molech are equivalent Words, both signifying Lord or King; and seem to have been promiscuously given by each Idolatrous Nation, to that Idol they chiefly worshipped. And as the Worship of Baal, or Belus, prevailed in several Countries; so Molech was esteemed a prin- cipal Idol in other Nations, as appears by the names of Malcam, Melicerta, Adrammelech, A- nammelech, and the like, all derived from the Word Molech: See Dr. Spencer, de Legibus Hebr. Lib. ii. cap. 10. N. 1, 2.

Ibid. *Which I commanded not, &c.*] See the Note on chap. vii. 31.

Ver. 6. *This Place shall no more be called To- ppet, &c.*] See chap. vii. 32. and the following Verse.

Ver. 7. *And I will make void the Counsel of Judah and Jerusalem, in this Place, &c.*] They shed innocent Blood in this Place, ver. 4. and God will discomfit them here, and will cause their Blood to be shed by the Hand of the Chal- deans, who shall lay siege to the City.

Ver. 8. *And I will make this City desolate and an hissing, &c.*] See chap. xviii. 16.

Ver. 9. *And they shall eat the Flesh of their Sons and of their Daughters, &c.*] A terrible Judg- ment threatened by Moses, Deut. xxviii. 53. to which Place the Text plainly alludes; and actu- ally fulfilled in the Siege of Jerusalem: See La- ment. iv. 10.

Ver. 10. *Then thou shalt break the Bottle in the sight of the Men.*] To give them a sensible Re- presentation of the Ruin threatened against them: See chap. li. 63, 64.

Ver. 11. *Even so will I break this People, and this City, &c.*] The breaking of an Earthen Ves- sel, is a proper Emblem of utter Ruin; for such a one, when it is broken, can never be mended or put to any further Use: See Isa. xxx. 14.

Ibid.

Ibid. *And they shall bury in Topbet.*] See chap. vii. 32.

Ver. 12. *And even make this City as Topbet.*] A Place of Slaughter: See ver. 6. and the following Verse.

Ver. 13. *And the Houses of Jerusalem shall be defiled as Topbet.*] Polluted with dead Bodies: See the Note on chap. vii. 32.

Ibid. *Because of all the Houses upon whose Roofs they have burnt Incense to all the Host of Heaven.*] The Jews built their Houses with flat Roofs: See Deut. xxii. 8. and there they dedicated Altars to the Host of Heaven, where they could have the fullest View of them: See 2 Kings xxiii. 12. Zeph. iii. 5.

Ver. 14. *He stood in the Court of the LORD's House.*] The great Court which is called the outer Court: Ezek. xlvi. 21. supposed to be the same with the new Court mentioned 2 Chron. xx. 5. as having been built since Solomon's time: See chap. xxvi. 2. and Dr. Lightfoot of the Temple, chap. xviii.

Ver. 15. *Because they have hardened their Necks, &c.*] See the Note on chap. xviii. 23.

CHAP. XX.

The ARGUMENT.

Upon Pashur's ill Treatment of Jeremy, he falls into a grievous Complaint of the hardships that attended the Discharge of his Propbetical Office, which made him weary of his Life.

Ver. 1. **N**OW Pashur the Son of Immer the Priest, who was also chief Governour in the House of the LORD.] The Family of Immer was the sixteenth in Order of the four and twenty Courses of the Priests: See 1 Chron. xxiv. 14. And this Pashur, by being Head of his Family, had a Principal Authority in ordering Matters relating to the Temple, and keeping good Orders there: And therefore is called Chief Governour, or a Chief Governour in the House of the LORD: See there ver. 5. So Hilkiab, Zechariab, and Jebiel, are called Chief Rulers of the House of GOD, 2 Chron. xxxv. 8. Because the first of them was chief Priest, and the other two probably Heads of their Courses. To the same Sense we may understand the Priests of the Second Order, mentioned 2 Kings xxiii. 4. If we suppose Pashur to have been in a strict Sense, Chief or Supreme Governour in the House of GOD; he seems to be the same Officer that is called Captain of the Temple, Acts iv. 1. He that was set over the several Watches or Guards of the Priests and Levites: For they kept Watch and Ward in the Temple, both Day and Night: See Psalm cxxxiv. 2. and Lightfoot upon Luke xxii. 4.

Ver. 2. *And put him in the Stocks that was in the High Gate of Benjamin, &c.*] The Septuagint understand the Word translated the Stocks, of a Dungeon, or House of Correction, which was in one of the outer Courts of the Temple. This the Text says was placed in the high Gate of Benjamin, which Dr. Lightfoot explains of the upper Gate in the Tribe of Benjamin, that led to the

Temple; the Mountain upon which the Temple stood, being partly in the Tribe of Benjamin, and partly in that of Judah: See his Description of the Temple, chap. xxvii.

Ver. 3. *The LORD hath not called thy Name Pashur, but Magormissabib.*] The Name which I give thee signifies Fear, or Terror round about; and thou thy self shalt be a dreadful Example of those Calamities which are coming upon thy Friends, and all the Inhabitants of this City: Compare chap. vi. 25. xli. 5. xlix. 29. Lament. ii. 22.

Ver. 5. *Moreover I will deliver the Strength of this City, and all the Labours of it, &c.*] All its Wealth, and all that the Inhabitants have gotten by their Industry, shall be a Prey to their Enemies: Compare chap. iii. 24. Ezek. xxiii. 29. The Word which we render Strength, is elsewhere translated Treasures: See Prov. xv. 6. Ezek. xxii. 25.

Ver. 6. *To whom thou hast prophesied Lies.*] False Prophecies of Peace and Deliverance: See chap. xiv. 14. xxviii. 15. xxix. 21.

Ver. 7. *O LORD, thou hast deceived me, &c.*] The following Verses are Jeremy's doleful Reflections upon the ill Success of his Prophecies, which had little good Effect upon others, and brought a great deal of harm to himself. The Sense is, Thou hast promised to be my Safeguard against mine Enemies; but yet I find my self disappointed, and left exposed to their Malice: Compare chap. xv. 18. Some render the Words, *Thou hast persuaded me, and I was persuaded;* that is, I was over-persuaded to undertake the Office of a Prophet. The following Words favour this Sense.

Ibid. *Thou art stronger than I, and hast prevailed, &c.*] It was fore against my Will, that I undertook the Propbetical Office, which I would gladly have declined, chap. i. 6. But thy Commands and Inspirations, did in a manner constrain me to it. I could have no Temptation to run upon this Errand without being sent, since it procures me nothing but ill Usage.

Ver. 8. *For since I spake, I cried out, I cried Violence and Spoil, because the Word of the LORD was made a Reproach unto me.*] Or, *I cried out of Violence, and complained aloud of Spoil.* Since I began to prophesy, I have reason to complain of the hardships I have undergone upon that account: See chap. xi. 19, &c. xv. 15. xviii. 18. This Verse may likewise be thus explained: Since I began to prophecy as God commanded me, I have freely expostulated with my Countrymen, of the Violence and Oppression they have been guilty of: See chap. vi. 7. and therefore (so the Particle *Ki* often signifies) all the Requital I have had for the faithful Discharge of my Office, has been Contempt and ill Usage.

Ver. 9. *Then said I, I will not make mention of him, nor speak any more in his Name. But his Word was in my Heart as burning Fire.*] This made me resolve not to prophesy any more, but I found my self pressed in Spirit (see Acts xviii. 5. and unable to resist the Impulses of God's Spirit, urging me to execute his Commands: Compare Job xxxii. 19. Psalm xxxix. 3.

Ver. 10. *For I have heard the defaming of many, fear on every Side, or Magormissabib.*] Ma-

ny upbraided me with the ill Usage I received from *Pashur*, and with my Prophecy against him, by the Name of *Magor-missabib*.] If we follow the received Translation, as the Expression is the same with *Psalms xxxi. 13.* so the Sense seems to be much the same in both Places, viz. From the slanderous Reports raised upon me, I had reason to apprehend some evil Design against my Life, as well from treacherous Friends, as from open Enemies.

Ibid. Report, say they, and we will report it: All my Familiars watched for my halting, &c.] My pretended Friends encourage one another in spreading false Reports of me; or desire to hear from my Mouth more Prophecies, in hopes to find some matter of Accusation against me, whereby they might take away my Life, and so fulfil their Revenge on me.

Ver. 11. But the LORD is with me as a mighty terrible one: Therefore my Persecutors shall stumble.] After having given free Vent to his melancholy Reflections (see the Note on chap. xv. 18,) he begins to recollect himself, and cheer up his Spirits by the comfortable Remembrance of God's Promises to him, by which he was assured that his Enemies should be disappointed in all their ill Designs they had contrived against him: See chap. xi. 22, 23. xv. 20. xviii. 18.

Ver. 12. But, O LORD of Hosts, that tryest the Righteous.] Who makest trial of his Faith and Patience by Afflictions: See *Psal. xi. 5.*

Ibid. Let me see thy Vengeance on them.] See the Note on chap. xi. 20.

Ver. 13. Praise ye the LORD, for he hath delivered the Soul of the Poor, &c.] In Confidence of his Deliverance, the Prophet gives Thanks before-hand, as we may observe many of the *Psalms* that beg Deliverance, end in Thanksgiving, as if it were already obtained: See *Psalms liv. 16. lviii. 1, 5, &c.*

Ver. 14. Cursed be the Day wherein I was born, &c.] This, and the following Verses, represent the melancholy Thoughts which oppressed the Mind of the Prophet, while he was struggling with the Reproach and Malice of his Enemies; and they are written in a Poetical Strain, as *Job's* Lamentation is, chap. iii. like a *Lessus*, or mournful Ditty, such as the *Præfice*, or Mourning-women used to sing: See chap. ix. 17. wherein he expresses his Wishes that he had never been born: Compare chap. xv. 10.

Ibid. Let not the Day wherein my Mother bare me, be blessed.] Let it not be celebrated with those good Wishes and Expressions of Joy, which are wont to be used on Birth-days. The Heathens in like manner had their *bona Verba*, good Wishes, proper for their Birth-days. So *Tibullus*, Lib. ii. Eleg. 2. *Dicamus bona Verba, venit Natalis*: And which they abstained from using, when they were under great Calamities, as *Ovid* speaks, *Trist. Lib. iii. Eleg. 13. Instantis subeunt nec bona Verba malis.*

Ver. 15. Cursed be the Man who brought Tidings to my Father, &c.] I observed that this La-

mentation is written in Poetical Figures, like the ancient *Nenie*, or Funeral Songs, wherein all the Circumstances are brought in, that are proper to raise the Passions; and therefore are not to be looked upon as so many Expressions of Indignation or Malice, but rather of Mourning and Sorrow. Just such are these Figures we read in *David's* Funeral Song upon *Saul* and *Jonathan*, 2 Sam. i. 21. *Ye Mountains of Gilboa, let there be no Dew, neither let there be Rain upon you, &c.* And as in the Forms of Rejoicing upon a Birth-day, they blessed every one concerned in the Birth, and said, *Blessed be the Womb that bare thee*, and the like: And he that brought the joyful News was always rewarded: So in the Forms of Sorrow for the miserable, they used the quite contrary Expressions. I must acknowledge my self indebted to the Right Reverend and Learned Dr. Chandler, now deservedly promoted to the See of *Coventry and Lichfield*, for the explaining this and the foregoing Verse; as likewise for his other judicious Remarks upon several difficult Texts in this Prophecy, and that of *Isaiah*.

Ver. 16. And let that Man be as the Cities which the LORD overthrew and repented not.] Oh that he had been looked upon with Aversion, as a Token of ill Luck, or a sad Spectacle, such as *Sodom* and *Gomorra* are: And let him be esteemed as unfortunate, as he would have been thought, if he had brought Tidings of my Death instead of my Birth.

Ibid. Let him bear a Cry in the Morning.] Such a Cry as is made, when an Enemy comes to plunder the House, or murder the Family: Compare chap. xviii. 22. xlviii. 3, 4.

Ibid. And the Shouting at Noon-tide.] The Alarm of War, as the Word is rendered, chap. iv. 19. or such a Rejoicing as the Enemies make over the vanquished. To hear the Cry in the Morning, and shouting at Noon-day, signifies being perpetually alarmed with the Terrors of an hostile Invasion: Compare chap. vi. 4. The same Learned Person understands this Verse of the Lamentations made at Funerals, which were performed, not only with mournful Voices, but likewise with Instruments of Musick, implied in the Word *Terunab*, Shouting: See *Matth. ix. 23.* It was the Custom of the Jews upon a Funeral-day, to begin their Lamentations early in the Morning, and continue them 'till the Afternoon, when the Body was carried out to be buried: See *Buxtorf Synagog. pag. 49.* So the Sense of the Verse will be, *Let this Man have every Day an Occasion of Lamentation.*

Ver. 17. Because he slew me not from the Womb, &c.] Or, *Because I was not slain from the Womb.* For the Verb Transitive is often taken impersonally: See the Note on *Isaiah* xlv. 18. I utter these Wishes in the Bitterness of my Soul; when I consider how much better it had been that I had never been born, or given up the Ghost immediately, than lead a Life of continual Sorrow and Misery: Compare *Job* iii. 10, 11.

CHAP. XXI.

The ARGUMENT.

The Occasion of Zedekiah's Message, mentioned at the beginning of this Chapter, seems to be the Chaldeans raising the Siege of Jerusalem, in order to meet the Egyptian Army that was come to its Relief: See chap. xxxvii. 5. which gave Zedekiah hopes of Deliverance from the Chaldeans, which were very much quash'd by the return of that Army, and renewing of the Siege: Hereupon Zedekiah enquires by Messengers concerning the Event of the War: Compare ver. 9. of this Chapter, with chap. xxxviii. 2. The latter part of the Chapter from ver. 11. belongs to the same Subject with the xxiiib Chapter, and relates to the Time of Jehoiakim.

Ver. 1. **W**HEN King Zedekiah sent Pasbur the Son of Melchiah, and Zephaniah the Son of Maasiah the Priest.] This Pasbur was a different Person from him mentioned chap. xx. 1. See chap. xxxviii. 1. Zephaniah is called the Second Priest, chap. lii. 24. and 2 Kings xxv. 18. that is, he was the High Priest's Sagan, or Deputy: Compare Jerem. xxix. 25.

Ver. 2. Enquire I pray thee of the LORD for us.] Compare chap. xxxvii. 7.

Ibid. If so be the LORD, will deal with us according to all his wondrous Works.] If he will shew his wonderful Power, in giving us a total Deliverance from the Hands of our Enemies the Chaldeans: See the Argument of the Chapter.

Ver. 4. Behold I will turn back the Weapons of War that are in your hands, &c.] Compare chap. xxxvii. 10. Instead of doing Execution upon your Enemies, they shall hurt yourselves, and be the Occasion of your own Destruction. God will as visibly appear against you, as if a miraculous Wind were to drive back your own Artillery, and turn it upon your selves; as the Story is told of the discomfiture of the Tyrant Eugenius's Army, that came against the Forces of the Emperor Theodosius: See Socrat. Hist. Eccles. Lib. v. cap. 25.

Ver. 5. And I my self will fight against you.] By the Executioners of my Wrath, the Sword, the Famine, and the Pestilence. I will plainly appear on your Enemies Side, by the Success I will give to their Arms.

Ver. 6. They shall die of a great Pestilence.] A great Part of those that continue in the City during the Siege, shall die of the Pestilence; tho' the Sword and the Famine shall likewise consume many: See ver. 9.

Ver. 7. He shall smite them with the edge of the Sword.] Zedekiah himself was not put to death, but carried to Babylon, where he died: See chap. xxiv. 5. But his Sons and his great Men were slain by the Command of Nebuchadnezzar: See 2 Kings xxv. 7, 8. 'Tis common in all Writers to express that indefinitely, which is true of the greater Part of the Persons concerned.

Ver. 9. But he that goeth out and falleth to the Chaldeans — shall live.] God had declared his Purpose of giving up the Jews and the neighbouring Countries to the Dominion of the Chaldeans, chap. xxv. 9. xxvii. 6. So they who would comply with his declared Will, should have their Lives, the rest should be destroyed, as fighting against God.

Ibid. And his Life shall be unto him as a Prey, &c.] He ought to think himself a considerable gainer by escaping with his Life, in so general a Destruction: See chap. xxxviii. 2. xxxix. 18. xlv. 5. For in such an universal Calamity, the best Men shall save but their own Souls by their Righteousness, as Ezekiel speaks, chap. xiv. 20.

Ver. 10. I have set my Face against this City, for Evil and not for Good.] Compare chap. xlv. 11. Amos ix. 4. God's Face is sometimes used for his Anger, as it is in this and in the parallel Texts.

Ver. 11. And touching the house of the King of Judah, Hear ye the Word of the LORD.] This belongs to the same Subject with the xxii. chap. and should not have been parted from it: Compare this and the following Verse with the 1, 2, and 3 Verses of that Chapter.

Ver. 12. Execute Judgment in the Morning.] The King was supreme Judge in all Causes and Controversies: See 2 Sam. viii. 15. what some Rabbins affirm, as if the King were subject to the Judgment of the Sanhedrim, and might be punished by them, is said without any Precedent in Holy Scripture, and is confuted by Casaub. Exercit. xiii. in Baronium, Numb. 5. and Salmafius in his Defensio Regia, cap. 2. See likewise Selden de Synedr. lib. iii. cap. 9. The Courts of Judicature usually sat in the Morning: See Psal. ci. 8. where the Hebrew reads, In the Morning, or, every Morning, I will destroy all the wicked of the Land: Compare Job xxxviii. 13, 14.

Ibid. Lest my Fury go out like Fire, &c.] These Words are an Argument, that this Prophecy was antecedent to that at the beginning of the Chapter, and before that peremptory Decree was published against the King's House, mentioned ver. 7. of this Chapter: See the Note on chap. iv. 28.

Ver. 13. Behold I am against thee, O Inhabitant of the Valley, and Rock of the Plain.] A Description of Jerusalem: The former Expression denoting the lower Part of the City, which was surrounded with Hills: See Psalm cxxv. 2. The latter describing Mount Sion: Compare chap. xvii. 3.

Ibid. Who say, Who shall come down against us?] They confided in the Strength of their Situation, as the Jebusites, the ancient Inhabitants of the Place, had formerly done: See 2 Sam. v. 6, 7.

Ver. 14. I will kindle a Fire in the Forest thereof.] The Word Forest is often metaphorically taken for a City, in the Prophetical Writings; because its stately Buildings, or its principal Inhabitants resemble tall Cedars standing in their several Ranks: See chap. xxii. 7. Isa. xxvii. 24. Ezek. xx. 46. Zecbariah xi. 1.

C H A P. XXII.

The ARGUMENT.

This Discourse, or Section, which begins from the Eleventh Verse of the Twenty-first Chapter, is a Collection of Prophecies, wherein Jeremiah foretold the Fate of several Kings of Judah. The Words to the Twentieth Verse are directed to King Jehoiakim, and from thence to the end of the Chapter, to Jeconiah.

Ver. 2. **H**EAR the Word of the LORD, O King of Judah, that sittest on the Throne of David.] The Prophet directs his Discourse to *Jehoiakim*: See ver. 18. and puts him in mind of the Promises God had made to *David's* Family, if they lived in Obedience to his Will: See 1 Kings viii. 25.

Ibid. *Thou and thy Servants, and thy People, that enter in by those Gates.*] Thy Courtiers and other Officers who attend continually on thee: See ver. 4. comprehending likewise all the People of the City: See the Note on ver. 4.

Ver. 3. *And do no Wrong, do no Violence, &c.*] Compare ver. 17. where we find *Jehoiakim* taxed with those Sins.

Ver. 4. *For if ye do this thing indeed, then shall there enter in by the Gates of this House, &c.*] See the Note on chap. xvii. 25. Instead of the *Gates of this House*, the Text reads there, *The Gates of this City*: And the Context here shews, that the Prophecy is directed not only to the King's Court in particular, but likewise to the whole City of *Jerusalem*, one Part of which was called the City of *David*; and the whole looked upon as a Royal City, and the Place of their King's Residence: Compare ver. 2, and 8.

Ver. 5. *I swear by my self, saith the LORD, that this House shall become a Desolation.*] God's confirming his Threatenings by an Oath, is a Sign that the Sentence was immutable; and that nothing could reverse it but the People's sincere Repentance: Which Condition is expressed in the foregoing Part of the Verse: See Heb. vi. 17.

Ver. 6. *For thus saith the LORD unto the King's House of Judah, Thou art Gilead unto me, and the head of Lebanon, &c.*] Tho' thou wert never so precious in my Sight, wert as valuable for Riches and Plenty as the fat Pastures of *Gilead*, and thy Buildings as beautiful for their Stateliness, as the tall Cedars of *Lebanon*, (see the Notes on chap. xxi. 14.) yet unless thy Princes and People reform, thou shalt become nothing but Ruin and Desolation.

Ver. 7. *And I will prepare Destroyers against thee.*] The Hebrew reads, *I will sanctify Destroyers*: So chap. xii. 3. where our Translation reads, *Prepare them for the Day of Slaughter*; it is in the Hebrew, *Sanctify them*: See the Note on *Isaiah* xiii. 3.

Ibid. *And they shall cut down thy choice Cedars, and cast them into the Fire.*] The Prophet compared the King's Palace, or the City of *Jerusalem*, to *Lebanon*, ver. 6. and here pursuing

the Metaphor, he threatens to destroy both Houses and Inhabitants by the *Chaldean* Army: See the Note on chap. xxi. 14.

Ver. 8. *And many Nations shall pass by this City, and they shall say every one to his Neighbour, &c.*] They that had heard that this City had been called the City of God, and the Place of his especial Residence, would be astonished to find it a Scene of his Judgments and Vengeance. Thus was fulfilled that Threatening of *Moses*, Deut. xxviii. 37. That God would make the *Jews* an *Astonishment* to other Nations. See likewise 1 Kings ix. 8.

Ver. 10. *Weep not for the Dead, neither bemoan him, but weep sore for him that goeth away, &c.*] Weep not for *Josiah*, for he is buried in Peace, and taken away from the Evils to come: See 2 Kings xxii. 20. but rather lament *Jeboabaz* his Successor, whom *Pharaoh-Neco* hath carried captive into *Egypt*, from thence never to return: See 2 Kings xxiii. 34.

Ver. 11. *For thus saith the LORD touching Shallum the Son of Josiah King of Judah, who reigned instead of Josiah his Father, &c.*] It is a great Dispute among Commentators, and Chronologers who this *Shallum* was, there being no Person of that Name mentioned in the Succession of the *Jewish* Kings in Sacred History; and the *Shallum* mentioned as *Josiah's* Son, 1 Chron. iii. 15. is expressly called his *Fourth* Son, who could not probably succeed his Father immediately, as it is said expressly of *Shallum* here in the Text. Without entering far into this Dispute; I shall lay this down as most probable, that the *Shallum*, mentioned in the Text, is the same with *Jeboabaz*: For the Characters here set down can agree to none else. It was he that *Reigned instead of his Father Josiah*; he likewise went out of *Jerusalem*, or was carried away Captive, and never returned any more: See ver. 11. The same may be proved from the Order of the Prophecies set down in this Chapter: The 11 and 12 Verses are concerning *Jeboabaz*. From the 13 to the 20, relate to *Jehoiakim*, and the remaining Part of the Chapter, regards the Reign of *Jeconiah*. Why he is called *Shallum*, is not easy at this Distance to conjecture; some suppose that Name given him by way of Reproach, because of the shortness of his Reign, in which he resembled that King *Shallum* mentioned 2 Kings xv. 13. So *Jeconiah* is called *Coniah*, by way of Contempt, ver. 24. It is further certain, that this *Shallum* cannot be the same with him mentioned 1 Chron. iii. 15. (as Archbishop *Usher* supposed: See his *Annal. V. T. ad An. M. 3371.*) because that Person is spoken of as younger than *Zedekiah*, whereas this *Shallum* being the same with *Jeboabaz*, was without question older: Compare 2 Kings xxiii. 13. with chap. xxiv. 18.

Ver. 13. *Woe unto him that buildeth his House by Unrighteousness, &c.*] The Prophet proceeds to denounce God's Judgments against *Jehoiakim*: See ver. 18. who it seems built himself a stately Palace in those calamitous Times, and took no care to defray the Wages of his Workmen; but maintained his own Luxury by the Oppression of those, who were to live by their Labour:

Labour: A crying Sin, and too common among the great Men of the World, severely prohibited both in the Old and New Testament: See *Deut. xxiv. 14, 15. James v. 4.*

Ver. 14. *And cutteth him out Windows.]* The word *Hallomai*, signifies literally *my Windows*; and so our Margin reads, but the *Affix* is elsewhere redundant: See *Zech. xiv. 5.* Mr. Gregory in his *Observations upon the Scripture*, chap. 13. allows the Marginal Reading, and understands the Word of a private Oratory or Chapel, which *Jeboiakim* ordered to be made in his Palace; and that God reproves him for a vain Ostentation of Piety, when at the same time he had no regard to common Justice, in making an Offering to God out of other Men's Labours.

Ver. 15. *Shalt thou reign because thou clovest thyself in Cedar?* Will a House finely adorned and furnished, be a Fortrefs and Defence to thee against thy Enemies, that come to deprive thee of thy Kingdom? This is the Sense of the Words, if we follow the *English* Translation; but the Verb *Tichareb* properly signifies to *vie*, or contend with; and so it is translated, *Jerem. xii. 5.* and then the Sense will be, Is this a proper Method to secure thy Kingdom, only to vie with other Princes, who shall have the most stately Palace?

Ibid. Did not thy Father eat and drink, and do Judgment and Justice, and then [or therefore, see Noldius's Concordance, pag. 7.] it was well with him? Thy Father *Josiah* lived in sufficient Plenty, and in a State suitable to his Character, and yet was a strict Observer of Justice, both in his Publick and Private Capacity, and did not betake himself to such sordid Methods of Injustice and Oppression for the support of his Grandeur: The Reason was, because the Blessing of God was upon him, as a Reward of his Justice and Integrity.

Ver. 16. *Was not this to know me, saith the LORD?* Such a strict Regard to Justice, was the genuine Effect of his Piety and true Knowledge of God.

Ver. 17. *But thine Eyes and thy Heart are not but for thy Covetousness, &c.]* For this Cause *Jeboiakim* is compared to a Lion by the Prophet *Ezekiel*, chap. xix. 6.

Ver. 18. *They shall not lament for him, saying, Ab! my Brother, or ab! Sister, &c.]* The Prophet repeats part of the *Lessus* or Funeral Ditty, which the publick Mourners used to sing at Funerals: See the Note on chap. ix. 17. xx. 14. and compare 1 *Kings* xiii. 30. signifying that *Jeboiakim* should not be buried with those solemn Lamentations, with which the Memory of his Predecessors, particularly that of his Father, had been honoured: See 2 *Chron. xxxv. 25.*

Ibid. They shall not lament for him, saying, Ab! LORD, or ab! his Glory.] That is, How is his Glory departed and vanished! Another Burden, or *Chorus* of the Funeral Song.

Ver. 19. *He shall be buried with the Burial of an Ass, &c.]* Compare chap. xxxvi. 30. *Jeboiakim* was advanced to the Kingdom by *Pharaoh-Neco*, King of *Egypt*, 2 *Kings* xxxiii. 34. He followed the Fortune of the King that set him up,

and upon the Conquest of *Egypt* by the *Chaldeans* (see *Jerem. xlvi. 2.*) after Three Years Reign, he was taken Prisoner by *Nebuchadnezzar*, and put into Irons: See *Dan. i. 2. 2 Kings* xxiv. 1. 2 *Chron. xxxvi. 6.* But afterward he released him, and made him a Tributary King. After three Years Obedience, *Jeboiakim* rebelled in Confidence of Assistance from *Egypt*: In the Tenth Year of his Reign, *Nebuchadnezzar's* Army over-ran *Judea*: See 2 *Kings* xxiv. 2. and in the following Year they besieged *Jerusalem*, and probably took *Jeboiakim* Prisoner in some Sally that he made upon them; whereupon they killed him, and then cast out his dead Body into the high Way, like the Carcase of an Ass, denying him the common Rites of Burial: See *Joseph. Antiq. Lib. x. cap. 7, 8.* Accordingly he is said to have slept with his Fathers, 2 *Kings* xxiv. 6. but not to have been buried with his Fathers.

[Ver. 19. *Drawn and cast forth.]* The Expression is taken from the Custom of Dogs to draw about a Carcase before they rear and devour it: Compare chap. xv. 3. where it is in the *Hebrew*, The Dogs to draw; our *English* reads, to tear; but the *Hebrew* Word is the same in both Places: See likewise chap. xlix. 20.]

Ver. 20. *Go up to Lebanon, and cry, and lift up thy Voice in Basban.]* An Ironical Expression, directed either to the Land of *Judea*, or the City of *Jerusalem*; as if he had said, You may go up to the Tops of the highest Mountains, and make what Outcries or Signals you can to implore foreign Aid and Assistance, but all to no purpose.

Ibid. And cry from the Passages.] From the Borders, or Rivers which are the Bounds of your Country: Some Interpreters suppose the Word *Abarim* to be a proper Name, and understand it of Mount *Abarim*: See *Numb. xxvii. 12.*

Ibid. For all thy Lovers are destroyed.] All thy foreign Allies, whose Friendship and Assistance thou didst seek, and whom thou didst court by complying with their Idolatries: Compare chap. iv. 30. *Cament. i. 19. Ezek. xvi. 33.—37. Hos. viii. 9.* The Prophet means more particularly the *Egyptians*, upon whose Assistance they chiefly depended, but whose Power was very much weakened by the King of *Babylon*: See chap. xxxvii. 5.—7. 2 *Kings* xxiv. 7. *Lament. iv. 17.*

Ver. 21. *I spake unto thee in thy Prosperity, but thou saidst, I will not bear.]* The common Infirmary of Mankind, who being puffed up with Prosperity, think themselves too wise to stand in need of good Advice, and therefore put off the hearkening to it till they are in Extremities, when it will do them little or no Benefit.

Ibid. This hath been thy manner from thy Youth, &c.] See chap. ii. 7. iii. 25. vii. 23. *Ecc. xxii. 30.*

Ver. 22. *The Wind shall eat up all thy Pastors.]* God's Judgments, like a blasting Wind, (see chap. iv. 11.) shall destroy all thy Governours both Ecclesiastical and Civil; (see the Note on chap. ii. 8.) their Honour and Authority shall cease, and the whole Frame of Government shall be dissolved.

Ibid.

Ibid. *Thy Lovers shall go into Captivity.*] Thy Allies (see *ver.* 20.) shall themselves be made Captives by the Chaldeans, and shall not be able to preserve themselves, much less to give any Assistance to thee: See *chap.* xxv. 9.

Ver. 23. *O Inhabitant of Lebanon, that makest thy Nest in the Cedars.*] A metaphorical Description of Jerusalem, whose stately Buildings are elsewhere compared to the tall Cedars of a Forest: See the Note on *chap.* xxi. 14.

Ibid. *How gracious wilt thou be, when Pangs come upon thee? &c.*] Or rather, *How humble, or suppliant wilt thou be* in those Pangs of Affliction that shall suddenly come upon thee (see *chap.* vi. 24. xxx. 6.) whereas before thou wast too proud to hearken to any Advice that was offered: See *ver.* 21.

The Verb *Hanan* doth commonly signify, to implore Mercy or Favour; and the Noun *Tabanunim* is used in the same Sense *chap.* iii. 21. xxxi. 9. Some render the Words, *What Grace or Favour wilt thou find, when Pangs, &c.*

Ver. 24. *Thou Coniah were the Signet upon my right Hand, yet would I pluck thee thence.*] Tho' he were never so near and dear to me, such a one as was always under my Eye and Care: Compare *Cant.* viii. 6. *Hag.* ii. 23. yet his Wickedness would make him forfeit all my Favour toward him: See 2 *Kings* xxiv. 9. *Jeboiakim* or *Jeconiah*, as his Name is writ, 1 *Chron.* iii. 16. is called *Coniah* here, and *ver.* 28. by way of Contempt.

Ver. 26. *And I will cast thee out, and thy Mother that bare thee, &c.*] See 2 *Kings* xxiv. 15. This implies that he had no Children when he was carried away Captive: See *ver.* 28.

Ver. 27. *But unto the Land whither they desire to return.*] See *chap.* xlv. 14.

Ver. 28. *Is this Man Coniah a despised broken Idol?*] An Interrogation by way of Admiration; *q. d.* Would any one have thought that this Man, that was invested with Royal Dignity, should come to be no better than a broken Image of Royalty, divested of all Power and Authority, and an Object of Scorn and Reproach? Nothing can be more contemptible than a broken Idol, which can be put to no further Use, and is no longer an Object of Worship, but of Derision.

Ibid. *Wherefore are they cast out, he and his Seed, &c.*] The Children which he probably had after he was carried to Babylon, where he lived many Years a Captive: See 2 *Kings* xxv. 27. Tho' none of them lived to succeed in the Royal Authority: See the Note on *ver.* 30.

Ver. 29. *O Earth, Earth, Earth, hear the Word of the LORD.*] The Prophets often bespeak Mens Attention, by appealing to Heaven and Earth, that is, to all Creatures, and particularly to the Inhabitants of this World, to hearken to God's Words: See *Deut.* xxxiii. 1. *Isa.* i. 2. xxxiv. 1. *Micah* i. 2. vi. 1, 2. The word *Eretz* may be rendered *Land*, as it often is, and applied to *Judea*.

Ver. 30. *Write ye this Man childless.*] Or, *Let this Man be written childless*: The Personal being used for the Impersonal: See *chap.* xx. 17. When God commands a thing to be written,

it signifies that such a Truth is of great Importance, and deserves to be recorded: See the Note on *chap.* xxx. 2. and on *Isa.* xxx. 9. *Quæ scribuntur, certa sunt*: The committing Things to Writing, denotes their certainty; as *Castellio* observes upon the Place. So God would have it taken notice of as a remarkable Judgment upon *Jeconiah*, that in him the direct Line of the Jewish Kings derived from *Solomon* downward, should fail; and the next Heir to the Crown should be of a collateral Branch, *viz.* *Salathiel* who was the Son of *Neri*, and derived his Pedigree from *Nathan* the Son of *David*, *Luke* iii. 27, 31. *Salathiel* is indeed called the Son of *Jeconiah*, 1 *Chron.* iii. 17. and *Matth.* i. 12. but in both these Places he is called so, not with respect to his natural Extraction, but to his political Succession, as being next Heir to the Crown; just as at the 16th *ver.* of the same Chapter of the *Chronicles*, *Zedekiah* is called the Son of *Jeconiah*, tho' he was really his Uncle, because he succeeded him in the Kingdom. And it is plain that *St. Matthew* did not intend to set down an exact Genealogy from Father to Son, but only to prove in general, that Christ was the Son both of *David* and *Abraham*, as he tells us, *ver.* 1. In order to which end, he divides the whole Series of Time, from *Abraham* to *David*, into three Parts, and then subdivides each Portion of Time into fourteen Generations; to comply with which Method, he omits three Kings, *Abaziah*, *Joash*, and *Amaziah*, *ver.* 8.

CHAP. XXIII.

The ARGUMENT.

The Prophet having foretold in the former Chapter, the utter Destruction of the Jewish Kingdom and Government: In this he foretels the Restauration of both under the MESSIAS, and then proceeds to reprove at large the evil Arts of the false Prophets, and other Pretenders to Inspiration.

Ver. 1. **W**OE to the Pastors that destroy and scatter the Sheep of my Pasture.]

[Pastors comprehend both Civil and Ecclesiastical Governours: See the Note on *chap.* ii. 8. This Acceptation of the Word agrees with the Prophet's Complaint elsewhere; that their Rulers, as well as their Priests and Prophets, were rather Corrupters than Reformers of the People's Manners: See *chap.* ii. 26. xxxii. 32. And the *Messias* himself, whose coming is foretold, *ver.* 5. for the rectifying these Disorders, was both a King and a Priest.

Ver. 2. *Therefore thus saith the LORD—against the Pastors that feed my Flock.*] That undertake the Care of my People, tho' they do not faithfully execute their Trust.

Ibid. *Ye have scattered my Flock, and driven them away, and have not visited them.*] Instead of looking after them, you have suffered them to be dispersed; thro' your ill Example they have gone astray to Idolatry; and that with your other Sins hath brought Captivity, and a general Dispersion upon them.

Ibid.

Ibid. *Behold I will visit upon you the Evil of your doings.*] See chap. xlii. 22.

Ver. 3. *And I will gather the Remnant of my Flock out of all Countries, &c.*] See ver. 8.

Ver. 4. *And they shall fear no more, nor be dismayed.*] They shall live secure from Enemies: See ver. 6. nor shall they be consumed by those dreadful Judgments of Sword, Famine, and Pestilence, which have of late destroyed so many of them: See chap. xvi. 4. xxxii. 37. and the Note there.

Ver. 5. *Behold the Days come, saith the LORD, that I will raise unto David a Righteous Branch.*] The Messiah is often called the Branch, to denote his Descent from the Stock of David: See Isa. iv. 2. Zech. iii. 8. vi. 12. Compare likewise Isaiah xi. 1.

Ibid. *And shall execute Judgment and Justice in the Earth.*] This Character is elsewhere given of the Kingdom of Christ: See Psal. lxxii. 2. Isa. xi. 5. xxxii. 1. His Laws being the most perfect Rule of Righteousness, and he himself the most impartial Rewarder of every Man according to his Works, Revel. xxii. 12.

Ver. 6. *In his Days Judah shall be saved, and Israel shall dwell safely.*] This Prophecy is in part fulfilled in all true Believers, the Mystical Israel, but will receive its utmost Completion when the Jewish Nation shall be restored; a Blessing foretold by most of the ancient Prophets: See the Note on Isa. xi. 11. who generally join Judah and Israel together, as equally Sharers in the Blessing, and no more two, but one Kingdom: See the Note on chap. iii. 18.

Ibid. *Judah shall dwell safely.*] This denotes outward Peace and Freedom from the Annoyance of Enemies, in opposition to the Militant State of the Church, when it is always under apprehensions from the Designs of its Adversaries: Compare chap. xxxii. 37. xlv. 28. Ezek. xxxiv. 28. Mic. iv. 4. Zeph. iii. 13.

[The words may be properly explained to a spiritual Sense; importing that the Messiah shall subdue all our spiritual Enemies, and remove those Impediments which hinder Men from going on in a steady Course of Obedience. And to this Sense of the Words, Zacharias seems to allude in his Hymn, Luke i. 74, 75. *that we being safely, [or securely,] delivered from the Hands of our Enemies, (for so the Sense of the Original runs,) might serve him in holiness and righteousness.*]

Ibid. *And this is his Name, whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.* He shall really be what the Title imports (see the Note on Isa. vii. 14.) He shall be J E H O V A H, or the True God, and our Righteousness, or the Means of our Justification: Compare Isa. xlv. 24, 25. 1 Cor. i. 30. The Title of J E H O V A H is elsewhere given to the Messiah by the Prophets: See Isa. xl. 10. xlviii. 17. Hos. i. 7. Zech. ii. 10, 11. Malach. iii. 1.

Ver. 7, 8. *Therefore behold the Days come, saith the LORD, &c.*] This wonderful Work of God's in restoring the Jewish Nation after their Dispersions all the World over (together with the bringing in the Fulness of the Gentiles, which will be likewise brought to pass by this means, see the Note on Isa. lxvi. 12.) will so far exceed

the Miracles which he wrought in their Deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. St. Paul calls this Restoration of the Jews, *Life from the Dead*, Rom. xi. 15. that is, as surprising a Wonder, as if a dead Body were restored to Life again.

Ver. 9. *Mine heart within me is broken because of the Prophets, &c.*] The Prophet describes the Terror and Concern which was upon him, when he considered the horrible Sin of the false Prophets, in counterfeiting a Divine Mission, and the dreadful Consequences of such a Practice, which increases the Sins of the People, and aggravates their Punishments. The Prophets were sometimes struck with a terrible Apprehension of those Judgments which they denounced against others: See the Note on chap. xv. 18. Isa. xv. 5. Habak. iii. 16. The Vulgar Latin interprets the first Word of this Verse, *Lanebyim, ad Prophetas, To the Prophets*: As if it were the Title of the following Prophecy.

Ver. 10. *For the Land is full of Adulterers, and because of Swearing the Land mourneth.*] By Swearing is chiefly here meant Perjury: Compare this Verse with Hos. iv. 2. The Hebrew Word signifies indifferently Swearing or Cursing: The Jewish Forms of Adjuration used in their Courts of Justice for the Discovery of the Truth, had usually an Imprecation joined to them. So the Words import, that Men ventured to forswear themselves, and incur the Imprecation implied in an Oath, rather than discover the Truth in Case of Theft, and such like Crimes, wherein they were called upon to be Witnesses: Compare Prov. xxix. 24. This the Prophet saith is one of those Crying Sins for which God hath visited the Nation with severe Judgments. And the Sins here mentioned, which did abound so much among the People were in a great measure owing to the ill Example of the Priests and Prophets: See ver. 11, — 14, 15.

Ibid. *The pleasant Places of the Wilderness are dried up.*] See the Note on chap. xii. 4.

Ibid. *And their Course is evil, and their Force is not right.*] Or, *And their Violence is evil*, as the Margin reads, and so the Word is translated, chap. xxii. 17. Men abuse their Power, to the wronging and oppressing their Brethren, and add Violence to the Power they are possessed of, for the compassing their wicked Designs. If this be understood of the Prophets and Priests, to whom this Discourse is chiefly directed, (see ver. 9, 11.) it implies, That they make use of ill Arts to establish the Authority they have gained over the People, which they don't employ for the bettering, but rather for the corrupting their Manners: Compare chap. v. 13.

Ver. 11. *Yea in my House have I found their Wickedness.*] See the Note on chap. vii. 30.

Ver. 12. *Therefore their Way shall be to them as slippery ways in the Darkness, &c.*] They shall fail and miscarry in all their Designs, like Men that stumble and fall in dark and slippery Ways: See Psalm xxxv. 6.

Ibid. *For I will bring Evil upon them, &c.*] See chap. xi. 23.

Ver. 13,

Ver. 13, 14. *I have seen Folly in the Prophets of Samaria—I have seen also in the Prophets of Jerusalem an horrible thing, &c.*] He compares the Sins of the Prophets of Samaria and Jerusalem together, and pronounces those of the latter to be more enormous: Because they pronounced their false Prophecies in the Name of the True God, and entitled him to all their Impostures; the Wickedness of their Lives also reflected a Dishonour upon his Name and Religion: Compare chap. iii. 11.

Ibid. *They commit Adultery.*] See chap. xxix. 23.

Ibid. *And walk in Lies.*] Utter their own Imaginations, and call them Divine Visions: See ver. 16.

Ibid. *They strengthen also the hands of the evil Doers, &c.*] They confirm Men in their evil Doings, both by their own ill Example, and by promising them Peace and Security: See ver. 17. and Ezek. xiii. 22.

Ibid. *They are all of them to me as Sodom, &c.*] See Deut. xxxii. 32. Isa. i. 10. Ezek. xvi. 46—48.

Ver. 15. *Behold I will feed them with Wormwood, &c.*] See the Notes on chap. viii. 14. ix. 15.

Ibid. *For from the Prophets of Jerusalem is Profaneness gone forth into all the Land.*] The Word *Hanupab* is properly rendered *Profaneness*; for the Word *Haneph* signifies a wicked or profane Person, Job viii. 13. xiii. 16. xv. 24. Isa. ix. 17. Tho' our English translates the Word an *Hypocrite* in all those Texts.

Ver. 16. *They make you vain.*] Or rather, *They deceive you*; so Psalm lxii. 10. Our Translation renders the Word, *Become not vain in Robbery or Oppression*; but the Sense is *Deceive not your selves in Robbery, or Oppression*, as if that would be any real Advantage to you.

Ibid. *They speak a Vision of their own heart, &c.*] See ver. 21.

Ver. 17. *They say to them that despise me, the LORD hath said, ye shall have Peace.*] See the Note on chap. vi. 14.

Ver. 18. *Who hath stood in the Council of the LORD?* The Word *Sôd* signifies both a Secret, and the Assembly to which the Secret is committed, or where it is debated: The Expression here alludes to the Privy Counsellors of Princes, as if the Prophet had said, Who among these false Prophets, can pretend to have the Secret Counsels of the Almighty communicated to him? So when the Apostle alluding to Isa. xl. 13. saith, *Who hath known the Mind of the LORD?* 1 Cor. ii. 16. The Context shews, that he designs by that Question, to exclude only the Carnal or Natural Man from being enlightened from above; or being a competent Judge of Divine Truths.

Ver. 19, 20. *Behold a Whirlwind of the LORD is gone forth in Fury, &c.*] If these Prophets had really known God's Purposes and Intentions, they would not have said, *Peace, Peace*, to the Wicked, ver. 17. But have prophesied a grievous Destruction just coming upon them; for that is what will certainly come to pass, and the Event will convince you of the Truth of what I say. The sudden Strokes of God's Ven-

geance, are often compared to a Whirlwind: See chap. xxv. 32. Psal. lviii. 9. Isa. xxi. 1. Amos i. 4. Zech. vii. 14. ix. 14.

Ver. 20. *The Anger of the LORD shall not return, &c.*] *It shall not return to me void*, as we read, Isa. lv. 11. The Expression is taken from a Messenger that comes back without doing his Business.

Ibid. *In the latter Days ye shall consider [or understand] it perfectly.*] When this Judgment hath overtaken you, and ye have felt the Evils threatened, come upon you in your several Captivities, then ye shall more fully understand the meaning of this Prophecy. These two Verses are repeated, chap. xxx. 23, 24. See the Note upon that Place.

Ver. 21. *I have not sent those Prophets, yet they ran.*] See chap. xiv. 14. xxvii. 15. xxix. 9.

Ver. 22. *But if they had stood in my Council.*] See ver. 18.

Ibid. *Then they should have turned them from their evil way.*] This was the Design of all God's Messages by his Prophets: See chap. xxv. 5. and therefore all true Prophets would make this their principal Aim. And the giving encouragement to Men's Carnal Security, is often mentioned as a mark of a false Prophet: See chap. vi. 14. Ezek. xiii. 10.—18—22.

Ver. 23, 24. *Am I a GOD at hand, saith the LORD, and not a GOD afar off? &c.*] Can these false Prophets think to impose upon me, or vent their own Dreams in my Name, and I not discover them? As if either Distance or Secrecy could place any thing out of the reach of my Power and Knowledge.

Ver. 25, 26. *I have heard what the Prophets said, &c.*] I know very well the Falshood of their Pretences, tho' they think I take no notice of it, and so continue to act the same counterfeit Part over again.

Ver. 27. *Which think to cause my People to forget my Name by their Dreams—as their Fathers have forgotten my Name for Baal.*] Their giving heed to these false Prophets, is as effectual a Method of making my People forget me and my Laws, as the setting up an Idolatrous Way of Worship, which hath been too successfully practised by their Fathers.

Ver. 28. *The Prophet that hath a Dream, let him tell a Dream—What is the Chaff to the Wheat?*] Let not these false Pretences to Dreams or Visions discourage the true Prophets from the faithful Discharge of their Office; for the Difference between true Prophecies and Counterfeits, is as evident as that between the Chaff and the Wheat.

Ver. 29. *Is not my Word like Fire, saith the LORD, and like a Hammer that breaks the Rocks in Pieces?*] These are the Properties of my Word, by which it may be distinguished from all Counterfeits, that it is *quick and powerful*, resembled by fiery Tongues, Acts ii. 3. Compare Isa. vi. 6. like Fire it makes it's way thro' all Opposition, and the Threatenings it denounces will as certainly take hold of the Ungodly, as Fire does of Stubble or dry Wood: Compare chap. v. 14. And as a Hammer breaks to pieces the hardest Rock, so is my Word, when skilfully applied,

applied, able to beat down the Confidence of the most hardened Sinner.

Ver. 30. *Behold I am against the Prophets—that steal my Words, every Man from his Neighbour.*] That imitate, or rather mimick the true Prophets, speaking in my Name as they do, and saying, *Thus saith the LORD*, ver. 31. and using their Words, but applying them to their own Purpose, or, it may be, adding their own Inventions to them.

Ver. 31. *I am against the Prophets—that use their Tongues.*] Like those that said, *Our Lips are our own*, Psalm xii. 4. and we may use them as we please. Some suppose the Hebrew *Lokechim* to signify the same as *Cbolekim*, the Letters being only transposed; and then the Phrase denotes speaking smooth Things: See *Isa.* xxx. 10.

Ver. 32. *And cause my People to err by their Lies, and by their Lightness.*] By their Folly, their Rashness, and Inconsistence with themselves: Compare *Zeph.* iii. 4. *Judg.* ix. 4. *Schultens* explains the Word *Pahazuth*, to signify vain Boasting, that is, a Pretence to Divine Inspiration, which they had not: See his *Anim. in Job*, pag. 144.

Ver. 33. *What is the Burden of the LORD?*] The Word *Massa*, or *Burden*, signifies a burdensome Prophecy, big with Ruin and Destruction: See *Isa.* xiii. 1. xvi. 1. and elsewhere. The false Prophets said, *Peace, Peace.* (see ver. 17.) derided the true ones whose Predictions were full of Threatenings, as if God's Messages were a Burden they were weary of bearing; and made a Jest of these Words, *the Burden of the LORD*, with which they prefaced their Prophecies. Upon this Account God forbid the Use of that Expression: See the following Verses.

Ver. 36. *For every Man's Word shall be his Burden: for ye have perverted the Words of the living God.*] You shall be severely accountable for your loose and profane Speeches, where-with you deride and pervert the Words and Messages of God himself.

Ver. 39. *Therefore behold I, even I, will utterly forget you.*] *Tollam vos portans*, as *St. Jerom* renders it; and the *Septuagint* to the same purpose, *I will carry you away*, or, *remove you* [as a Burden.] Taking the Verb *Nasab* in the Sense of the Verb *Nasa*, as Words of a like Sound are often of a promiscuous Signification. This makes the Sense more acute, and pertinent to the foregoing Verses.

Ibid. *And I will forsake you, and the City that I gave you and your Fathers, and cast you out of my Presence.*] The Hebrew reads thus, *I will cast you and the City which I gave you and your Fathers, out of my Presence*: For the Verb *Natsab* writ with a *Teth*, is equivalent to the Verb *Natsab* with a *Tau*; according to the Observation made just now, concerning Words of a like Sound.

CHAP. XXIV.

The ARGUMENT.

Under the Emblem of two Baskets of Figs, the Prophet shews the different Fates of those Jews who

were carried Captive with Jechoniah, and those that remained still in their own Country with Zedekiah.

Ver. 1. **B**EHOLD two Baskets of Figs were set before the Temple of the LORD.] The Vision represented two such Baskets of Figs, as used to be offered up for First-Fruits at the Temple: See *Deut.* xxvi. 2.

Ibid. *After that Nebuchadnezzar had carried away Captive Jechoniah, &c.*] See an Account of Jechoniah's Captivity, *2 Kings* xxiv. 12, 13, 14. This Captivity was in the Eighth Year of Nebuchadnezzar's Reign. *Ibid.* ver. 12.

Ver. 2. *One Basket had very good Figs, even like the Figs that are first ripe.*] Such as were offered for the First-Fruits; these were most valued for their Goodness and Rarity: See *Hos.* ix. 10.

Ver. 5. *Like these good Figs, so will I acknowledge them that are carried away Captive of Judah.*] The Jews who were left in their own Country, thought themselves better beloved of God, than their Brethren who were carried away Captive: To check this vain Confidence, God promises to shew the latter particular Signs of his Favour in a strange Land, and to shew distinguishing Marks of his Displeasure upon the former.

Ver. 6. *I will bring them again to this Land.*] See chap. xxix. 2, — 10.

Ibid. *And I will build them, and not pull them down.*] This may be understood both of the prosperous Estate God would give them in the Land of their Captivity, where they should both build Houses, and propagate their Families; see chap. xxix. 5, 6. and likewise contains a Promise of restoring them and their Posterity to their own Country. *Ibid.* ver. 10.

Ver. 7. *And I will give them an Heart to know me, that I am the LORD, &c.*] Compare chap. xxix. 12, 13. To these first Captives chiefly those Blessings belong, which are promised to the Jews upon their return from Captivity; such as were the Knowledge and Fear of God, and Grace to live in Obedience to his Commandments: Compare chap. xxx. 22. xxxi. 33. xxxii. 38, 39. These were in some degree accomplished, in the Times after the Captivity, when the Jews adhered constantly to their Religion, and were very careful of falling into Idolatry: But I conceive the eminent Completion of this Prophecy, will be at the time of the general Restoration of that Nation, so often mentioned in the Prophets: See the Notes upon chap. xxx. 3.

Ver. 8. *And them that dwell in the Land of Egypt.*] See Chapters xliii, xliv.

Ver. 9. *And I will deliver them to be removed into all the Kingdoms of the Earth, &c.*] All those Judgments denounced against the obstinate and incorrigible, shall be fulfilled in them: See *Deut.* xxviii. 25. — 37. *1 Kings* ix. 7.

Ibid. *A Reproach.*] See *Dan.* ix. 6.

Ibid. *And a Curse.*] Men shall use this Phrase as a Form of Execration, *God make thee like Zedekiah*: Compare chap. xxix. 22. On the contrary, to make a Man a Blessing implies, that his Name should be mentioned as a signal In-

stance of God's Favour: See Gen. xlviii. 20. Zech. viii. 13.

Ver. 10. *'Till they be consumed from off the Land that I gave to them and their Fathers.]* My Judgments shall follow them so close, both here and when they are carried into Captivity, that neither they nor any of their Posterity shall ever enjoy any Share of their own Country: Compare Ezek. v. 12.

CHAP. XXV.

The ARGUMENT.

This Chapter contains a Summary of Jeremiah's Commission to prophecy the Destruction of Judea, and all the Neighbouring Countries, which should be reduced under the Power of the Kings of Babylon for Seventy Years: And then an End should be put to that Monarchy by Cyrus, who set up the Persian Monarchy. This Age is called by Sir John Marsham, the Age of the Destruction of Cities, by reason of the Devastations made by the Babylonian Conquests: See his Chron. Canon. Sæculum. 18.

Ver. 1. **T**HE Word that came to Jeremiah—in the fourth Year of Jeboiakim—that is the first Year of Nebuchadnezzar, &c.] The first Year of Nebuchadnezzar's Reign, according to the Scripture Account, is coincident with the End of the 3d, and the Beginning of the 4th Year of Jeboiakim: Compare Dan. i. 1. This Reckoning anticipates the Computation of Ptolemy's Canon by two Years, which two Years Nebuchadnezzar reigned with his Father. According to this Account, the Scripture reckons his Reign to continue Five and Forty Years: See the Note on chap. lii. 31. Which according to the common Computation, lasted but 43. But Daniel, chap. ii. 1. writing in Chaldee, follows the Computation in use among the Chaldeans.

Ver. 3. *From the thirteenth Year of Josiah—unto this Day, that is the three and twentieth Year.]* For Jeremiah prophesied nineteen Years under Josiah, who reigned 31 Years, and this was the Beginning of Jeboiakim's fourth Year.

Ver. 4. *And the LORD hath sent unto you all his Servants the Prophets.]* There were several Prophets contemporary with Jeremiah, two of which are mentioned in Scripture; the Prophet Zephaniab, and Urijah the Son of Shemaiah, concerning whom, see chap. xxvi. 20. From the Time of Samuel, when God's Answers by Urim began to cease, there were appointed Schools or Seminaries for training Men up, and fitting them for the Prophetic Office: See 1 Sam. x. 5. xix. 20. compared with Acts iii. 24. And God usually made choice of such Persons of this Education, to exercise this Function, as appears by the Words of Amos, chap. vii. 14. *I was no Prophet, neither was I a Prophet's Son,* and consequently not qualified for that Office by my Education: But I was an Herdsman, and the Lord took me as I followed the Flock, and said unto me, Go, prophesy unto my People Israel. From the Time of the Schools of

the Prophets being thus settled, there was a Succession of Prophets continued till the Captivity; and then the Office began by degrees to fail, which is the Reason of that Complaint, *That the Prophets see no Visions*; which we find mentioned Lament. ii. 9. Ezek. vii. 26. Psalm lxxiv. 9.

Ibid. Rising early and sending them.] See the Note on chap. vii. 13.

Ver. 6. *And go not after other Gods.]* Tho' the Jews were guilty of many other Sins, yet their crying Sin was Idolatry, as being a plain renouncing God's Authority, who had by so many Miracles of Mercy set them apart to himself and his own Service.

Ver. 9. *Behold I will send, and take all the Families of the North.]* See the Note on chap. i. 15.

Ibid. And Nebuchadnezzar the King of Babylon my Servant.] Kings and Princes are the great Instruments of Providence with respect to human Affairs. Some of them God raises up to be Executioners of his Judgments upon sinful People; such was he of whom God saith, Hos. xiii. 11. *I gave thee a King in mine Anger.* Such was Nebuchadnezzar here spoken of, whom God calls his Servant, because he wrought for him, as God speaks concerning him, Ezek. xix. 20. that is, he executed God's Judgments upon Tyre; God making use of his Ambition and Desire of Conquest, and prospering his Arms, in order to the Punishment of the neighbouring Countries for their Sins: See a like Instance in the King of Assyria, whom God calls the Rod of his Anger, Isa. x. 5, &c. And in later Times Attila the Hun called himself *Flagellum Dei*, the Scourge of God, ordained by him, to punish that Corruption of Manners, which had over-run the Christians in the Western Part of the Roman Empire.

Ibid. And against all these Nations round about.] See ver. 19, &c. Some of these, particularly Egypt, were the Jews Confederates, upon whose Assistance they relied; and the subduing them made way for the easier Conquest of Judea: See chap. xxxvii. 5—8.

Ibid. Perpetual Desolation.] It is a common Observation, that the Hebrew Word *Olam* doth not always signify Eternity, or Perpetuity in a strict Sense, but is sometimes taken for such a Duration, as had a remarkable Period to conclude it: So it is said of a Servant, that he shall serve his Master for ever, Exod. xxi. 6. which the Jews expound 'till the next Jubilee. So here the Sense of the Word is to be restrained to the Period of seventy Years, mentioned ver. 11. See the Note on chap. xxxii. 40.

Ver. 10. *Moreover I will take from them the Voice of Mirth, and the Voice of Gladness: the Voice of the Bridegroom, &c.]* See the Notes on chap. vii. 34. xvi. 9.

Ibid. The Sound of the Millstones, and the Light of the Candle.] There shall be no Marks of Trade for the carrying on the common Necessaries of Life; such as is the grinding of Bread-Corn: There will be no use of Candle, where the Inhabitants are dispersed and destroyed, nor will there be Occasion for such Illuminations as are usual upon Festival Solemnities, in the Time of general Desolation, ver. 11. Compare Revel. xviii. 22, 23. where we may observe that St.

John

John exactly follows the *Hebrew* Text, whereas the *LXX* in this Place, instead of, *the Sound of the Millstones*, read *irudh m'pau*, *the Smell of Ointment*. From which, and several other Places of the *New Testament*, it appears that the Apostles and Evangelists did not implicitly follow the *Greek Translation*, but only when they thought it agreeable to the original Text: See *St. Jerom's Preface to the 15th Book of his Commentaries upon Isaiab*, and his *Commentary upon Jeremiab xxxi. 31.* and *Zechariab xii. 10.*

Ver. 11. *And these Nations shall serve the King of Babylon.*] That is, *Nebuchadnezzar* and his Successors. The Word *King* is elsewhere used collectively, for a Succession of Kings in the same Family or Kingdom: See the Note on *Isa. xxiii. 13.*

Ibid. Seventy Years.] This Computation of seventy Years Captivity, is to be reckoned from the first Year of *Nebuchadnezzar*, which is coincident with the 3d ending, and the 4th beginning of *Jeboiakim*: See *ver. 1.* when the King of *Babylon* made his first Attempt upon *Judea*: See *Dan. i. 1—3.* From which Time to the first Year of *Cyrus's* Reign over the *Assyrian* Monarchy, is just seventy Years. Whereas the Prophet *Zechary*, who reckons the seventy Years Captivity compleated in the second Year of *Darius* (see *Zeck. i. 12.*) commences his Computation from the besieging the City; and when he prolongs his Computation to the 4th Year of *Darius*, *chap. vii. 1—5.* he dates it from the Destruction of the City and Temple.

Ver. 12. *And it shall come to pass, when Seventy Years are accomplished, that I will punish the King of Babylon and that Nation, &c.*] God often punishes the Persons, whom he makes Instruments of his Vengeance upon others, for those very Things which they did by his Appointment; because their Intent was purely to carry on their own ambitious and cruel Purposes, and not at all to fulfil God's Will, or advance his Glory. So that the Evil they did was altogether their own, and the Good that was produced out of it, was to be ascribed to God. See a remarkable Passage to this Purpose, relating to *Sennacherib*, *Isa. x. 5—16.*

Ibid. And will make it perpetual Desolations.] See the Note on *chap. l. 40.*

Ver. 13. *Even all that is written in this Book, which Jeremiab hath prophesied against all Nations.*] Particularly in the 50th and 51st Chapters. The Book here mentioned, is that Collection of Prophecies against the Countries round about *Judea*, which in the *Greek Copies* follows immediately after this Verse; but in the *Hebrew Copies* are placed by themselves at the latter end of the Book, from the 46th Chapter to the end of the 51st. This Verse seems to justify the Order in which the *Septuagint* have placed these Prophecies.

Ver. 14. *For many Nations and great Kings shall serve themselves of them also.*] He means those Kings and Nations who were *Cyrus's* Confederates: See *chap. l. 9—41. li. 27.*

Ver. 15. *Take the Wine-Cup of this Fury at my Hand, and cause all the Nations to whom I send thee, to drink it.*] God's Judgments are metaphorically represented by a Cup of intoxicating

Liquors; because they fill Men with Astonishment, and bereave them of their common Judgment and Discretion: See the Note on *Isa. li. 17.* and compare *Psal. lxxv. 8. Jer. xlviii. 26. xlix. 12. li. 31. Habak. ii. 16. Revel. xiv. 10. xvi. 19.* In both which Places, *St. John* plainly alludes to this place, and expresses the Sense of the Original more fully and exactly than the *Septuagint* do: See the Note upon *ver. 10.*

Ver. 16. *And they shall drink, and be moved, and be mad, &c.*] That Astonishment, and those unsettled Counsels and Resolutions, which are here the Effects of God's Judgments, are elsewhere compared to Drunkenness: See *chap. li. 57. Lam. iv. 21. Isa. xix. 14. Nabum iii. 11. Habak. ii. 16.*

Ver. 17. *Then I took the Cup at the Lord's Hand, and made all the Nations to drink, &c.*] The Words, in pursuance of the same Metaphor, import the Prophet's obeying God's Command, and denouncing his Judgments upon all the several Nations hereafter mentioned: Compare *ver. 28.* The Prophets are said to do that which they declare it is God's Purpose to do: See the Note on *chap. i. 10.* If we explain the Words more strictly to the Letter, we may suppose the Cup of God's Wrath represented to the Prophet in a Vision, (as mystical *Babylon* was represented to *St. John*, with a *Golden Cup* in her Hand, *Revel. xvii. 4.*) which he was commanded to hand round to the Nations here specified.

Ver. 18. *To wit, Jerusalem, and the Cities of Judah, and the Kings thereof, &c.*] The *Jews* are mentioned first, because *Jeremiab*, as well as the rest of the Prophets, was in the first place sent to them: See *ver. 3, 4.* and they were to have the greatest Share in the Judgments denounced: See *Dan. ix. 12. Amos iii. 2.*

Ibid. As it is this Day.] This relates to the Desolation of *Judea* and *Jerusalem*, when all that *Jeremy* had foretold against them, was fulfilled; and therefore must have been added, either by *Baruch's* Amanuensis, or else by *Ezra*; or whoever it was that collected *Jeremy's* Prophecies into one Volume, who, it is likely, added the 52d Chapter.

Ver. 19. *Pharaoh King of Egypt.*] See *chap. xlv.*

Ver. 20. *And all the mingled People.*] The Word is *Ereb* in the *Hebrew*, which occurs again in the 24th Verse. Some understand it of the *Arabians*, the Name of that People being written *Ereb*, as well as *Arab*: See *1 Kings x. 15.* but *Arabia* being mentioned *ver. 24.* as distinct from these People, that Sense of the Word doth not seem probable. So I rather take the Word in the Sense our Translators understood it, for a Mixture of several Nations, who dwelt either upon the Coasts of the *Mediterranean*, or of the *Red Sea*.

Ibid. And all the Kings of the Land of Uz.] There are three Persons called by the Name of *Uz* in Scripture, who gave this Appellation to three several Countries, as *Bochart* observes in his *Phaleg*. *Lib. ii. cap. 8. 1st.* The Son of *Aram*, *Gen. x. 23.* whom he supposes to have settled in *Syria* near *Damascus*. *2d.* The Son of *Nabor*, *Gen. xxii. 21.* who settled in *Arabia Deserta*:

From whom *Job* descended. 3d. The Son of *Esau*, Gen. xxxvi. 28. from whom *Idumea* was so called, which is here meant; and mentioned again by our Prophet, and its Destruction foretold, *Lament.* iv. 21.

The Kings mentioned here and in the following Verses, were petty Princes of several Clans or Colonies. The Title of *King* is given in Scripture to any Ruler or Governor: See *chap.* i. 41. li. 28. *Judg.* xvii. 6. *Deut.* xxxiii. 5. *Dan.* vii. 17.

Ibid. And the Kings of the Land of the *Philistines*, &c.] The *Philistines* had five Lords over their several Divisions: See *Job.* xiii. 3. 1 *Sam.* vi. 6. and the foregoing Note: Each Division having their particular Prince or Governor: See *Numb.* xxxi. 8. a Custom still observed in the more rude and barbarous Parts of the World.

Ibid. *Azzab.*] A noted City of the *Philistines*, commonly rendered *Gaza*, according to the Greek Pronunciation, which usually expresses the Hebrew Letter *Ain* by a *Gamma*.

Ibid. And the Remnant of *Ashdod*.] *Ashdod* or *Azotus* was first besieged and taken by *Tartan*, according to the Prophecy of *Isaiah*, *chap.* xx. 1. afterward by *Psammiticus*, according to *Herodotus*, *Lib.* ii. *cap.* 157. who so far ruined it, and impaired its ancient Greatness, that it is here called *The Remnant*, or poor Remains of *Ashdod*: Compare *chap.* xlvii. 4.

Ver. 21, 22. *Edom and Moab.*] See Chapters *xlvii.*, *xlviii.*, *xlix.*

Ver. 22. And the Kings of the Isles which are beyond the Sea.] Or, rather, *The Region by the Sea-side*, as the Words are translated in the Margin of our Bibles. For so the Word *Beneber* signifies, as hath been observed in the Notes upon *Isa.* ix. 1. The Phrase denotes the People living upon the Coast of the *Mediterranean Sea*. The Word *Island* in the Hebrew signifies any Region or Country: See the Note on *Isa.* xx. 6.

Ver. 23. *Dedan, Tema and Buz.*] These were *Arabians*, who descended from *Abraham* and his Brother *Nabor*; See *Gen.* xxii. 21. xxv. 3—15. whose Destruction is foretold, *Jer.* xlix. 8, 28.

Ibid. And all that are in the utmost Corners.] See the Notes on *chap.* ix. 26.

Ver. 24. And all the Kings of the mingled People that dwell in the Desert.] A Mixture of People in that Part of *Arabia*, properly called the *Desert*, consisting of the *Nabatbeans*, *Amalekites*, *Midianites*, and other Nations, called in Scripture by the general Name of the *Children of the East*: See *Judg.* vi. 3. vii. 12. viii. 10. So *Diodor. Sic. Lib.* ii. *de Arabia Nabatea*, Ἀπὸ κατὰ πρῶτον Συρίας καὶ Ἀραβίας τοιαύτης καὶ παραδοτικῆς ἰθὺς διαιρέσει. That Part of Arabia is divided among several Nations. The learned Dr. *Pocock*, is of Opinion, that the Word *Arabia* is derived from the Hebrew, *Arab*, signifying *Mixture*: Because the Country was inhabited by a Medley of several Nations: See his Notes upon *Specim. Histor. Arab.* pag. 33.

Ver. 25. And all the Kings of *Zimri*.] A People of *Arabia*, descended from *Zimram*, *Abraham's* Son by *Keturab*, *Gen.* xxv. 2.

Ibid. And all the Kings of *Elam*, and all the Kings of the *Medes*.] See the Note on *chap.* xlix. 34.

The *Medes* and *Persians* were commonly Confederates, and Partakers of the same good or ill Fortune.

Ver. 26. And all the Kings of the North far and near.] The Kings of *Syria*, and the neighbouring Parts: See *chap.* xlix. 27.

[*Ibid.* All the Kingdoms of the World which are upon the Face of the Earth.] This may only denote the Kingdoms within the Extent of the *Babylonish* Empire; which called itself *Empress* of the World. So *Quirinus* in the New Testament is put for the *Roman* Empires: See *Luke* ii. 1.]

Ibid. And the King of *Sbesbak* shall drink after them.] By *Sbesbak* is meant *Babylon*, as appears by comparing *chap.* li. 41. Some think *Sac* was the Name of an Idol worshipped there, from whence the Hebrew Name *Misael* was changed by the *Chaldeans* into *Mesbak*. This Idol gave the Name of *Sacchæa* to a Publick Festival celebrated at *Babylon*, and mentioned by *Athenæus*, *Lib.* xiv. *cap.* 10. St. *Jerom* mentions upon the Place a sort of Cypher commonly used, which consisted in putting the last Letter of the Alphabet first, and so writing on; by which inverted Order of the Hebrew Letters *Sbesbak* is equivalent to *Babel*. The Prophets sometimes express the Places they prophesy against by dark Circumlocutions: So *Babylon* is called the *Desart of the Sea*, *Isaiah* xxi. 1. *Jerusalem*, *The Valley of Vision*, *Isaiah* xxi. 1. the *Roman* Empire is expressed by *that which withholdeth*, 2 *Thess.* ii. 6. And some Commentators suppose the Names mentioned *Micab* i. 10, &c. to be Names of noted Places in *Judea*, disguised and altered from their true Sound. Mr. *Basnage* in his *History of the Jews*, B. iii. ch. 25. thinks that *Sbesbak*, the victorious King of *Egypt*, (the same who is called *Sesostris* by *Herodotus*) was afterwards worshipped as a God over all the *Eastern* Countries which he subdued; and that *Babylon* is here represented by the Name of this Idol that was worshipped there. But it is not at all probable, that the *Chaldeans* should call their City or Country by the Name of a foreign Conqueror, whose Yoke they had long ago shook off.

Ver. 27. Drink ye and be drunken, &c.] See *ver.* 16. The Imperative is here put for the Future: See the like Figure, *Isa.* ii. 9. vi. 9. xxiii. 16.

Ver. 28. And it shall be, if they refuse to take the Cup at thine Hand, &c.] If they either do not believe thy Threatenings, or else disregard them, as thinking themselves sufficiently provided against any hostile Invasion, you shall let them know, that the Judgments denounced against them are God's irreverfible Decree.

Ver. 29. For lo, I begin to bring Evil upon the City that is called by my Name, and should ye be utterly unpunished?] Judgment often begins at the House of God, for the Correction of God's People, and to be a Warning to others; but the heaviest Strokes of it are reserved for the Ungodly: Compare *chap.* xlix. 12. 1 *Pet.* iv. 17, 18. *Luke* xxiii. 31.

Ibid. And should ye be utterly unpunished?] Concerning the Import of the Hebrew Phrase in this Place: See the Note on *chap.* xxx. 11.

Ver. 30.

Ver. 30. *The LORD shall roar from on high, and utter his Voice from his holy Habitation.*] God speaks by his Judgments; and those, when they are very terrible, may be fitly compared to the roaring of a Lion, which strikes a Consternation into those that hear it: Compare *Amos i. 2. iii. 8. Joel ii. 11. iii. 16.*

Ibid. He shall mightily roar upon his Habitation.] He shall pronounce and execute a terrible Judgment upon his Temple, the Place on Earth which he hath chose for his Residence: See *1 Kings viii. 29.* Upon which Account, the same Expressions are indifferently applied to Heaven and the Temple, as in this Verse; and Heaven it self is called God's Temple or Sanctuary: See *chap. xvii. 12. Psalm xi. 4. cl. 1.* Some translate the latter Part of this Sentence to the same Sense with the former: *From his Habitation*, the Preposition *Nal*, being sometimes the same with *Menal*, from: See *Psal. lxxxi. 3. Dan. ii. 1. vi. 18.*

Ibid. He shall give a Shout, as they that tread the Grapes.] He shall utter his Voice before his Army, as *Joel* expresses it, *chap. ii. 11.* that is, like a Leader or General, he shall encourage them to give the Onset upon their Enemies, which is usually performed with a Shout, as great as that which the Treaders of Grapes use at the time of the Vintage: See *chap. xlviii. 33. Isa. xvi. 9.*

Ver. 31. *A Noise [of God's Voice or Judgment] shall come unto the ends of the Earth, for the LORD hath a Controversy with the Nations.*] God enters into Judgment with Men for their Impieties, as being so many Injuries to his Honour, and for which he demands Satisfaction by his Judgments: Compare *Hos. iv. 1. Micab vi. 2.*

Ibid. He will plead with all Flesh.] He will plead with them with Fire and Sword, as *Isaiab* expresses it, *chap. lxvi. 16.*

Ver. 32. *And a great Whirlwind shall be raised up from the ends of the Earth.*] God's Vengeance is often compared to a Whirlwind: See the Note on *chap. xxiii. 19.* This the Text says shall come from a far distant Country, as *Chaldea* was esteemed: See *chap. v. 15.*

Ver. 33. *And the slain of the LORD shall be at that Day from one end of the Earth, even to the other end of the Earth.*] See the Note on *ver. 26.* or the Words may be rendered, *From one End of the Land to the other End of the Land*, meaning *Judea*, the following Words chiefly regarding that Country.

Ibid. They shall not be lamented.] See the Note on *chap. xvi. 6.*

Ibid. Neither gathered, nor buried.] See the Note on *chap. viii. 2.*

Ver. 34. *Howl ye Shepherds, and cry, and wallow your selves in the Ashes, ye Principal of the Flock.*] The Imperative is put for the Future: See *ver. 27.* Shepherds are here the same with Princes or Generals: See the Note on *chap. ii. 8. vi. 3.* In Pursuance of the same Metaphor, by the *Principal of the Flock*, are meant the great and rich Men of each Nation, which is here prophesied against. Of them it is foretold, that they shall wallow themselves in the Ashes, as a Token of their great mourning and lamenting over their Misfortunes: See *chap. vi. 26.*

Ibid. For the Days of your Slaughter and of your Dispersion are accomplished.] The Time is come, when you shall be either slaughtered, or dispersed and carried captive into foreign Countries.

Ibid. And ye shall fall like a pleasant Vessel.] Ye shall be utterly destroyed, as a crystal Glass, when it is dashed against the Ground.

Ver. 36. *For the LORD hath spoiled their Pasture.*] See the Notes on *chap. vi. 2, 3.*

Ver. 37. *And the peaceable Habitations are cut down.*] Or, *destroyed*: In the Hebrew it is, *Neoth Sbalem*, alluding to *Salem*, the same with *Jerusalem*.

Ver. 38. *He hath forsaken his Covert, as a Lion, &c.*] As a Lion forsakes his Covert to go in quest of his Prey, so God hath forsaken *Jerusalem* his Habitation, from whence he used formerly to utter his Voice like a Lion, and exert his Power for the Defence of his People; (see *Isa. xxxi. 4.*) but now he hath made both City and Country the Object of his Anger and Judgments.

[*Ibid. Because of the Fierceness of the Oppressor.*] The Word *Jonab*, rendered *Oppressor*, signifies likewise a Dove: So some understand the Word as denoting the *Assyrians* or *Chaldeans*, who succeeded in that Monarchy, who had that Bird for a Symbol of their Nation given to them by *Semiramis*: Compare *chap. xlv. 16.* See *Selden de Dijs Syris, l. 2. c. 3.* Tho' it must be granted, the Word is used where it can't be understood of the *Chaldeans*: See *chap. l. 16. Zeph. iii. 1.*

CHAP. XXVI.

The ARGUMENT.

Jeremiah, denouncing Destruction to the City and Temple, unless the People repented, is apprehended and arraigned before the great Council, or Sanhedrim: Upon which he makes his Apology, and after the debating the Case by the Judges of that Court, he is acquitted.

Ver. 1. **I**N the beginning of the Reign of *Jehol-akim*.] See the Note on *ver. 3.*

Ver. 2. *Stand in the Court of the LORD's House.*] See the Note on *chap. xix. 4.*

The great Court was the Place where both Men and Women did ordinarily worship, when they brought no Sacrifice, saith *Dr. Lightfoot*, in his *Description of the Temple*, *chap. 18.* for when they offered a Sacrifice, they were to bring it into the inner Court, otherwise called the Court of *Israel*, or of the Priests, as the same learned Author hath observed in his Treatise concerning the Temple Service, *chap. 8. sect. 1.*

Ibid. And speak unto all the Cities of Judah, which come to worship in the LORD's House.] Archbishop *Usher*, in his *Annals ad A. M. 3395.* conjectures, that this was at the Feast of Tabernacles, when all the Males were obliged to appear before the LORD, *Deut. xvi. 16.*

Ibid. Diminish not a Word.] Either out of Fear, Favour, or Flattery.

Ver. 3.

Ver. 3. *If so be they will hearken, and turn every Man from his evil way, &c.*] See the Note on chap. xxxvi. 3.

Ver. 5. *To hearken to the Words of my Servants the Prophets.*] See chap. xxv. 4.

Ibid. and Ver. 6. *Rising up early and sending them—Then will I make this House like Shiloh.*] See the Notes on chap. vii. 12, 13.

Ver. 6. *And I will make this City a Curse to all the Nations of the Earth.*] See the Note on chap. xxiv. 9.

Ver. 7. *So the Priests and the Prophets.*] The Septuagint rightly understand the Word of the false Prophets, such as was *Hananiab*, mentioned chap. xxvii. Compare chap. xxix. 1. xxxvii. 19. So the Word Prophet is taken, *Hof. ix. 8.*

Ver. 7. *In the House of the LORD.*] That is in the Court before the House of the LORD, ver. 2. Compare chap. vii. 10. The outer Courts being Holy Ground, and dedicated to God's Worship, are called by the Name of the Temple. So the Treasury, where Christ preached, is called the Temple, *John viii. 20.* tho' it stood in the outer Court of it. *St. Paul* is said to have entered *into the Temple*, that is, into the Court before the Temple, and the *Jews* to have laid hold on him there, *Acts xxi. 26, 27.*

Ver. 8. *Thou shalt surely die.*] As a Disturber of the Government, and a Discourager of the People, from defending their Country against the Enemy: Compare chap. xxxviii. 4. and see the Note on ver. 14. of this Chapter.

Ver. 10. *When the Princes of Judah heard these Things.*] These are the same who are called the *Princes of the Land*, ver. 17. The King's Counsellors, or chief Officers of State, who were likewise Members of the great *Sanbedrim*. It is uncertain when the great Council, called the *Sanbedrim*, was instituted. *Selden* and most other Writers from the *Jewish* Authors, date the Rise of it from *Moses's* appointing the seventy Elders, *Numb. xi. 16.* See *Selden*, Lib. ii. de *Synedrüs*, cap. 4. & 16. *Grotius* in *Matth. v. 22.* After several Intermissions of this Authority, which was sometimes laid aside by the Calamities or Corruptions of the Times, or else superseded by that sovereign Power, which was invested in the Judges and Kings, *Jehoshaphat*, when he set about a general Reformation, restored this ancient Tribunal: See 2 *Cbron. xix. 8.* This being the Supreme Court of the Nation, the Persons that sat in it are called here the *Princes of Judah*: Compare chap. xxix. 2. xxxiv. 19. and the *Elders of the Land*, ver. 17. of this Chapter; and the *Elders of the People*, chap. xix. 1. and in the Evangelists; see *Matth. xxvii. 1.* *Luke xxii. 66.* and the *Senate of the Children of Israel*, *Acts v. 21.* Compare 1 *Macc. xii. 6.* *Judith xi. 14.* The same are probably meant by the *Seventy Men of the Antients of the House of Israel*, mentioned *Ezek. viii. 11.* The Word *Sanbedrim* is without doubt of Greek Original, derived from *Συνεδριον*, which often signifies this great Council in the *New Testament*; and from thence is adopted into the *Jewish* Language, by the Rabbinical Writers, as many other Greek Words are; but the Council may still have been of much ancients Date, and expressed in the *Old Testament* by *Rulers, Princes, or Elders, or Senate of the People.*

[Ibid. *The new Gate of the LORD's House.*] See the Additions at the Beginning of the Comment upon *Daniel.*]

Ver. 14. *As for me, behold I am in your Hand, &c.*] Compare chap. xxxviii. 5. It was the proper Business of the *Sanbedrim* to pass Sentence upon Prophets. And if they found them guilty of making false Pretences to Prophecy, to put them to Death, the Punishment which the Law had provided in that Case, *Deut. xviii. 20.* To this Sense those Words of Christ are to be understood, *Luke xiii. 33.* *It cannot be that a Prophet perish out of Jerusalem*, where the *Sanbedrim* sat, whose Office it was first to try, and to condemn him.

Ver. 16. *Then said the Princes.*] The *Sanbedrim*: See ver. 17. or at least some considerable Men among them: Compare ver. 21. chap. xxxvi. 12. xxxvii. 15. xxxviii. 4.

Ibid. *And all the People.*] They who before were forward to condemn him, ver. 8. now, upon hearing his Apology, were as ready to acquit him.

Ver. 17. *Then rose up certain of the Elders of the Land.*] See ver. 10 and 16. From ver. 17. to the End of the Chapter, are rehearsed the Debates that passed in the *Sanbedrim* upon this Subject, and the Arguments offered on both Sides; as *St. Luke* gives an Account of a like Conference with relation to the Apostles, *Acts v. 33, 34.*

Ver. 18. *Micah the Morastbite prophesied in the Days of Hezekiah, &c.*] They alledge this Precedent, taken from the Practice of a good King, in favour of *Jeremiah*.

Ibid. *Zion shall be plowed like a Field.*] The *Jews* suppose this Prophecy to be fulfilled in the utter Destruction of the second Temple by *Titus*; when *Terentius*, or, as some of the modern *Jews* call him, *Turnus Rufus*, razed the very Foundations of the City and Temple, and so fulfilled the Prediction of our Saviour, *That there should not be left one Stone upon another*: See *Joseph. Bell. Jud. Lib. vii. cap. 7.* When Conquerors would signify their Purpose, that a City should never be rebuilt, they used to break up the Ground where it stood: See *Judg. ix. 45.* *Horace* alludes to this Custom,

—Imprimeretque muris
Hostile aratrum exercitus insolens.

Lib. i. Od. 16.

Ibid. *And the Mountain of the House.*] The Temple stood upon Mount *Moriah*: See 2 *Cbron. iv. 1.* and xvii. 3. of this Prophecy.

Ver. 19. *Did Hezekiah and all Judah put him to death?*] Did the People come together in a Body to accuse *Micah*, and demand Sentence against him, as they had now done in the Case of *Jeremiah*?

Ibid. *Did he not fear the LORD, &c.*] See 2 *Cbron. xxxii. 25.*

Ver. 20. *And there was also a Man that prophesied in the Name of the LORD, Urijah, &c.*] This seems to be an Instance alledged by others of the *Sanbedrim*, in favour of the Priests and Prophets, who were for condemning *Jeremiah*.

Ver. 22.

Ver. 22. *And Jeboiakim sent Men into Egypt, &c.*] There was a strict Alliance between him and *Pbaraoh Necboch*, King of Egypt: See 2 Kings xxiii. 24.

Ver. 23. *And cast his dead Body into the Graves of the common People.*] Thereby to put a Mark of Infamy upon him after his Death, by burying him among the common People; for Persons of Quality and Character, had Sepulchres belonging to their own Families: See 2 Sam. xvii. 23. 1 Kings ii. 24.

Ver. 24. *Nevertbeless the Hand of Abikam, the Son of Shapban, was with Jeremiab.*] Both he and his Father *Shapban*, were chief Ministers under *Josiab*, 2 Kings xxii. 12, 14. And the Brothers of *Abikam*, *Gemariab*, *Elasab*, and *Jaazaniab*, were considerable Men in those Days with *Abikam*, and Members of the great Council: See *Jerem.* xxix. 3. *Ezek.* viii. 11. So *Abikam* made use of his Interest with them, to deliver *Jeremiab* from the Danger that threatened him.

Ibid. *That they should not give him into the Hand of the People.*] The common People are inconstant in their Opinions, they joined at first with *Jeremiab's* Accusers, ver. 10. After hearing his Apology, they took his Part, ver. 16. But afterwards upon hearing the Instance of *Urijab* alledged on the other Side, they were incensed against him, and were zealous for putting him to Death.

CHAP. XXVII.

The AGRUMENT.

This Prophecy seems to have been uttered at the Beginning of Zedekiah's Reign (see the following Note) and foretells the Conquest of Judea, and the neighbouring Countries by the King of Babylon, as was more largely set forth in the xxvth Chapter.

Ver. 1. **I***N the beginning of the Reign of Jeboiakim.*] There is a Difficulty in the Date of this Prophecy, because it plainly relates to the Times of *Zedekiah*: See ver. 3, 12, 16. Some suppose that *Jeremiab* might have it in Charge to declare this Decree of God's in the Reign of King *Jeboiakim*, which yet he was not to execute, 'till the Time of *Zedekiah*. Others think that the Prophet did presently execute some Part of his Orders, viz. that of putting on Bonds and Yokes upon his Neck, which he wore, during the Reigns of *Jeboiakim* and *Jeconiah*, 'till the 4th Year of *Zedekiah*. There are other ways of solving this Difficulty, which are less probable: But the Answer which seems to me the least forced, is to say, that *Jeboiakim* is crept into the Text, by the Negligence of the Scribes (who might have their Eyes upon the Beginning of the last Chapter or Section) instead of *Zedekiah*. This Emendation is confirmed, by comparing this Verse with the 3d, 12th, and 20th Verses of this Chapter, and with the Beginning of the next. Such little verbal Mistakes must be allowed by all impartial Readers, to have sometimes happened in transcribing the holy Scriptures, as well as in other Books,

and may easily be corrected, by comparing the suspected Reading with other Parts of the Sacred Text, which admit of no Difficulty or Uncertainty.

Ver. 2. *Make thee Bonds and Yokes, and put them upon thy Neck.*] The Prophets foreshew'd Things by Actions as well as Words. So *Isaiab* went naked and barefoot, *Isa.* xx. 3. *Ezekiel* prophesied in like manner by Signs, *Ezek.* iv. 1, &c. xii. 3. xxiv. 17—19.

Ver. 3. *And send them to the King of Edom, &c.*] These were some of those Countries which God had given into the Hand of the King of *Babylon*: See chap. xxv. 21, 22. and Chapters xlviii, xlix.

Ibid. *By the Hand of the Messengers which come to Jerusalem unto Zedekiah.*] Their Business was either to congratulate *Zedekiah* upon his Accession to the Throne; or else to engage him in a League against the King of *Babylon*.

Ver. 6. *And now I have given all these Lands into the Hand of Nebuchadnezzar.*] God is the sole Lord and Proprietor of the World, and by vertue of his Absolute Sovereignty and Dominion, has a Right to give the Kingdoms of the Earth to whomsoever he pleases, *Dan.* iv. 17. and he exercises this Authority, by changing Times and Seasons, by removing Kings, and setting up Kings: *Ibid.* chap. ii. 21. 'Tis the Business of human Laws, to establish every Government in that Method wherein it is already settled: But as this is no Bar to Providence, which still has a Right to alter Governments, and for great and wise Reasons, often changes the Scene of worldly Affairs; so neither ought it to be an Objection against submitting to any Persons, whom God's Providence hath placed over us, and put into their Hands the full Power of exercising all those Acts of Government in which Sovereignty consists. But altho' the People are bound in such Cases to obey, yet this does not lessen the Guilt of Usurpers themselves: See the Note on chap. xxv. 12.

Ibid. *The King of Babylon my Servant.*] See the Note on chap. xxv. 9.

Ibid. *And the Beasts of the Field have I given also to him to serve him.*] Compare *Dan.* ii. 38. An Instance of that Absolute Sovereignty which God hath given to the King of *Babylon*, whereby Men, and all their Goods and Fortunes, which chiefly consisted in Cattle in those Days, were intirely at his Disposal.

Ver. 7. *And all Nations shall serve him, and his Son, and his Son's Son.*] *Belsazzar*, the last King of the *Babylonian* Monarchy, *Dan.* v. 30, 31. was Grand-child to *Nebuchadnezzar*, who is called his Father, *Dan.* v. 2. that is, his Grandfather, by an usual *Hebraism*: See 1 Kings xv. 3. compared with ver. 10. and 2 Kings viii. 26. compared with ver. 18. For the two Kings mentioned in *Ptolemy's Canon*, between *Evilmerodach* and *Belsazzar* (called there *Nabonedus*) viz. *Neriglissarus* and *Laborosoarchodus*, had no Right by lineal Descent. For *Neriglissarus* was only Husband to *Evilmerodach's* Daughter, and *Laborosoarchodus* was Son to *Neriglissarus*: Compare *Isa.* xiv. 22. where God saith, *I will cut off from Babylon the Name and Remnant, Son and Nephew, or rather Son and Grandson; that is, all that*

that should lineally succeed King *Nebuchadnezzar*: Compare *Job* xviii. 19.

Ibid. *Until the very time of his Land come.*] The *Vulgar Latin* translates the Words thus, *Until the time of his Land, and of himself come*, i. e. The Time of their Punishment or Visitation, as it is elsewhere expressed; that is, at the end of 70 Years: See *chap.* xxv. 12. The Word *Time* is used in the same Sense, *Ezek.* vii. 7. xxx. 3.

Ibid. *And then many Nations and great Kings shall serve themselves of him.*] See *chap.* xxvi. 14.

Ver. 8. *That will not put their Neck under the Yoke of the King of Babylon.*] Will not submit to that Servitude represented by the Yokes mentioned *ver.* 2, 3.

Ibid. *That Nation will I punish—with the Sword, &c.*] Those Punishments are elsewhere denounced against *Zedekiah*, and all the *Jews* who joined with him, in resisting the King of *Babylon's* Forces: See *chap.* xxiv. 9. xxxviii. 8. *Ezek.* xii. 13, 14. xvii. 20, 21.

Ver. 9. *Therefore hearken ye not to your Prophets, nor to your Diviners, &c.*] The *Jews*, together with the idolatrous Rites of their Neighbours, learned their Arts of Divination, and foretelling future Events, the Use of which was expressly forbidden, *Deut.* xviii. 11, &c. and for which Practices they are severely reprov'd, *Isa.* ii. 6. the Word *Nonen*, which is here translated *Enchanter*, is rendered there *Sooth-sayer*, and is supposed to be the same with a *Star-gazer* or *Astrologer*.

Ver. 10. *They prophesy a lie unto you.*] See *chap.* xiv. 14. xxiii. 21. xxix. 8.

Ver. 11. *But the Nations that bring their Neck under the Yoke of the King of Babylon—Those will I let remain still in their own Land, &c.*] They that make no Opposition against the King of *Babylon's* Forces, but willingly submit themselves to him, shall continue in their own Country and Possessions, being only Tributaries to the King of *Babylon*: See *chap.* xxxviii. 17. xlii. 10, 11.

Ver. 12. *I spake also to Zedekiah King of Judah, according to all these Words, &c.*] See the Note on *ver.* 1. What the Prophet saith here to *Zedekiah*, hath a particular Weight in it, because he was made King of *Judea* by *Nebuchadnezzar*, and took an Oath of being faithful to him, and never resisting his Authority: See *chap.* xxxviii. 1. 2 *Kings* xxiv. 17. 2 *Chron.* xxxvi. 13. *Ezek.* xvii. 15—18.

Ver. 16. *Behold the Vessels of the LORD's House, shall now shortly be brought again from Babylon.*] Several of the Vessels belonging to the Temple were carried away by the *Chaldeans*, in the Reigns of *Jeboiakim* and *Jeconiah*: See 2 *Chron.* xxxvi. 7—10. *Dan.* i. 2.

Ver. 19. *For thus saith the LORD concerning the Pillars, &c.*] See *chap.* lii. 17, 20, 21.

Ver. 20. *Which Nebuchadnezzar took not when he carried away Captive Jeconiah, &c.*] See 2 *Kings* xxiv. 13, 14.

Ibid. *They shall be carried to Babylon.*] See 2 *Kings* xxv. 13. 2 *Chron.* xxxvi. 18.

Ibid. *And there shall they be, until the Day that I shall visit them.*] 'Till the prefixed Time of seventy Years be expired, when I shall visit the Iniquity of the *Chaldeans* upon them, and re-

store the *Jews* from their Captivity: See *chap.* xxv. 11, 12. *Ezra* i. 7.

CHAP. XXVIII.

The ARGUMENT.

This Chapter contains an Account of Hananiah's false Prophecy, and the Judgment Jeremiah denounced against him upon it; which accordingly came to pass.

Ver. 1. **A**ND it came to pass in the same Year, in the Beginning of the Reign of *Zedekiah* King of *Judah*.] This plainly refers to the Time specified, at the Beginning of the last Chapter, and confirms the Conjecture there made, that *Jeboiakim* is put there by a Mistake of the Copies, for *Zedekiah*.

Ibid. *In the fourth Year.*] There is a Difficulty in the Expression, how the Prophet should call that the Beginning of *Zedekiah's* Reign, which was really the *Fourth Year* of it. Therefore *Scaliger* understands it of the fourth Year in Course, reckoning from the last *Sabbatical Year*, which we know was to be every seventh Year, from *Levit.* xxv. 3, 4. See his *Canones Isagog.* pag. 294, 295. and *Kimchi* speaks of it as a Tradition received among the *Rabbins*, that the Temple was destroyed in a *Sabbatical Year*; which falling in with the *eleventh Year* of *Zedekiah*, the first Year of his Reign must be the fourth in Course from the last *Sabbatical*: See the Notes on *chap.* xxxiv. 1, 17.

It is probable, that the Observation of these *Sabbatical Years* had been intermitted for a great while before the Captivity; but the King and People, warned by the Prophet *Jeremiah* of their great Neglect in this Matter, had entered into a solemn Covenant, for the observing this Part of the Law: See *chap.* xxxiv. 8, &c.

But after all, there is no Ground for this Solution of *Scaliger's*; for it is plain, that if they had any Regard for this Computation of Time, the 9th Year of *Zedekiah* was the *Sabbatical Year*: See the forementioned Place.

To avoid this Difficulty, *Noldius* translates the Words to this Sense, *When it had been so [that is, when I had continued prophesying with a Yoke about my Neck from that Year] in the Beginning of the Reign of Zedekiah, until the 4th Year*: See his *Concordance*, pag. 143, and 164.

The *LXX* read this part of the Verse thus, *In the fourth Year of the Reign of Zedekiah, King of Judah, in the fifth Month.*

Ver. 2. *I have broken the Yoke of the King of Babylon.*] That tyrannical Power which *Nebuchadnezzar* exercises, of which the Bonds and Yokes which *Jeremiah* wore, are the Figures: See *chap.* xxxvi. 1—12.

Ver. 3. *Within two full Years.*] See the Note on *ver.* 16.

Ibid. *I will bring again into this Place all the Vessels of the LORD's House.*] See *chap.* xxvii. 16, —20.

Ver. 4. *And I will bring again Jeconiah, &c.*] This was grateful News to the People, who looked upon *Zedekiah* only as *Nebuchadnezzar's* Deputy,

Deputy, or Vice-Roy: See the Note on chap. xxvi. 12.

Ver. 6. *Even the Prophet Jeremiah said, Amen, &c.*] Thereby expressing his hearty Concern for the Good of his Nation, and wishing that God would repent him of the Evil wherewith he had threatened them by his Ministry.

Ver. 8, 9. *The Prophets that have been before me, and before thee of old, prophesied both against many Countries, &c.*] Jeremiah offers two several Reasons in defence of his own Prophecies, and against the Truth of Hananiah's. First, That many other Prophets agreed with himself in prophesying Evil against the Jews, and other neighbouring Countries, such as Hosea, Joel, Amos, Isaiah, Micah, Habakkuk, Zephaniah, &c. Whereas Hananiah being single in his Prophecy, nothing but the punctual answering the Event, could give him the Authority of a true Prophet. Secondly, That considering the general Corruption of the People's Manners, it was so much the more likely God should inflict severe Punishments upon them, their Iniquities being now ripe for Judgment. To this the Jews add a third Explication of the Words, viz. That when a true Prophet foretels Peace, his Prophecy must certainly be fulfilled, and the Event would prove him to be a true Prophet; whereas when a Prophet foretold Evil, which was Jeremiah's Case, the Event might be suspended by the Repentance of the Persons concerned: See Bp. Kidder's *Dem. of the Messias*, Part I. pag. 377.

Ver. 10. *Then Hananiah took the Yoke from off the Prophet Jeremiah's Neck.*] See chap. xxvii. 2.

Ver. 11. *From the Neck of all Nations.*] See *ibid.* ver. 7.

Ver. 13. *But thou shalt make for them Yokes of Iron.*] Such as no human Strength can break: To signify that no human Force shall be able to cope with the King of Babylon.

Ver. 14. *I have put a Yoke of Iron upon the Neck of all these Nations, &c.*] He renews in stronger Terms the Prophecy that he delivered before, chap. xxvii. 6, 7.

Ver. 16. *This Year thou shalt die.*] As Hananiah limited the Accomplishment of his Prophecy to the space of Two Years, ver. 3 to gain Credit with the People, by such a punctual Prediction; so Jeremiah confines the Trial of his Veracity to a much shorter time: And the Event exactly answering, evidently shewed the Falseness of the other's Pretences.

Ibid. *Because thou hast taught Rebellion against the LORD.*] Thou hast taught the People to disbelieve his Word, and to act contrary to his Decrees.

Ver. 17. *In the seventh Month.*] Two Months after he had uttered his false Prophecy: See ver. 1.

with Jechoniah, exhorting them to live quietly there, and not hearken to the Prophets among them, who deluded them with vain Hopes of a speedy Return home: Against two of which Prophecies he denounces God's Judgments; as he did afterward against Shemaiah, who sent a threatening Letter against Jeremiah, at the Return of those very Messengers who carried this Letter to Babylon.

Ver. 1. **T**HESE are the Words of the Letter that Jeremiah sent unto the residue of the Elders that were carried away Captives.] These were probably those that survived of the Sanhedrim, that were carried away Captive in the third Year of Jehoiakim's Reign, Dan. i. 3. or else who remained of Jechoniah's Captivity: See 2 Kings xxiv. 14. many of whom might die by the Hardships they suffered in their Transportation. These being Persons of Authority, were more likely to influence the rest of the People, and induce them to hearken to the Prophet's Advice.

Ibid. *And to the Prophets.*] We do not read of any true Prophet that was carried away Captive with Jechoniah, beside Ezekiel. So the Septuagint rightly understand the Word here of false Prophets, who flattered the People with hopes of a speedy Restoration: See chap. xxvi. 7. xxxviii. 19. So Hananiah is often called the Prophet, in the foregoing Chapter; and compare ver. 8. of this Chapter.

Ver. 2. *After that Jechoniah, the Queen, &c.*] By the Queen is meant Jechoniah's Mother: See 2 Kings xxiv. 12, 14, 15. where an Account is given of this Captivity; and compare chap. xxii. 26. xxvii. 10. xxviii. 4. of this Prophecy.

Ibid. *And the Eunuchs.*] See chap. xxxiv. 19.

Ibid. *The Princes of Judah and Jerusalem.*] If these be Persons of a distinct Rank, we may understand the Princes of Judah to be the same with the Elders or Sanhedrim, ver. 1. Compare chap. xxvi. 10, 16, 17. xxxiv. 19. By the Princes of Jerusalem are meant the Rulers of that City, called the Lesser Sanhedrim, consisting of 23.

Ver. 3. *By the hand of Elasah the Son of Shaphan.*] See the Note on chap. xxvi. 24.

Ibid. *And Gemariah the Son of Hilkiab.*] A distinct Person from Gemariah, mentioned chap. xxxvi. 10.

Ibid. *Whom Zedekiah sent unto Babylon to Nebuchadnezzar.*] To renew his Promises of Fidelity to him: See the Note on chap. xxvii. 3, 12.

Ver. 5, 6. *Build ye Houses, and dwell in them, &c.*] The Prophet gives them this Advice, to check their hopes of a speedy return from Babylon, with which the false Prophets flattered them: See ver. 8,—28.

Ver. 7. *And seek the Peace of the City, whither I have caused you to be carried away Captives; and pray unto the LORD for it.*] It is the Duty of all private Persons, to submit to the Government that protects them, and to pray for the Prosperity of it: See Ezra vi. 10. 1 Tim. ii. 1, 2. And if they are Persecutors or Enemies to the Truth, they are to leave it to God to execute upon them the Judgments he has denounced against Tyrants and Oppressors: Which Threatenings the

CHAP. XXIX.

The ARGUMENT.

This Chapter contains a Message sent by Jeremiah, at the Beginning of Zedekiah's Reign, to the Captives in Babylon, who were carried away

the Jews expected God would execute upon Babylon in due Time: See *Psal. cxxxvii. 8, 9.*

Ver. 8. *Neither hearken to the Dreams which ye cause to be dreamed.*] Which you encourage your false Prophets to pretend to.

Ver. 10. *After Seventy Years be accomplished at Babylon, I will visit you.*] These Seventy Years of the Captivity, are to be computed from the Fourth Year of *Jeboiakim*, which in the Scripture Account, is the First Year of *Nebuchadnezzar's* Reign: See the Notes on *chap. xxv. 1, 11.*

Ibid. I will visit you.] There were but few in comparison of those Captives, that returned in Person into their own Country: See *Ezra iii. 12.* So this Promise was chiefly fulfilled in their Posterity; and it is common in Scripture to speak of Blessings bestowed upon the Children, as if they had been actually made good to their Progenitors: See *chap. xxxii. 5.* and compare *Exod. vi. 4. Micah vii. 20.*

Ver. 12. *Then shall ye call upon me—and I will hearken unto you.*] A sure Token of God's Favour; see *chap. xxxiii. 3.* as his rejecting Men, and casting them off is expressed by his *biding his Face from them*, and refusing to hear their Prayers: See *chap. xiv. 12. Lament. iii. 8—44.*

Ver. 13. *And ye shall seek me and find me, &c.*] According to the Promises made, *Levit. xxvi. 39, 40. Deut. xxx. 1. Psal. xxxii. 6.*

Ver. 14. *And I will gather you from all the Nations, and from all the Places whither I have driven you, &c.*] These Words are directly spoken to those that were carried Captives with *Jechoniah*, and were fulfilled in their Restoration under *Cyrus*: Yet the Expressions being so large and general, may be supposed to relate to that general Restoration of the whole Nation, which is often foretold in the Prophecies of the *Old Testament*: See *chap. xxiii. 3—8. xxxii. 37.* and the Notes there.

Ver. 15. *Because ye say, The LORD hath raised us up Prophets in Babylon.*] This is meant of the false Prophets, who foretold nothing but Peace and Prosperity: See *ver. 8, 21.*

Ver. 16, 17, 18. *Know ye, that thus saith the LORD of the King—and all the People, &c.*] See *chap. xxiv. 8, 10.*

Ver. 19. *Because they have not hearkened to my Words, which I sent unto them by my Servants the Prophets.*] When at the same time they readily gave ear to the false Prophets, that flattered them with Promises of Peace and Safety: See *chap. xiv. 14. xxvii. 15. xxviii. 2.*

Ver. 21. *And he shall slay them before your Eyes.*] As Persons that disturbed the Minds of the Jews, his Subjects, and made them unwilling to submit to his Government, by giving them hopes of a speedy Deliverance from under it: See *ver. 7, 8.*

Ver. 22. *And of them shall be taken up a Curse.*] See the Note on *chap. xxiv. 9.*

Ibid. Whom the King of Babylon roasted in the Fire.] Casting into the Fire was a Punishment used in that Country, as appears from the History of the three Children, *Dan. iii.* There was likewise a Way of Roasting by a gentle Fire, to make Men die by a more lingering Death, such as *Antiochus* practised upon the seven Brethren,

2 Macc. vii. 5. and was often used in the *Dioctesian* Persecution, as *Lactantius* describes it, *de Mortib. Persecutorum*, cap. 21. The Word here properly denotes this Sort of Punishment.

Ver. 23. *Because they have committed Villany in Israel, and have committed Adultery with their Neighbours Wives.*] Compare *chap. xxiii. 14.* The Jewish Writers will needs have these to have been the two Elders that attempted *Susannab's* Chastity. For they have a traditional Account of that Story, tho' they do not look upon the History of it, that is still extant in the Greek, to be authentick.

Ver. 24. *Thou shalt also speak unto Shamaiah the Nebelamite.*] Or, *the Dreamer*, as the Word is rendered in the Margin: See *ver. 8.* This was done after the Messengers who delivered the former Message to the Captives at *Babylon*, were returned home, who brought along with them the Letter of *Shamaiah*, mentioned in the following Verse: See *ver. 27.*

Ver. 25. *And to Zephaniab the Son of Maaseiah the Priest.*] See the Note on *chap. xxi. 1.*

Ver. 26. *The LORD hath made thee Priest instead of Jeboiada the Priest.*] *Shamaiah* directs the Words of his Letter to *Zephaniab* in the first Place, as being next in order to the High Priest, and therefore called the *Second Priest*, *chap. lii. 24.* and tells him, that God has appointed him to supply the Place of the High Priest, being probably absent at that time, who was either *Azariah*, or *Seraiah* his Son; but might be called by the name of *Jeboiada*, a Person so remarkable for his Zeal and Courage, *2 Chron. xxxiii. xxxiv.*

It is certain some of the High Priests had several Names, as is taken for granted frequently by *Selden*, *Lightfoot*, and other learned Men, who have endeavoured to give us an Account of their Succession, out of the Histories of the *Kings* and *Chronicles*: See *Selden de Success. in Pontificat. Lib. i. cap. 5. Lightfoot's Temple Service*, chap. 4.

Ibid. That ye should be Officers in the House of the LORD, for every Man that is mad, and maketh himself a Prophet.] See *chap. xx. 1, 2.* and the Note there. The Prophets and Inspired Persons were often accused of Madness, or being possessed with an evil Spirit, by their Enemies: See *2 Kings ix. 11. Hos. ix. 7. John x. 20. Acts xxvi. 24.*

Ver. 27. *For therefore [or because, see Noldius, pag. 728.] he sent unto us in Babylon.*] See *ver. 5.*

Ver. 32. *He shall not have a Man to dwell among his People, neither shall he behold the Good that I will do for my People.*] None of his Posterity shall remain, to see my People restored to their own Land again: Compare *ver. 11.*

Ibid. Because he hath taught Rebellion against the LORD.] See *chap. xxviii. 16.*

CHAP. XXX.

The ARGUMENT.

This and the following Chapter contain general Promises of GOD's Mercy to the Jews, and Assurances that he will never forget the Covenant that

that he made with their Fathers: Those were partly fulfilled in their Restoration under Cyrus, but more fully to be accomplished in the Times of the Messiah: And by the gracious Terms of that New Covenant, which he will establish with the Spiritual Israel. At or before whose second Appearing, we may expect a general Conversion and Restoration of God's ancient People: A Blessing implied in those Prophecies of the Old Testament, where the joint Restoration of Israel and Judah is foretold: As has been observed upon Isa. xi. 11, 13.

Ver. 2. **W**RITE thee all the Words that I have spoken unto thee in a Book.]

The Words that follow contain a Promise of the Jews Restoration from their Captivity: Compare ver. 4. These God commands should be committed to Writing for the Use of Posterity, to be a Support to the Jews, and an Encouragement for them to trust in God, and a Proof of God's Prescience and over-ruling Providence, when the Event shall be brought to pass: See the Note on chap. xxii. 30.

Ver. 3. *I will bring again the Captivity of my People Israel and Judah.* Israel and Judah having been carried away by two distinct Captives, into different Parts of the World, several Prophecies of the Old Testament not only foretel the Restoration of each of them, but likewise their Re-union after their Restoration: See above, chap. iii. 18. Ezek. xxxvii. 6—21, 22. Hos. i. 11. Now tho' it be granted, that some of every Tribe did return to their own Country under Cyrus, and Artaxerxes, and are therefore called by the Name of all Israel, Ezra ii. 73. vi. 17. vii. 13. x. 5. Nehem. xii. 47. yet the far greatest Part of these were of Judah and Benjamin, together with the Levites: See Ezra i. 5. So that 'tis a great Question, what is become of the main Body of the Ten Tribes, which Salmanazzar carried away into Assyria, and the neighbouring Countries: From all which we may infer, that this and the like Prophecies of the Old Testament, refer to a further Restoration of the Jews that is yet to come.

Ver. 5. *We have heard the Voice of Trembling.*] Such a one as discovers great Fear, and Apprehensions of impending Evils.

Ver. 6. *Ask ye now, and see, whether a Man doth travail with Child, &c.*] All Men seem to carry that Concern in their Looks, and discover such an Uneasiness in their Behaviour, under their Apprehension of approaching Evils, as Women do when the Time of their Travail draws near: Compare chap. vi. 24. and Nabum ii. 10.

Ver. 7. *Alas for that Day! for it is great, so that there is none like it, &c.*] The Word Day often comprehends a Succession of Time, in which a whole Series of Events is transacted: So it here contains the whole Time of the Siege and taking of Jerusalem, the Destruction of the City and Temple, and the carrying away the People Captive. This is described as a Time of great Tribulation, in which it was an Earnest of the Day of Judgment, called the Great and Terrible Day of the LORD, Joel ii. 31.

Ver. 8. *For it shall come to pass, saith the LORD, that in that Day I will break his Yoke from off thy Neck.*] In the Day when Jacob shall be saved

out of all his Troubles, ver. 7. The Phrase *that Day*, often denotes an extraordinary or remarkable Time, for some signal Events of Providence: See the Note on Isa. iv. 2.

Ibid. *And Strangers shall no more serve themselves of him.*] This Promise has not yet received its Accomplishment: Since after the Return of the Jews under Cyrus, they were reduced into Servitude by the Greeks and Romans; and at present there is no Place in the World where they can be said to be their own Masters.

Ver. 9. *But they shall serve the LORD their God.*] They shall steadily adhere to the true Religion and Service of God, expressed elsewhere thus, *I will be their God, and they shall be my People*: See ver. 22.

Ibid. *And David their King.*] That is, the Messiah, who is often called by the Name of David in the Prophets, as the Person in whom all the Promises made to David, were to be fulfilled: See Isa. lv. 3, 4. Ezek. xxxiv. 23. xxxvii. 24. Hos. iii. 5.

Ibid. *Whom I will raise up unto them.*] An Expression elsewhere used by the holy Writers, when they speak of the coming of Christ: See Luke i. 69. Acts ii. 30. xiii. 23.

Ver. 10. *Therefore fear not, O my Servant Jacob, &c.*] As if God had utterly forsaken thee, or cast thee off: Comp. Isa. xli. 15. xlv. 2.

Ibid. *For so I will save thee from afar, and thy Seed from the Land of their Captivity.*] I will deliver thee from thy Captivity, tho' thou shouldest be dispersed into the most distant Countries: And this tho' it be not accomplished in the Jews of the present Age, shall be made good to their Posterity, who are beloved for their Fathers sake, as St. Paul speaks, Rom. xi. 28. National Blessings are promised in common to Parents and Children, who as they are called promiscuously by the same Name, as Jacob here denotes his Posterity: So they are looked upon in such Cases as one aggregate Body, or Race of People: See the Note on chap. xxix. 10.

Ibid. *And Israel shall be in Rest and Quiet, and none shall make him afraid.*] These Expressions denote external Peace and Freedom from the Annoyance of Enemies, as hath been observed upon chap. xxiii. 6.

Ver. 11. *Though I make an end of all Nations, whither I have scattered thee.*] Such as the Assyrians, Chaldeans, Egyptians, &c. yet I will not make a full end of thee: See the Note on chap. xxxi. 36.

Ibid. *But I will correct thee in measure: [See chap. x. 24.] and not leave thee altogether unpunished.*] This latter Part of the Verse some render, *and not utterly destroy thee*: Which Sense as it suits very well with this Place, so it agrees much better with the Scope of those two Texts in the Pentateuch, where we first meet with it, Exod. xxxiv. 7. and Numb. xiv. 18. than the common Translation which renders the Words there, *and will by no means acquit the guilty*.

The Sense which our Translation gives here of this Phrase, *I will not leave thee altogether unpunished*, agrees very well with the Context of some other Places, where this Phrase is used, as particularly chap. xxv. 29. and chap. xlix. 12. of this Prophecy; as also Nabum i. 3.

Ver. 12. *For thus saith the LORD, thy Bruise is incurable, &c.*] In all human Appearance, and therefore it is none but God can heal thee, and recover thee out of this desperate Condition.

Ver. 13. *There is none to plead thy Cause, that thou may'st be bound up.*] There is none that by the Reformation of their Lives, or their Intercessions with God, endeavour to avert his Displeasure: See *Ezek. xxii. 30.* Or else the Words may be rendred, *There is none to judge thy Cause:* See *chap. vi. 28. xxii. 6.* None knows the true Nature of thy Malady, or what Medicines are fit to be applied to thy Case. Their calamitous State is compared to a distemper'd Body: See *ver. 17. and chap. viii. 22. Isa. i. 5, 6.* and the false Prophets, instead of applying proper Remedies, *have healed the Wounds of my People slightly;* as we read, *chap. vi. 14.*

Ver. 14. *All thy Lovers have forgotten thee.*] See *chap. xxii. 20—22.*

Ibid. *For I have wounded thee with the Wound of an Enemy, &c.*] Thy Iniquities have provoked me to punish thee with that Severity, as looks like Cruelty, and as if I had declared my self an utter Enemy to thee.

Ver. 15. *Why criest thou for thine Affliction, &c.*] Yet why shouldest thou expostulate with me, as if I had dealt unjustly with thee? Whereas if thy Condition seems desperate, it is owing to thine own Iniquities, which have still been increased with new Aggravations of Guilt.

Ver. 16. *Therefore [or yet surely, see the Note on chap. xvi. 14.] all they that devour thee, shall be devoured, &c.*] See *ver. 11. and Isa. xxxiii. 1.*

Ver. 17. *For I will restore Health unto thee, &c.*] See *ver. 12, 13.*

Ver. 18. *I will bring again the Captivity of Jacob's Tents.*] The Expression alludes to the ancient Custom of dwelling in Tents or Tabernacles: Compare *Isa. xxxiii. 20. liv. 2.* This was in some Degree fulfilled under *Zorobabel.*

Ibid. *And the City shall be built upon her own Heap.*] Or *Hill*, as it is in the Margin, as that Part of *Jerusalem* particularly was, which was called *Mount Sion.* And generally there was a Castle or Citadel in the middle of the ancient Cities, upon a rising Ground, for the greater Strength and Security of the Place: See *Josb. xi. 13.*

Ibid. *And the Palace shall remain [or be placed] after the manner thereof.*] By the Palace may be understood, either the Temple or the King's House; which the Prophet foretels shall be built upon its former Foundation and Dimensions.

Ver. 19. *And out of them shall proceed Thanksgiving, &c.*] See *chap. xxxi. 4, 13, 18. xxxiii. 11. Zech. x. 8.*

Ver. 20. *Their Children also shall be as aforetime, and their Congregation shall be established before me.*] Their Church and Common-wealth shall be restored to their former State: Compare *chap. xxxiii. 7—11. and Isa. i. 27.*

Ver. 21. *And their Nobles shall be of themselves, and their Governors shall proceed from the midst of them.*] The Hebrew Word *Addiro* is in the Singular Number, and literally signifies their *Mighty One*, a Title given to God himself, *Psal. xciii. 4.* and to a mighty Angel, *Isa. x. 34.* pro-

bably the *Archangel*, or Son of God. The Sense is, they shall be no more governed by Strangers, but shall have a Ruler of their own Nation; such as was *Zorobabel*, a Figure of Christ.

Ibid. *And I will cause him to draw near, and he shall approach to me.*] He shall have a near Attendance upon me: For I will make him a Priest to me as well as a King, according to that Prophecy concerning the *Messias*, *Psal. cx. 4. Thou art a Priest for ever, after the Order of Melchisedeck.* This Phrase of *coming, or drawing near* to God, is particularly applied to the Office of the Priests and *Levites*, *Numb. xvi. 5.*

Ibid. *For who is this that engaged his Heart to approach unto me, saith the LORD?*] For who is there but the *Messias*, that is so entirely devoted to my Service? See *Psal. xl. 8. Job. iv. 34. xiv. 31.* The Words *Mibû zé, Who is this?* have an Emphasis in the Original, that cannot be expressed in another Language, and are spoken by way of Admiration: The very same Phrase is used, *Psal. xxiv. 10.* where the altering the Phrase from that which was used in the eighth Verse, is design'd to denote some extraordinary Person, and is generally expounded of the *Messias.*

Ver. 22. *And ye shall be my People, and I will be your God.*] You shall continually adhere to my Religion and Worship; and I will take you into my Favour and Protection: See *Ezek. xi. 24. xxxvi. 26. xxxvii. 27. Hos. ii. 23. Zech. xiii. 9. Revel. xxi. 3.*

Ver. 23, 24. *Behold the Whirlwind of the LORD goeth forth with Fury, &c.*] We find the same Judgment denounced, *chap. xxiii. 19, 20.* And with respect to the Context here, and the *latter Days*, to which it does particularly relate, it may best be explained with regard to the general Conversion of the *Jews*, when God will make a remarkable Discrimination among them; will bring back those that repent and believe into their own Country, and punish the Refractory with utter Destruction, as he did the Rebels in the Wilderness: See *Ezek. xi. 17—21. xx. 34—38.* and the Notes upon *Isa. iv. 11. and lxxv. 12.*

Ver. 24. *The fierce Anger of the LORD shall not return.*] See the Note on *chap. xxiii. 20.*

Ibid. *In the latter Days ye shall consider [or understand] it.*] The *latter Days*, or *last Days*, as the Phrase is sometimes translated, may signify in general, the Time to come; and so perhaps it is to be understood, *Gen. xlix. 1. Deut. iv. 30. xxxi. 29.* but it commonly signifies, the Times under the Gospel, as being the last Dispensation, and such as should continue to the End of the World: See the Note on *Isa. ii. 2.* And taking the Phrase in this Sense, the Words import, that when all these Evils are come upon you, which God hath threatened against your Disobedience, and particularly for that heinous Sin of yours in rejecting the *Messias*: And you have found the Denunciations of the Prophets verified in the several Captivities you have undergone; then you will understand the Import of this and several other Prophecies, and the Event will perfectly instruct you in their Meaning: See *chap. xxiii. 20.*

C H A P. XXXI.

The ARGUMENT.

See the Argument of the foregoing Chapter, the same Subject being continued in this: Together with a more explicate Declaration of the Nature and Terms of that New Covenant which God will reveal by CHRIST.

Ver. 1. *A*t the same time.] In the latter Days, mentioned chap. xxx. 24.

Ibid. *I will be the God of all the Families of Israel, &c.*] See chap. xxx. 22.

Ver. 2. *The People that were left of the Sword, found Grace in the Wilderness, &c.*] I saved the Israelites from that terrible Destruction design'd against them by their Persecutors, Pharaoh, the Amalekites, and Amorites: I led them in the Wilderness, and took care for them that they wanted for nothing, in a Place destitute of all Conveniencies of Life. I went before them in a Pillar of Cloud to mark out a Place for them where they should pitch their Tents: Compare Numb. x. 33. Deut. i. 33. I conducted them to the Land that I had provided for them: See Deut. xii. 9. Psalm xcv. 11. And after such Evidences of my Kindness to them, how can they doubt of the Continuance of my Favours?

Ver. 3. *The Lord hath appeared of old unto me.*] These Words are spoken in the Person of the Jewish Nation, the People spoken of in the foregoing Verse.

Ibid. *Yea, I have loved thee with an everlasting Love.*] The Mercies I promised you when I made a Covenant with your Fathers, shall never fail; For the Gifts and Calling of God are without Repentance, Rom. xi. 29.

Ibid. *Therefore with loving Kindness have I drawn thee.*] I have took all Opportunities of bringing thee to my self by preventing Acts of Grace and Mercy. The Word *draw* is used in Scripture of God's preventing Grace: See Cant. i. 4. Hof. xi. 4. John vi. 44.

Ver. 4. *Again I will build thee, and thou shalt be built, O Virgin of Israel.*] Thy Inhabitants shall be again restored to thee, who shall rebuild their Cities and Habitations, that lay desolate during the Time of their Captivity: See chap. xxxiii. 7. The Jews have the Title of *Virgin of Israel* bestowed upon them, to imply that by their Repentance and Reformation, they have washed away the Stains of their former Idolatries, so often compared to Whoredom in the Scriptures: See the Note on chap. xviii. 13.

The *Virgin of Israel* is of the same Extent with *all the Families of Israel*, ver. 1. For the Blessings here promised shall receive their utmost Completion, when *Israel* and *Judah* shall again be united into one People: See ver. 31. the Notes upon chap. xxx. 3.

Ibid. *Thou shalt again be adorned with thy Tabrets, and go forth in the Dances of them that make merry.*] All the Signs both of religious and civil Joy shall be restored to thee: See Exod. xv. 20. Psalm cxlix. 3. Judg. xi. 34.

Ver. 5. *Thou shalt yet plant Vines upon the*

Mountains of Samaria.] Building and Planting are commonly joined together: See Isa. lxxv. 21. Amos ix. 14. *Samaria* being the Metropolis of the ten Tribes, seems to be put for the Kingdom of *Israel*, as it was distinct from that of *Judah*, expressed often by *Samaria*, in the Books of Kings. According to which Interpretation, the *Mountains of Samaria* are equivalent to the *Mountains of Israel*, Ezek. xxxvi. 8. xxxvii. 22. Taking *Samaria* in this Sense, it implies, that the Deliverance here spoken of, shall extend to *Israel* as well as *Judah*: See ver. 6. and the Argument on chap. xxx.

Ibid. *The Planters shall plant, and shall eat them as common things.*] After they have planted them, they shall eat the Fruits thereof, according to the Promise contained in the parallel Texts, Isa. lxxv. 21. Amos ix. 14. Whereas God had threatened them as a Curse, that when they had planted their Vines, another should eat the Fruit, Deut. xxviii. 30. The Verb *Hillelu*, translated, *eat them as common Things*, alludes to that Law that forbade the Fruit of any young Trees to be eaten, 'till the fifth Year of their bearing, when the Fruit was lawful, or common for every one to eat: See the Margin of our Bibles upon Deut. xx. 6. xxviii. 30.

Ver. 6. *For there shall be a Day, that the Watchmen upon Mount Ephraim shall cry, Arise ye, &c.*] They that were to publish any Proclamation, used to get to the Top of some high Hill, from whence their Voice might be heard a great way off: See Judg. ix. 7. 2 Chron. xiii. 4. Isa. xl. 9. Watchmen gave the same kind of Warning if they saw an Enemy approach, which is now done more commonly by Beacons. The Jews took much the same Method in proclaiming their Festivals: See Dr. Lightfoot's *Temple Service*, chap. xi. In Allusion to which Customs, the Prophet here saith, that the Time shall come, when there shall be a general Summons throughout all the ten Tribes (*Ephraim* being often put for the whole Kingdom of *Israel*: See the Note on Isa. vii. 2.) to repair to the Temple at *Jerusalem*, and join themselves to the true Church, from which they had made so long a Separation.

When the Prophets foretel the general Conversion of the Jews, they often speak of *Judah* and *Israel*, as no longer in a State of Separation, but united together under one King, the *Messias*: See above chap. iii. 18. xxx. 3. Isa. xi. 13. Ezek. xxxvi. 6—22. Hof. ii. 11. The Expressions *Arise ye, &c.* allude to the Jews going in Companies to *Jerusalem*, at the three Solemn Feasts of the Year: See Isa. ii. 3. and the Notes there. The Prophets being stiled *Watchmen* (see chap. vi. 17.) the Word may be applied to those Evangelical Preachers, who should be Instruments in converting the Jews, and bringing them into the Church. And the Word *Notzerim* may allude, as Grotius observes, to the Title of *Nazarene*, given to Christ and his Disciples at the first preaching of Christianity: See Matth. ii. 23. Acts xxiv. 5. We find that Names often carry some mystical Allusion in them, by several Instances of Scripture, and particularly *Jacob's* Blessings to his Sons, do for the most Part allude to their proper Names, Gen. xlix.

Ver. 7.

Ver. 7. *Sing with Gladness for Jacob, and shout among the Chiefs of the Nations.*] When you see some Dawning of these blessed Times, express your Joy for the Restoration of Jacob's Posterity in the most publick Manner that can be, in the sight of the chiefest of those potent Nations from whence you are to be deliver'd: See ver. 11. The Phrase which we translate, *Among the Chief of the Nations*, may otherwise be rendered, *In the sight of the Nations*.

Ibid. *Publish ye, praise ye, and say, O LORD, save thy People, the Remnant of Israel.*] Publish those good Tidings with the highest Expressions of Praise and Glory to God; and likewise pray that God, who hath begun so glorious a Work, would go on to complete and perfect it: Compare *Psalms* cxviii. 25.

Ver. 8. *Behold I will bring them from the North Country, &c.*] This Promise relates to the ten Tribes, as well as to the other two who were carried Captive to *Babylon*; for *Assyria* and *Media*, whither they were removed, lay North of *Judea*, as well as *Babylon*: Compare *chap.* iii. 12—18. And the following Words speak of a general Restoration of the *Jews* from their several Dispersions: See *chap.* xxiii. 8.

Ibid. *And with them the Blind and the Lame, and the Woman with Child, and her that travel-eth with Child together, &c.*] God will conduct them with all imaginable Care and Tenderneſs, and furnish the most feeble and indigent with suitable Accommodations. The Words allude to God's conducting his People of all Ages and Conditions thro' the Wilderness, compared to the Care with which a Parent or a Nurse carries a tender Child, *Deut.* i. 31. Compare *Isa.* xl. 11. xli. 18. xlix. 10.

Ver. 9. *They shall come with weeping, and with Supplications will I lead them.*] The Septuagint render the Words thus, *They went forth with weeping, but with Comfort will I bring them back*: Which Sense exactly agrees with the Words of the cxxvi *Psalms*, which was composed upon the Return from Captivity, ver. 5, 6. *He that sows in Tears, shall reap in Joy: He that goeth forth weeping, shall come again with rejoicing.* But I conceive the Sense which our Translators give of the Words, more agreeable to the Original: And it is withal confirmed, by comparing this Verse with *chap.* iii. 21. where we read, *A Voice was heard, Weeping and Supplications of the Children of Israel*: The Prophet speaking upon the same Subject, and in the same Words which are here made use of: Compare likewise *chap.* l. 4. where it is said, that *the Children of Israel and Judah shall come together, going and weeping—and seek the LORD their God*: Implying that the *Jews* at the Time of their general Restoration, shall have their Joy tempered with Tears of Repentance for their former Miscarriages. The same Thing is more fully expressed, *Zech.* xiii. 10. where God promises to *pour upon them the Spirit of Grace and Supplications*: The Hebrew Word is *Tabanunim*, the same which is used here in the Text.

Ibid. *I will cause them to walk by the Rivers of Waters.*] So that they shall not be afflicted with Thirst, or want of any Accommodation in their Journey. The Words allude to God's miraculously supplying the *Israelites* with Water in the

Wilderness: Compare *Isa.* xxxv. 6, 7. xli. 17, 18. xlix. 10.

Ibid. *In a strait way wherein they shall not stumble.*] This Phrase is an Allusion to God's leading the *Israelites* thro' the Red Sea, and afterward in the Wilderness: Compare *Isa.* lxiii. 13. xxxv. 8. xlii. 16. xlix. 11.

Ibid. *For I am a Father to Israel, and Ephraim is my First-born.*] *Ephraim* is often equivalent to *Israel*; especially when *Israel* denotes the Ten Tribes, as distinct from *Judah*: See ver. 6. God calls himself *Israel's* Father here: See *chap.* iii. 4—19. *Deut.* xxxii. 6. 1 *Chron.* xxix. 10. *Isa.* lxiii. 16. and *Ephraim* the First-born among the Tribes of *Israel*: Because the Birth-right which *Reuben* had forfeited, was conferred upon the two Sons of *Joseph*, of whom *Ephraim* had the Precedence: See 1 *Chron.* v. 1. and *Gen.* xlviii. 20. This implies that God will restore the Nation of the *Jews* to their Primitive State, as it stood before their Separation into two Kingdoms: See the Note upon ver. 6.

Ver. 10. *Hear the Word of the LORD, O ye Nations, and declare it to the Isles afar off.*] The *Jews* call all Countries Islands, which they go to by Sea: So the Isles are the same with the Gentiles or Heathen Nations: See *Isa.* xli. 1. xliv. 5, 10, 12. xlix. 1. li. 5. lx. 9. lxvi. 19.

Ibid. *He that scatter'd Israel will gather him.*] He that hath dispersed the *Jewish* Nation over all Parts of the Earth, will again gather them into one Body or People. *Isa.* xi. 12. xxvii. 12. liv. 7.

Ibid. *And keep him as a Shepherd does his Flock.*] As God's Care over his People is often resembled to that of a Shepherd: See *Psalms* xxiii. 1. lxxx. 1. so the Office of the *Messias* is described under the same Character, *Isa.* xl. 11. and particularly with respect to the *Jews* after their Conversion and Restoration: See *Ezek.* xxxiv. 23. xxxvii. 24.

Ver. 11. *And ransomed him from the Hand of him that was stronger than he.*] From those who had by Force and Power conquered him, and detained him Captive: See *Isa.* xlix. 24, 25. An Emblem of that Redemption which Christ will obtain for us by vanquishing the Devil, called the Strong One, in Scripture: See *Matth.* xii. 29. *Luke* xi. 21, 22.

Ver. 12. *Therefore they shall come and sing in the Height of Sion.*] Or, *They shall come singing to the Height of Sion*: See the Note on ver. 6. By the *Height of Sion*, is meant the Temple built upon an Hill, adjoining to Mount *Sion*: Compare *Ezek.* xvii. 23. xx. 40. and it is here taken metaphorically, as it is frequently in the prophetic Writings, for the Church, which is compar'd by Christ to a *City set on a Hill*, *Matth.* v. 14. as being remarkable for the Excellency of its Laws and Institutions: See the Note on *Isa.* ii. 2.

Ibid. *And shall flow to the Goodness of the LORD, for Wheat and for Wine, &c.*] Spiritual Blessings are elsewhere described under the Emblems of Fruitfulness and Plenty: See the Note on *Isa.* iv. 2.

Ibid. *And their Soul shall be as a water'd Garden.*] God's Grace and Blessing is often compared to Waters that refresh and enrich dry Ground: See *Isa.* lviii. 11. xlv. 3.

Ibid. *And they shall not sorrow any more at all.*] Compare *Isa.* xxxv. 11. lxxv. 19. *Revel.* xxi. 4.

Taking this Promise in its full Extent, it implies a Happiness too great to be expected, while the present State of Things continues.

Ver. 13. *Then shall the Virgin rejoice in the Dance, both young Men and old together.*] There shall be Signs of an universal Joy, which all Ages shall unanimously join in: See ver. 4.

Ver. 14. *And I will satiate the soul of the Priest with Fatness.*] The Expression alludes to that plentiful Provision that was made for the Priests under the Law, who were maintained by the Sacrifices and Offerings brought to the Temple: See 1 Sam. ii. 28. And the whole Verse implies, that both the Priests and People shall rejoice in the Abundance of God's Blessings: Compare Psalm cxxxii. 16.

Ver. 15. *A Voice was heard in Ramah—Rachel weeping for her Children.*] The Prophet describes the Lamentations in and about Jerusalem, at the time of the several Captivities, mentioned chap. lii. 15, 28, 29, 30. under the Resemblance of a Mother lamenting over her dead Children. The mournful Scene is laid in Ramah, in the Land of Benjamin, not far from Jerusalem: See Judg. xix. 10—13. part of that City itself being in the Tribe of Benjamin: See chap. vi. 1. And Rachel the Mother of Benjamin is introduced as chief Mourner upon so sad an Occasion.

This figurative Representation was in a great measure literally true, when Herod slew the Infants at Bethlehem, not far from Ramah (see the forementioned Place in Judges); and therefore St. Matthew tells us, That this Prophecy was fulfilled in that Event, chap. ii. 17, 18. Several other Instances may be alledged, where the mystical Sense of the Prophecies, or that which relates to the Times of the Gospel, is the Interpretation that most exactly answers the natural and genuine Import of the Words. This particularly appears in those Prophecies concerning Christ's Sufferings, contained in the xxii. and lxix. Psalms. If David's Afflictions were the Occasion of penning those Psalms, yet it is plain, that the literal Sense of several Passages of those Psalms was never fulfilled in him.

Ibid. *Because they were not.*] An Expression denoting those who were dead, as being cut off from the Land of the Living, and excluded from any further Concern in the Things of this World: See Gen. xlii. 13. Lam. v. 7. This was literally true, according to St. Matthew's Interpretation of the Text, but only metaphorically so in the Sense that was first intended; being spoken of those who were removed into a foreign Country, and for ever deprived of the Conversation of their Relations, as if they had been naturally dead.

Ver. 16. *For thy work shall be rewarded.*] God will have a Regard for the tender Affection which the Mothers bear to their Children: Their Prayers and Tears shall be heard and accepted by him.

Ver. 17. *And there is hope in thine End, &c.*] Or, *to thy Posterity*, as the Word in the Original may be rendered: Tho' these of the present Age do not see a Return from Captivity, yet their Posterity shall enjoy that Blessing. This was particularly fulfilled with respect to the Tribe of Benjamin in their Return under Cyrus: See Ezra i. 5.

Ver. 18. *I have surely heard Ephraim bemoaning himself thus.*] Or, *when he was led into Captivity*, saying thus; so the Word *Mitknoded* signifies, chap. xlviii. 27. and in this Sense the vulgar Latin understands it here.

Ibid. *Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the Yoke.*] Or, I was instructed by thy Discipline: Whereas, before, I was as an untamed Bullock or Heifer, that is not to be managed but by Stripes and Corrections.

Ibid. *Turn thou me, and I shall be turned.*] Do thou turn my Heart by thy preventing Grace, and then I shall be effectually reformed: Compare Lament. v. 21. Sometimes the Scripture ascribes the whole Work of Man's Conversion to God, because his Grace is the first and principal Cause of it. But yet to make it effectual, Man's Concurrence is necessary, as appears particularly from those Words, chap. l. 9. of this Prophecy; where God saith, *We have healed Babylon, but she is not healed*; that is, God did what was requisite on his Part for her Conversion, but she refused to comply with his Call. To the same Purpose he speaks to Jerusalem, Ezek. xxiv. 13. *I have purged thee, and thou wast not purged.*

Ver. 19. *Surely after I was turned I repented, &c.*] As soon as God's Grace touched my Heart, and gave me a due Sense of my Duty, and the many Deviations from it I had been guilty of, I straightway became a true Penitent, and expressed my Repentance, by all the outward and inward Signs of an unfeigned Sorrow.

Ibid. *Because I did bear the Reproach of my Youth.*] The Burden of my former Sins lay heavy upon my Mind, and I became sensible, that all the Calamities and Reproaches I have undergone, were the due Deserts of my Offences. The Prophet representing a whole Nation as a single Person, speaks of their former Sins, as if they were the Extravagancies of their younger Years.

Ver. 20. *Is Ephraim my dear Son? Is he a pleasant Child?*] The interrogative Particle *He*, is in Sense the same with *Halo*: And so it is plainly taken, 1 Sam. ii. 27. which Place should be translated, *Did not I plainly appear to thy Father's House, &c.* and 2 Sam. xxiii. 17. where our English Translators render it to the same Sense, *Is not this the Blood of the Men that went in jeopardy of their Lives?* Taking that Particle in this Sense, the Text here should be rendered, *Is not Ephraim my dear Son? Is he not a pleasant Child?* That is, Is he not one that I have set my Affections upon, as a Parent does upon a Child in whom he delights?

Ibid. *For since I spake against him [or of him, see chap. xlviii. 27.] I do earnestly remember him still.*] Ever since I have so severely reprov'd and chastised him, I have still retained a Fatherly Kindness and Affection for him.

Ibid. *Therefore my Bowels are troubled for him*] Or, *yearn upon him*; I am moved with Pity and Compassion toward him, just as Parents sympathize with the Calamities of their Children: Compare Isa. lxiii. 15. Hos. xi. 8. and will in due Time pardon and receive him into Favour: Compare Isa. lviii. 18.

Ver. 21.

Ver. 21. *Set thee up Way-marks, make thee high Heaps, &c.*] He bids them think of preparing for their Return to their own Country; and in order to that End, to set up Way-marks to direct Travellers in the right Road: See *Isa.* lvii. 14. lxii. 10. The Word *Tamrurim*, *high Heaps*, is used here in a different Sense from that in which it is taken, *ver.* 15. and signifies such Pillars or Obelisks, as used to be set up on the Road-side, for the Direction of Travellers: In which Sense *Schindler* understands it, *Hof.* xii. 14. and renders that Place thus, *Israel provoked him to Anger by his Heaps*; that is, his Altars, which stood as *Heaps in the Field*, as it is said there, *ver.* 11.

Ibid. Turn again, O Virgin of Israel.] See the Note on *ver.* 14.

Ver. 22. *How long wilt thou go about?*] Or go out of the right Way, or follow thine own Imagination? Compare *chap.* ii. 18, 19, 26.

Ibid. O thou backsliding Daughter.] Compare *chap.* vii. 24. Thou that wast formerly backward in obeying God's Laws, and now seemest to linger and loiter when God calls thee to return homeward out of a strange Country. This Expression is often used of *Israel*, or the Ten Tribes: See *chap.* iii. 6, 8, 11, 12. and of *Judab* and *Israel* together, *ibid.* *ver.* 14, 22. both being comprehended under the Title of *The Virgin of Israel*, in the foregoing Verse. In which Sense it may most properly be understood here.

Ibid. For the LORD hath created [or doth create] a new thing in the Earth, a Woman shall compass a Man.] As it is a new thing, and unheard of, that a Woman should court a Man, so God will bring as strange a thing to pass, that the Jewish Nation shall return to God their Husband: See *chap.* iii. 14. So most of the modern Jews, and some Christian Expositors understand the Words; but several ancient Jews expounded the Text of the *Messias*: See *Bp. Pearson on the third Article of the Creed*, *Dr. Pocock's Miscellany Notes on Maimon.* pag. 345. and *Dr. Jackson's Discourse upon the Place.* And most Christian Interpreters understand it of the miraculous Conception of the *Virgin Mary*, without the Operation of Man. The *Hebrew Sabab* is used in a Sense near a-kin to this, *Deut.* xxxii. 10. where it signifies carrying in the Arms, and cherishing as a Mother does a Child: To the same Sense it is said, *Thou shalt embrace a Son*, 2 *Kings* iv. 16. *Habebis in utero*, as the vulgar Latin renders it; tho' the Word in the Original is not the same as it is here. Taking the Words in this Sense, they properly import a *New Creation*, and such as is the immediate Work of God. That such a Prophecy concerning the Conception of *Christ* may not be thought to come in here abruptly, it is to be observed, that as the Coming of the *Messias* is the Foundation of all the Promises, both of the First and Second Covenant: See 2 *Cor.* i. 20. so it contains the most powerful Arguments to persuade Men to Obedience. And that Covenant, of which *Christ* was to be the Mediator, is plainly foretold and described at the 31st, and following Verses of this Chapter. A learned Friend thinks the Phrase, *A Woman shall compass a Man*, to be a Proverbial Speech; as much as

to say, A Woman, i. e. the most feeble, despicable Persons, compared elsewhere to Women: See *Isa.* iii. 12. xix. 6. xxvii. 11. *Jer.* l. 37. *Nabum.* iii. 11. even such a one shall turn back, or discomfit a mighty Warrior, as the Word *Geber* properly signifies. He supposes the Expression to be equivalent to those Promises, That One should chase a Thousand, and the like; which Promises should again be fulfilled at the general Restoration of the Jewish Nation: See *ver.* 8. of this Chapter, *Joel* iii. 10. *Zech.* xii. 8. He farther supposes that the Word Woman alludes to the Virgin of *Israel*, *ver.* 21. called also a *Backsliding Daughter*, *ver.* 22. and compared to *Rachel*, *ver.* 15.

Ver. 23. The LORD blest thee, O Habitation of Justice, and Mountain of Holiness.] The giving up of the City and Temple into the Hands of the Heathen, was a Profanation of the peculiar Place of God's Residence: See *Lament.* ii. 7. But when the Captivity should be restored, and the Temple rebuilt, *Jerusalem* shall enjoy its former Privileges, and be called the Seat of Justice, because there the Supreme Courts of Justice should be re-established. Compare *Psalms* cxxii. 5. And the Temple shall be stiled the *Holy Mountain*, or Place dedicated to God's Service: See the Note on *ver.* 12. and compare *Isa.* i. 26. *Zech.* viii. 3.

Ver. 24. And there shall dwell in Judab and in all the Cities thereof, Husbandmen, &c.] The Country shall be re-inhabited as well as the City: See *chap.* xxxiii. 12. *Isa.* lxxv. 10.

Ver. 25. For I have satiated [or, I will satiate] the weary Soul, &c.] I will comfort them after their Sorrows and Afflictions.

Ver. 26. After this I awaked, and beheld, and my Sleep was sweet unto me.] The Words of the Prophet, when he reflected upon the Vision which he had seen, which was so agreeable to him, that it gave him as great Comfort and Satisfaction, as Men feel when they have been refreshed with a sweet Sleep, and undisturbed Rest.

Ver. 27. Behold the Days come—that I will sow the House of Israel, and the House of Judab, with the Seed of Man, and with the Seed of Beast.] Under the Captivity the Land lay desolate without Man and Beast, *chap.* xxxiii. 12. but now it shall be inhabited and replenished with both. *Israel* and *Judab* are here joined together, as in many Places before: See the Notes on *chap.* xxx. 2.

Ver. 28. And it shall come to pass, that like as I have watched over them, to pluck them up, &c.] I will shew the same Care and Vigilance (see *chap.* xlv. 27.) in restoring them, as I have formerly done in destroying them: According to the Promise that I made to them upon their Repentance and Reformation: See *chap.* xviii. 7, 8. Compare *chap.* xxxii. 22.

Ver. 29. In those Days they shall say no more, The Fathers have eaten a sower Grape, and the Childrens Teeth are set on edge.] God hath often declared, That he will visit the Sins of the Fathers upon the Children: And particularly threatened to execute Judgment upon the present Generation, for the Idolatries and other Sins of their Fore-fathers: See *chap.* xv. 4. This gave Occasion to the Proverb, mentioned in this Verse, which

which they that were in Capacity applied to their own Case; as if the Miseries they endured were chiefly owing to their Father's Sins: See *Lament. v. 7. Ezek. xviii. 2.* But when this Judgment should be removed, then there would be no farther *Occasion to use this Proverb*, as *Ezekiab* speaks in the forementioned Place.

Ver. 30. *But every one shall die for his own Iniquity, &c.*] These National Judgments ceasing, every one should suffer only for his own Faults. This Promise will be remarkably verified, when God shall cease to visit upon the Jewish Nation that Imprecation which they laid upon themselves for the Death of Christ; *His Blood be upon us, and upon our Children*, *Matth. xxvii. 25.*

Ver. 31. *I will make a new Covenant with the House of Israel, &c.*] This must be meant of the Evangelical Covenant, as the Text is expounded by *St. Paul, Heb. viii. 8. x. 16.* The Benefits of this Covenant were first offered to the Jews, as being the Completion of that Covenant God made with their Fathers: See *Acts iii. 26. xiii. 46.*

Ver. 32. *Not according to the Covenant which I made with their Fathers, &c.*] The Old Covenant, as it is opposed to the New, signifies that System of Laws and Ordinances, which were the Condition of that Covenant made with the Jews upon Mount Sinai: And in this Sense the Word *Law* is usually taken in the *New Testament*, when it is opposed to the Gospel: See *Acts xv. 5. Rom. iii. 19. Gal. iii. 17.*

Ibid. *When I took them by the Hand to bring them out of the Land of Egypt.*] God's Care over his People in bringing them out from thence, and conducting them thro' the Wilderness, is compared to a Parent's leading a tender Child: See *Deut. i. 31. Hos. xi. 3.*

Ibid. *Which Covenant of mine they brake, although I was a Husband unto them, saith the LORD.*] See the Note on *chap. ii. 2.* The LXX render the latter Part of the Sentence, *And I regarded them not*: Which Interpretation *St. Paul* follows, *Heb. viii. 9.* and the learned *Dr. Pocock*, in his *Miscellany Notes upon Porto Moysi*, *chap. i.* confirms the Sense of the Verb *Baalti*, from the Use of the Word in *Arabick*.

Ver. 33. *I will put my Law into their inward Parts, and I will write it in their Heart.*] This may be meant of God's renewing their Minds by his Grace, which is called *giving them a new Heart, and a new Spirit, that they may walk in his Statutes*: See *Ezek. xi. 19. xxvi. 26, 27.* Or else the Words denote the Difference between this and the former Covenant, *viz.* That it should require inward Purity, instead of external Obedience, and a reasonable Service in the Place of the Ceremonial Ordinances; which is one Reason why the Gospel is called in the *New Testament*, the *Law of the Spirit*, *Rom. viii. 2.* in Opposition to the *Law of a carnal Commandment*, *Heb. vii. 16.*

Ibid. *And I will be their God, &c.*] See the Note on *chap. xxx. 22.*

Ver. 34. *And they shall teach no more, every Man his Neighbour, and every Man his Brother, saying, Know the LORD.*] The Laws of the New Covenant shall be so plain and agreeable to the Dictates of Reason, that there shall be

no need still to be putting Men in mind of their Duty, as was the Case of the former Covenant, where a great Part of its Ordinances were purely positive and ceremonial. And God will now give a great Measure of his Grace, both to instruct Men in the Knowledge of his Will, and engage them to practise accordingly, as the following Words import.

Ibid. *For they shall all know me, &c.*] *They shall be all taught of God*, as *Isaiab* speaks, *chap. lvi. 13.* There shall be an extraordinary Effusion of God's Spirit, both in the ordinary and extraordinary Effects of it, at the Time when the Gospel is published: See the Notes upon that of *Isaiab*, and compare *Joel ii. 28.* with *John vii. 39.*

Ibid. *For I will forgive their Iniquity, &c.*] God will deal with them with that Grace and Favour, as if they had never offended him: See *Rom. iii. 25.* and will set forth Christ to be a full, perfect, and sufficient Sacrifice and Propitiation, for the Sins of all that truly repent and turn to him: Compare *chap. xxxii. 18.* and see *Acts x. 43. xiii. 39. Rom. xi. 27.*

Ver. 35. *Thus saith the LORD, which giveth the Sun for a Light by Day, &c.*] See *chap. xxxiii. 20. Psal. lxxxix. 36, 37.*

Ver. 36. *If these Ordinances depart from before me—then the Seed of Israel shall also cease from being a Nation before me.*] God will preserve a Remnant of them where they are led Captive, and restore them to their own Country and Government, as is foretold in several Verses of this Chapter. He will likewise preserve another Remnant at the beginning of the Gospel, called the *Σαλβουροι*, *Luke xiii. 23. Acts ii. 47.* who, by embracing the Faith of Christ, should escape those terrible Judgments that should be inflicted upon the main Body of that Nation. And Providence doth still continue them in a distinct Body from all other People in the World, in order to their Conversion in God's due Time. To this Place *St. Paul*, speaking of the Conversion of the Jews in the latter Times, seems to refer, when he saith, *The Gifts and Calling of God [to the Jews] are without Repentance*, *Rom. xi. 29.*

Ver. 37. *I will also cast off all the Seed of Israel for all that they have done.*] Tho' their Sins have deserved that God should utterly reject them, yet out of a regard to the Promises made to their Fathers, he will in due time receive them to Mercy: See *Rom. xi. 25, 28.*

Ver. 38. *Behold the days come—that the City shall be built to the LORD.*] The following Prophecy might in some Sense be fulfilled, in the re-building the City after the Captivity: But I conceive the mystical Sense of the Words relate to a more perfect State of the Church, which is elsewhere called *The City of God*, and the *New Jerusalem*: And whose Dimensions are figuratively described, *Ezek. xlvi. 30, &c. Revel. xxi. 10, &c.*

Ibid. *From the Tower of Hananeel, unto the Gate of the Corner.*] The ancient Limits of the City, from the South-east Part to the South-west: See *Nebem. iii. 1. Zech. xiv. 10.* and *Dr. Lightfoot's Description of Judea, chap. xxvi.*

Ver. 39. *And the measuring Line shall go forth over against it.*] Or, *just before it*, viz. before the Corner Gate, going on to the West Part of the City.

Ib. *Upon the Hill Gareb.*] By which Dr. Lightfoot understands Mount Calvary, situate on the West Side of Jerusalem.

Ver. 40. *And the whole Valley of the dead Bodies, and of the Ashes, and of the Fields, unto the Brook Kidron, &c.*] The Valley of Tophet, which was made a common Burying-Place: See chap. vii. 32. and the Receptacle of the Filth of the City, even this Place shall be cleansed, and set apart as holy unto the Lord. This may be mystically understood of the Holiness of the New Jerusalem, when the Church shall be thoroughly purged from all Corruption: Compare Zech. xiv. 20, 21. Joel. iii. 17. Isa. lii. 1. lx. 21. Rev. xxi. 27.

Ibid. *It shall not be plucked up [see ver. 28.] nor thrown down any more for ever.*] This probably denotes such a settled and unmoveable State of the Church, as is not to be expected in this World: Compare Isa. xxxv. 8. li. 16. lii. 1. lx. 15. lxii. 8.

CHAP. XXXII.

The ARGUMENT.

JEREMIAH being put in Prison, for fortelling the taking of Jerusalem by the Chaldeans, doth thereby God's Direction purchase a Field from his Uncle's Son, to foreshew that God will restore again the Jews to their Country, where they shall enjoy their former Possessions.

Ver. 1. **I**N the Tenth Year of Zedekiah — which was the eighteenth Year of Nebuchadnezzar.] Compare chap. lii. 12.

Ver. 2. *For the King of Babylon's Army besieged Jerusalem.*] The Siege lasted from the Tenth Month of the Ninth Year of Zedekiah's Reign, to the Fourth Month of the Eleventh Year: See chap. xxxix. 1, 2.

Ibid. *And Jeremiah was shut up in the Court of the Prison.*] He was afterwards put in the Dungeon: See chap. xxxvii. 16. xxxviii. 6. But now was not under so severe a Restraint: Compare ver. 26 and 28 of that Chapter.

Ver. 3, 4. *For Zedekiah — had shut him up, saying, Wherefore dost thou prophecy, and say, &c.*] This refers to the Prophecy set down chap. xxxiv. 2, &c. The Particulars there mentioned being in order of Time, before the Passages related in this Chapter. Jeremiah's Prophecies are put together without any regard to the order of Time, as hath been observed at the beginning of this Commentary.

Ver. 5. *And he shall lead Zedekiah to Babylon, and there shall he be 'till I visit him.*] In his Posterity, whom I will restore to their own Country. So God tells Jacob, *I will go down with thee into Egypt, and will also surely bring thee up again*, Gen. xlv. 4. which Promise was made good only to his Posterity. So God is said to *Deal mercifully with our Fathers*,

for so the Sense runs in the Original, *וְיִשְׁמְרֵם יְהוָה מִכָּל מִצְוָתוֹ*, Luke i. 72. by performing his Promises to their Children: See the Note on chap. xxix. 10. of this Prophecy.

Ibid. *Though ye fight with the Chaldeans, ye shall not prosper.*] See chap. xxxvii. 7 — 10. xxi. 4, 9.

Ver. 8. *Buy my Field that is in Anathoth, which is in the Country of Benjamin.*] Near Jerusalem: See ver. 44. and consequently at this time actually in the Possession of the Chaldean Army.

Ibid. *For the Right of Inheritance is thine, and the Possession is thine.*] As being next of Kin: See Levit. xxv. 25. the Fields in the Suburbs of the Levites being unalienable: See ver. 34. of that Chapter. This seems to have been a Field that came into the Family either by Purchase, see Deut. xviii. 8. or by their marrying a Wife of another Tribe: For their Rabbins agree, that the Ordinance, mentioned Numb. xxxvi. 7. which forbids the Possession of Lands being removed from one Tribe to another, did only take place at their first Settlement in the Land of Canaan: See Selden de Synedriis, Lib. III. cap. iv. N. 1. & de successione in bona, cap. xviii.

[On the other Side, several good Reasons may be alledged to prove those Ordinances perpetual. For this was the chief Design of instituting the Year of Jubilee, viz. to restore the Lands to their ancient Owners. Out of regard to this Law Naboth refus'd to alienate his Field to Abab, at the Peril of his Life: 1 Kings xxi. 3. The same Law is renewed Ezek. xlvi. 17. See Dr. Alix. Reflect. upon the Books of Moses, Part II. chap. xix.]

Ibid. *Then I knew that this was the Word of the Lord.*] I knew that this Offer was made to me by God's especial Direction, thereby to give a sensible Assurance, that the Nation should return from their Captivity, and be restored to their ancient Possessions: See ver. 15 and 44.

Ver. 9. *And I weighed him the Money, even seventeen Shekels of Silver.*] Which in our Money is not much above forty Shillings: A small Price for a Field or Piece of Ground. The Reason of the lowness of the Price might be, because it was only buying the Reversion of the Ground, the Purchaser or his Heirs not coming into Possession 'till the Seventy Years of Captivity were expired. And the Purchase itself, like other Prophetical Signs, was rather a Declaration of what should come to pass, than the Conveyance of a present Benefit: But our Margin reads, *Seven Shekels, and Ten Pieces of Silver*: And the Ten Pieces may stand for a larger Sum than a Shekel, as the Seventy Pieces mentioned Judg. ix. 4. certainly do. The Chaldee Paraphrase renders it, *Seven Mina's and Ten Shekels of Silver*: Each Mina, according to Ezekiel's Computation, chap. xlv. 12. amounting to sixty common Shekels, which is nine Pounds Sterling, according to Dr. Prideaux's Computation; by which Reckoning the whole Sum amounts to above sixty-four Pounds of our Money.

Ver. 10. *And weighed him the Money in the Balances.*] In ancient Times all Money went by Weight: See Gen. xxiii. 16. Zech. xi. 12. a Custom still used in several Countries.

Ver. 11. *So I took the Evidence of the Purchase, both that which was sealed, according to the Law and Custom, and that which was open.*] The open or unsealed Writing, was either a Copy of the Sealed Deed, or else a Certificate of the Witnesses, in whose Presence the Deed of Purchase was signed and sealed.

Ver. 12. *In the Sight of Hanameel my Uncle's Son.*] The Word *Son* is not in the Hebrew, but is to be understood by an usual *Elipsis*: See Matth. x. 2, 3. But the Hebrew Word *Dod*, signifies any Relation or near Kinsman: See Amos vi. 10. where the Septuagint very properly render it, *οικον*.

Ver. 14. *And put them in an earthen Vessel, that they may continue many Days.*] When hid under Ground, for greater Security, to be produced when the Land is re-inhabited.

Ver. 17. *Ab Lord God, behold thou hast made the Heaven and the Earth, &c.*] This Prayer begins with an Acknowledgment of God's infinite Power, which is made manifest, both in the Works of Creation and Providence, whereby he shews himself wonderful in his Mercies, and terrible in his Judgments.

Ibid. *And there is nothing too hard for thee.*] Or, *Hidden from thee*, as the Hebrew Word literally imports, *i. e.* out of the reach of thy Wisdom to compass, or bring to pass: See the same Phrase, Gen. xviii. 14.

Ver. 19. *Great in Counsel, and mighty in Works.*] Who art infinitely wise in ordering all Events, and as powerful in putting thy Decrees in Execution.

Ver. 20. *Who hast set Signs and Wonders in the Land of Egypt, even unto this Day.*] The Remembrance of which is preserved unto this Day.

Ibid. *And amongst other Men.*] The Word *Other* is in like manner understood, 2 Chron. xxxii. 22. Isa. xxvi. 13.

Ibid. *And hast made thee a Name.*] Compare 1 Chron. xvii. Dan. ix. 15. where the Margin reads, *Hast made thee a Name*, as it is here in the Text.

Ver. 23. *Therefore thou hast caused all this Evil to come upon them.*] Compare chap. xi. 4—8.

Ver. 24. *Behold the Mounts.*] The Ramparts which are raised against the Walls, for placing Engines of Shot, as the Margin interprets the Word *Mesolletoth*, in order to the making a general Assault, and taking the City: Compare chap. xxxiii. 4.

Ibid. *Because of the Sword, the Famine, and the Pestilence.*] See ver. 36. and chap. xiv. 12.

Ver. 25. *And thou hast said unto me—Buy thee the Field for Money.*] In this Posture of Affairs, when the City and the Country round about is in the Hands of the Enemy, thou commandest me to make this Purchase, which I have no Prospect of ever enjoying.

Ibid. *For the City is given into the Hand of the Chaldeans.*] Or rather, *Although the City be given*, &c. See Noldius's Concordance, pag. 292.

Ver. 27. *Behold I am the Lord, the God of all Flesh; is any thing too hard for me?*] The Difficulties which thou thinkest are not to be surmounted, are not so to me, who can do all things, and have the Lives and Actions of Men wholly at my Disposal. *All Flesh* is the same with *all Men*: See Psalm lxxv. 2. Isa. xl. 5.

Ver. 29. *Upon whose Roofs they have burnt Incense unto Baal.*] See the Note on chap. xix. 13.

Ver. 30. *For the Children of Israel, and the Children of Judah.*] The Title of *Israel* and *Judah* is sometimes given to the *Jews*, after the Captivity of the Ten Tribes: See ver. 32. and chap. xxxvi. 2. because there were still some Remains of those Tribes left, who joined themselves to the Tribes of *Judah* and *Benjamin*: See 2 Chron. xxix. 24. xxx. 1, 11, 18. xxxiv. 33. Ezra vi. 17.

Ibid. *Have only done Evil before me from their Youth.*] See chap. ii. 7. ii. 25. vii. 23—28. xxii. 21.

Ver. 31. *From the time that they built it.*] Or, *That it was built*: The Personal being often used for the Impersonal: See the Note upon Isa. xlv. 18. *David* was the Builder of that Part of *Jerusalem* that is called *Sion*, therefore stiled the *City of David*: See 2 Sam. v. 9. He likewise improved and enlarged the whole City of *Jerusalem*, making it the Seat of the Kingdom: For which Reason *Jerusalem* is sometimes called the *City of David*: See Isa. xxix. 1. But we do not read that Idolatry, the Sin here spoken of, was committed there in *David's* Time: So that the Expression seems to be hyperbolic, like that of Isa. xlviii. 8. where God speaking of the *Jews* proneness to Idolatry, saith, *Thou wast called a Transgressor from the Womb*: Meaning from the very Time of their living in *Egypt*: Compare Ezek. xx. 8. xxiii. 3, 19, 27. If we take the Words in a stricter Sense, they must be understood of the Times of *Solomon*, who beautified the City with the Temple and other stately Buildings, but afterward defiled it by Idolatry: See 1 Kings xi. 7. compared with 2 Kings xxiii. 13.

Ibid. *That I should remove it from before my Face.*] I should withdraw my Protection from it: See 2 Kings xxiii. 27. xxiv. 3.

Ver. 32. *Their Kings, their Princes, their Priests, and their Prophets.*] See chap. ii. 8, 26.

Ver. 33. *And they have turned to me the Back and not the Face.*] See chap. ii. 27.

Ibid. *Though I taught them, rising up early, &c.*] See chap. vii. 13.

Ver. 34. *But they set their Abominations in the House, which is called by my Name.*] See the Note on chap. vii. 30, 31.

Ver. 35. *And they built the high Places of Baal—to cause their Sons and their Daughters to pass through the Fire unto Molech.*] See the Note on chap. xix. 5.

Ibid. *To cause their Sons and their Daughters to pass through the Fire.*] The Words *Through the Fire* are not in the Hebrew; but in other Places which speak of the same thing,

the Words are expressed at full Length: See *Deut.* xviii. 10. *2 Kings* xxiii. 10. Elsewhere the same thing is expressed by *Burning their Sons and their Daughters in the Fire*, and *offering them for Burnt-offerings*: See *chap.* vii. 31. xix. 5. of this Prophecy, *Deut.* xii. 38. the Idolatrous Jews are often upbraided with the Practice of this inhuman Rite: See *Psalms* cvi. 37. *Isa.* lvii. 5. And the Phrase of *making Children pass through the Fire*, is certainly taken in this Sense, *Ezek.* xvi. 20, 21. and *chap.* xxiii. 37. where it is explained by *slaying them, sacrificing them, and giving them to be devoured.*

But some Criticks are of Opinion, that the Exposition is taken in a milder Sense, in other Texts, particularly *2 Kings* xvi. 3. and denotes only holding Children over the Fire, or making them pass through the Flame, by way of Lustration or Dedication to some Idol. To confirm this Interpretation, they observe, that the Verb *Henebir* used in the Text, signifies to *Dedicate* or *Consecrate*: See *Exod.* xiii. 12. See the Reasons on which this Interpretation is grounded, at large explained in *Dr. Spencer, de Legib. Hebræor. Lib. II. cap. x. Sect. 2.*

Ibid. Which I commanded them not, &c.] See the Note on *chap.* vii. 31.

Ver. 36. *And now therefore thus saith the Lord.*] In this and the following Verses, God gives an Answer to the Doubt proposed by the Prophet, *ver.* 25. Or the Words may be thus translated, *But now, notwithstanding [all this] thus saith the Lord.* So the Particle *Laken* is often taken: See the Note on *chap.* xvi. 14.

Ver. 37. *Behold I will gather them out of all Countries, &c.*] See the Notes on *chap.* xxiii. 3, 8. xxix. 14.

Ibid. *And I will cause them to dwell safely.*] Compare *chap.* xxiii. 4. *St. Jerom* observes in his Notes upon the Place, that this Promise, taken in its full Extent, was not made good to those that returned from Captivity, because they were frequently infested with Wars, as well by the Kings of *Syria* and *Egypt*, as by the rest of their Neighbours, as appears from the History of the *Maccabees*; and were finally subdued and destroyed by the *Romans*.

Ver. 38. *And they shall be my People, &c.*] See *chap.* xxx. 22.

Ver. 39. *And I will give them one Heart, one Way, that they fear me for ever.*] This must be understood, at least as to its ultimate Completion, of the Re-union of *Judah* and *Israel* after their general Restoration: See the Note on *chap.* iii. 11. xxx. 3. When the *Ten Tribes* set up a distinct Kingdom from that of *Judah*, they stood divided, not only in their Civil Interests, but also with respect to their religious Worship. These Distinctions, God saith he will entirely abolish at the time of their Conversion: Compare *chap.* xxiv. 7.

Ezek. xi. 19. The same Blessing is more fully expressed in these Words, *Ezek.* xxxvii. 22. *I will make them one Nation, and one King shall be King over them.* At the same time we may expect the Fullness of the Gentiles to come in, and then all Nations shall serve the Lord with one Consent, *Zeph.* iii. 9. and there shall be one Lord, and his Name one, *Zech.* xiv. 9.

Ver. 40. *And I will make an everlasting Covenant with them.*] The Jewish Covenant with respect to the ceremonial Ordinances contained in it, is sometimes called an *Everlasting Covenant*: See *Gen.* xvii. 13. *Lev.* xxiv. 8. *Isa.* xxiv. 5. *Berith Olam* in the Hebrew; because those Ordinances were to continue for a long Succession of Time, called *Olam* in that Language, (see the Note upon *chap.* xxv. 9.) and to last 'till the new *Olam*, or *Age of the Messias*, called *Ain Minar*, *The Age or World to come*, *Heb.* ii. 5. vi. 5. But when this Expression is applied to the Gospel-Covenant, there is a peculiar Emphasis contained in it, implying that it should never be abolished, or give way to any other Dispensation: See *Jerem.* l. 5. *Isa.* lv. 3. compared with *Psalms* lxxxix. 34, 35.

Ibid. *And I will put my Fear into their Hearts.*] *They shall all know me,* *chap.* xxxi. 34. and *shall be all taught of the Lord,* *Isa.* liv. 13. See the Notes upon those Places.

Ver. 41. *And I will rejoice over them to do them Good.*] I will take Pleasure in doing them Good, according to my Promise, *Deut.* xxx. 9. whereas before, the Lord rejoiced over them to destroy them, *Deut.* xxviii. 63. which God is never said to do, but when Men have filled up the Measure of their Iniquities: See the Note upon *Isa.* i. 24.

Ibid. *And I will plant them in this Land assuredly, with my whole Heart, and with my whole Soul.*] With a true and lasting Affection: Compare *chap.* xxiv. 6. xxxi. 28. *Amos* ix. 15.

Ver. 42. *Like as I have brought all this great Evil upon this People, &c.*] Compare *chap.* xxxi. 28.

Ver. 43. *And Fields shall be bought in this Land.*] So that it was not without good Reason, that I sent *Hanameel* unto thee, *ver.* 8.

Ibid. *Whereof ye say, It is desolate, without Man or Beast, &c.*] Words spoken by the Jews, by way of Despair, as if they had no Hopes that their Land should ever be inhabited again.

Ver. 44. *In the Land of Benjamin, and in the Places about Jerusalem, &c.*] See the Notes on *chap.* xvii. 26.

Ibid. *For I will cause their Captivity to return, saith the Lord.*] The Return of their Captivity under *Cyrus*, shall be an Earnest of those greater Blessings I will bestow upon them at their general Restoration: Compare *ver.* 37.—41. *chap.* xxxiii. 7, 26.

C H A P. XXXIII.

The ARGUMENT.

GOD renews his Promises of restoring the Jewish Nation, and repeats the same gracious Assurances thereof, which he gives them in the two foregoing Chapters; the Completion of which is to be expected under the Kingdom of the Messias: Whose coming is plainly foretold at the fifteenth and sixteenth Verses of this Chapter.

Ver. 1. **W**HILST he was yet shut up in the Court of the Prison.] See chap. xxxii. 2.

Ver. 2. Thus saith the Lord, the Maker thereof.] i. e. Of the City Jerusalem, a Figure of that Church, spoken of before: See chap. xxxii. 36, 44. compared with the 4th, 6th and 9th Verses of this Chapter.

Ver. 3. Call unto me, and I will answer thee.] An Expression betokening God's Favour and loving Kindness: That he is ready to comply with the first Intimations of his Servants Desires: Compare chap. xxix. 12. Psalm xci. 15. Isa. lxv. 24. As on the contrary, God's rejecting Men is expressed by his refusing to answer when they call, Prov. i. 24. God's thus directing his Discourse to Jeremiah, doth not only denote his Kindness toward the Prophet, but likewise implies the Affection he still bore to his People, for whom the Prophet did so earnestly intercede, and whose Welfare he had so much at Heart.

Ibid. And shew thee great Things which thou knowest not.] Not only what relates to the Return of thy People from the Babylonish Captivity, but likewise the Blessings to be conferred upon them in the Times of the Messias.

Ver. 4. Which are thrown down by the Mounts.] By the battering Engines plac'd upon the Mounts, that are raised against the Walls of the City: See chap. xxii. 24.

Ibid. And by the Sword.] By the Violence of War. But the Hebrew Word is sometimes taken for such Instruments as are used in demolishing any Building. Accordingly it is rendered a Mattock by our Translators, 2 Chron. xxxiv. 6. See likewise Ezek. xxvi. 9. where it is translated Axes.

Ver. 5. They came to fight with the Chaldeans, but it is to fill them with the dead Bodies, &c.] To fill them, i. e. the Houses mentioned ver. 4. This Verse comes in by way of Parenthesis, between the fourth and sixth, to shew, that at present God will not prosper any Efforts which are made for the Defence of the City, though he will restore it hereafter to its former Splendor, *Lad. de Dieu* renders the Words thus, The Chaldeans come to fight, and to fill, &c. and he proves by several Instances, that the Hebrew Particle *Eth* sometimes goes before a Nominative Case: A plain Instance of which Syntax is to be seen, chap. xxxvi. 22. See likewise Noldius's Concordance, pag. 121.

Ver. 6. Behold I will bring it Health and Cure.] I will restore this Place to its former Prosperity, and deliver it out of that calamitous State, into which the Sins of the Inhabitants have brought it: Compare chap. xxx. 12, 13, 17.

Ver. 7. And I will cause the Captivity of Judah, and the Captivity of Israel to return.] See the Note on chap. xxx. 3.

Ibid. And I will build them as at the first.] Compare chap. xxiv. 6. xxxi. 4, 28. xlii. 10.

Ver. 8. And I will cleanse them from all their Iniquity, &c.] I will not impute their Sins any longer to them, but remit the Punishments I have inflicted upon them for their Iniquities. The Word Cleanse may be here taken in a legal Sense, for Acquitting or Pronouncing clean, as the Word is translated, Levit. xiii. 28. In the same Sense the Greek Verbs *ἀγιάζω* and *καθαρίζω* (which answer to the Hebrew *Tabar* in the Text) are used by St. Paul and St. John, for taking away the Guilt of Sin: See Heb. ix. 13. x. 14, 29. xiii. 12. ix. 14. 1 John i. 7, 9. The whole Verse implies that general Promise of Pardon of Sins, which is elsewhere spoken of, as the peculiar Blessing of the Gospel: Compare chap. xxxi. 34. Ezekiel xxxvi. 25.

Ver. 9. And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth.] God's especial Providence over the Jews, in restoring their City and Temple, shall be taken Notice of by the Heathen World, and make them give Glory to that God whom they worship: See Ezr. i. 2. vi. 12. To the same Sense God is said to make Jerusalem a Praise in the Earth, Isa. lxii. 7. i. e. the Subject of Men's Praise and Admiration, the Glory of which redounds to God, who is her Protector. This Promise is more signally fulfilled in the Christian Church, which the Heathens resorted to, as the Seat and Temple of Truth: See Isa. ii. 3. Zech. viii. 21, 23.

Ibid. And they shall fear and tremble for all the Goodness—that I do unto it.] These surprizing Effects of my Goodness shall produce an Astonishment like that which arises from Fear: Compare Isa. lx. 5. Psalm cxxxix. 14.

Ver. 10. Which ye say shall be desolate, &c.] See the Note on chap. xxxii. 43.

Ver. 11. The Voice of Joy, and the Voice of Gladness, &c.] The contrary to which is threatened in the Times of Captivity and Desolation: See chap. xvi. 9.

Ibid. The Voice of them that shall say, Praise ye the Lord—for the Lord is good, for his Mercy endureth for ever.] We read that those who returned from Captivity, used this very Hymn, Ezra iii. 11.

Ibid. And of them that bring the Sacrifice of Praise unto the House of the Lord.] Such as was offered upon any great Deliverance: See Levit. vii. 12. Psalm cvii. 22. cxvi. 17. The Word here used signifies Praise and Thanksgiving in general; and is used for those Choirs or Companies, who made a Solemn Thanksgiving-Procession, upon the Dedication

tion of the new Wall at Jerusalem, *Nebem. xii. 31, 38, 40.* This is called by St. Paul the *Sacrifice of Praise, even the Fruit of our Lips*, *Hebr. xiii. 15.* to distinguish it from the Oblations, commanded by the Law, which consisted of the Fruits of the Ground, or of the Flock and Herd. [*Kimchi* observes upon the Place, that none but eucharistical Sacrifices shall be in use in the Times of the *Messias*.]

Ibid. For I will cause their Captivity to return, as at the first.] See *chap. xxx. 20, 21.*

Ver. 12. Again in this Place—shall be an Habitation for Shepherds, causing their Flocks to lie down.] Compare *chap. i. 19. Isa. lxx. 10.*

Ver. 13. In the Cities of the Mountains, &c.] See the Note on *chap. xvii. 26.*

Ibid. Shall the Flocks pass again under the Hand of him that telleth them? That is, of their Shepherds, who number their Cattle by striking every one with their Rod, as it comes out of the Fold: See *Levit. xxvii. 32.*

Ver. 14. Behold the Day's come—that I will perform that good thing which I have promised.] Or, good Word, as it is in the Original: Compare *chap. xxix. 10. Zech. i. 13. i. e.* those gracious Promises which relate to the Gospel-State, and are called the good Word of God, *Heb. vi. 5.*

Ver. 15. In those Days—will I cause the Branch of Righteousness to grow unto David, &c.] See the Notes upon *chap. xxiii. 5, 6.*

Ver. 16. And this is the Name wherewith she shall be called, the Lord our Righteousness.] The Name which properly belongs to the *Messias* (see *chap. xxiii. 6.*) shall be given to Jerusalem, that is, to the Church; to betoken that it is in a peculiar manner dedicated to him, he having chosen it for the Place of his Residence: Compare *Ezek. xlvi. 35.* and that all the Righteousness of the Faithful, both their Justification and Sanctification, is derived from him. This seems to be the genuine Sense of the Words, as may appear to any that will compare the Original Phrase here, *Yikkare' lab*, with *Isa. lxii. 4, 12.* where it is said of Zion, the Person only being changed, *Thou shalt be called Hephzibah, and sought out.* Nor is there any greater Impropriety in giving the Name *JEHOVAH* to a City, than in calling an Altar, *Jehovah-nissi*, *Exod. xvii. 15.* and *Jehovah-shalom*, *Judg. vi. 24.* in token that the Lord was Author of those Mercies, of which the said Altars were designed to be Monuments. So the Servants of God are described in the Revelations, as having his Name written upon their Forehead, *Revel. iii. 12. xiv. 1.* But several Interpreters, particularly *Huetius*, *Demonstr. Evang. Prop. vii. cap. 16.* and our learned Bishop *Pearson* in the Notes upon his Exposition of the Creed, pag. 165, render the Words thus, *He that shall call her* [to be his peculiar People] *is the Lord our Righteousness.*

Ver. 17. David shall never want a Man to sit on the Throne of the House of Israel.] The Promise of Perpetuity made to David's Kingdom, shall be fulfilled in Christ, whose Kingdom shall have no End: See *2 Sam. vii. 16. Psalm lxxxix. 29, 36. Luke i. 32, 33.*

Ver. 18. Neither shall the Priests, the Levites, want a Man to stand before me, to offer Burnt-offerings, &c.] This, as it may be applied to the Christian Church, imports that there shall never want a Succession of Men set apart to God's Service, to perform the publick Offices of Religion. As the Prophets often describe the Christian Worship, by Representations taken from the Temple-Service, and speak of the one as succeeding the other; (see the Notes on *Isa. xix. 19. lvi. 7. lxvi. 23.*) so the Apostles prove the Rights and Privileges belonging to the Ministers of the Gospel, from the Prerogatives given to the Jewish Priesthood: See *Rom. xv. 16. 1 Cor. ix. 13, 14.* The Phrase *to stand before me*, is explained in the Note upon *chap. xv. 1.*

Ver. 20. If you can break my Covenant of the Day, and—of the Night, &c.] Called the Ordinances of the Day and Night, *chap. xxxi. 35, 36.*

Ver. 21. Then may also my Covenant be broken with David my Servant—and with the Levites, the Priests, my Ministers.] The Words contain a Promise, that the Kingdom and Priesthood shall always continue in the Church. For as Christ's Kingdom shall have no End, so the Saints that shall reign with Christ in Glory, shall be Priests unto God: Compare *Isa. lxvi. 22. Revel. xx. 6.*

Ver. 22. As the Host of Heaven cannot be numbered, neither the Sand of the Sea measured: So will I multiply the Seed of David, &c.] This relates to the Promise made to Abraham, of multiplying his Seed as the Stars of Heaven, and as the Sand which is upon the Sea-Shore: *Gen. xxii. 17.* which Promise was fulfilled in his Posterity, *Deut. x. 22. 1 Kings iv. 20.* And the Text here affirms, that the same Promise shall again be made good in After-Times, and especially in the True Israelites, the spiritual Seed of Abraham: See *Rom. iv. 16, 17.*

If we consider the literal Sense of this Promise, as it was fulfilled, when the Jews first peopled the Land of Canaan; it is matter of Wonder to reflect upon the vast Numbers of Inhabitants who dwelt in Judea, a Country not above a hundred and sixty Miles in Length, and about a hundred and twenty in Breadth, if we take in all the Country on the other Side of Jordan, to the Borders of Arabia: And yet in David's Time there were reckoned above fifteen hundred thousand fighting Men, *1 Chron. xxi. 3.* And afterward in Jehoshaphat's Time it appears from the Muster-Roll, that the Soldiers in the Kingdom of Judah only, amounted to eleven hundred thousand: See *2 Chron. xvii. 14, &c.*

Ver. 24. The two Families which the Lord hath chosen, he hath even cast them off.] By the two Families are meant the Tribes or Families of Judah and Levi, mentioned *ver. 22.* Compare *Zech. xii. 12, 13.* The Words are spoken by those who thought the Jews would never be restored to their former Condition, or again enjoy their ancient Government in Church and State. [The Expression may more probably denote the two Kingdoms of Israel and Ju-

dab: See ver. 26. and compare *Ezek. xxxvii. 16, &c.* The Word *Family* is equivalent to *Kingdom*: See the Note upon chap. i. 15. So it is used, *Micah ii. 3.*

Ver. 25, 26. *If I have not appointed the Ordinances of Heaven and Earth, &c.] i. e.* The Vicissitude of Day and Night, and of Summer and Winter, upon which the Seasons of the Year, and Fruitfulness of the Earth depend: See chap. xxxi. 36.

Ver. 26. *For I will cause their Captivity to return, &c.]* See chap. xxxii. 44.

C H A P. XXXIV.

The A R G U M E N T.

The King of Babylon and his Army threatening to besiege Jerusalem (which gave Occasion to the Prophecy related at the Beginning of the Chapter) the Jews being terrified under these Apprehensions, entered into a solemn Covenant of serving God, and obeying his Laws: Particularly that which enjoined them to let their Servants go free after six Years Service, Exod. xxi. 2. Deut. xv. 12. But the King of Egypt coming with an Army to the Relief of Zedekiah, and thereupon Nebuchadnezzar raising the Siege of Jerusalem to march against him: See ver. 21. and chap. xxxvii. 5. their present Fears being over, the People repented of their Reformation, and made their Servants whom they had set at Liberty, return into Bondage again, contrary to the Law of God, and the Covenant they themselves had lately agreed to. For which inhuman and unjust Act, Jeremiah proclaims Liberty to the Sword, the Famine and the Pestilence, to execute God's Vengeance upon them.

Ver. 1. **W**HEN Nebuchadnezzar — and all his Army, and all the Kingdoms of his Dominions.] See chap. i. 15.

Ibid. Fought against Jerusalem.] The Siege was begun in the ninth Year of Zedekiah, and the tenth Month, and tenth Day of the Month, which answers to the latter End of our December: See chap. lii. 4. A learned Friend supposes, that what is here recorded, did not happen 'till some time after the Siege was begun; and concludes from chap. xxviii. 1. and the seventeenth Verse of this Chapter, that the *Sabbatical Year* was co-incident with the last Year of the Siege, which was the eleventh Year of Zedekiah: See the Notes upon those two Places.

Ibid. And against all the Cities thereof.] See ver. 7. the lesser Cities of Judea, which were subject to Jerusalem as their Metropolis, called elsewhere the *Daughters of Judah*, by way of Distinction from the Mother City: Compare chap. xlix. 2. li. 43.

Ver. 2, 3. *Behold I will give this City into the Hand of the King of Babylon — And thou shalt not escape his Hand, &c.]* This Prophecy which threatened the King in particular, as well as the City and Nation in general, so much displeased Zedekiah, that he

shut up Jeremiah in Prison: See chap. xxxii. 2, 3.

Ver. 5. *But thou shalt die in Peace.]* By a natural Death.

Ibid. And with the Burnings of thy Fathers, the former Kings — So shall they burn Odours for thee.] It was customary among the Jews, at the Funeral of their Kings, especially of those whose Memory they honoured, to prepare a *Bed of Spices*, as it is called, 2 Chron. xvi. 14. which they made a Perfume of by burning them, and therein to deposit the Body of the deceased Prince: Compare the forementioned Place with 2 Chron. xxi. 19.

Ibid. And they will lament over thee, saying, Ah Lord.] In these and the foregoing Words, God promises Zedekiah an honourable Interment, and suitable to his Quality: A Favour he did not vouchsafe to Jeboiakim: See chap. xxii. 18.

Ver. 7. *When the King of Babylon fought — against Lachish, and against Azekah.]* Compare 2 Kings xviii. 13. xix. 8. Those two Cities were not far from Jerusalem, and had been fortified by Rehoboam for the Defence of his Kingdom: See 2 Chron. xi. 9.

Ver. 8. *After that Zedekiah had made a Covenant with all the People which were at Jerusalem.]* See the Argument of the Chapter. Archbishop Usher supposes, that this Covenant was entered into at the Beginning of the Year, which he computes to be a *Sabbatical Year*, upon the first News of the King of Babylon's intended Invasion: Whereas the Chaldean Army did not actually besiege Jerusalem, 'till the latter End of the Year, as hath been observed upon Verse 1. See *Annales V. T. ad A. M. 3414.*

Ibid. To proclaim Liberty unto them.] That they should grant Liberty to all their Servants, who had served them six Years. The seventh is called *The Year of Release*, Deut. xv. 9. the same was also the *Sabbatical Year*, Levit. xxv. 4. This Week or Circle of Years, the Jews call *Shemittah*, and seven times seven Years, i. e. forty nine Years, make the *Jubilee*, when a general Liberty was proclaimed throughout the Land. Levit. xxv. 8, 10.

Ver. 9. *That every Man should let his Man-Servant — go free.]* See ver. 14.

Ver. 10. *Now when all the Princes — heard &c.]* The Verse may be thus translated, *And all the Princes — consented that every one should let his Man-Servant — go free: They consented, I say, and let them go.* Concerning the Princes, see the Notes on chap. xxvi. 10. xxxvi. 12. xxxviii. 4.

Ver. 11. *But afterwards they turned — and brought them into Subjection for Servants, and for Hand-maids.]* Upon the King of Egypt's advancing with an Army, and raising the Siege of Jerusalem: See ver. 21. and chap. xxxvii. 5.

Ver. 14. *At the end of every seven Years.]* The seventh Year was the Year of Release, Deut. xv. 9. consequently Servants were to continue in Service but six Years, and at the

the Beginning of the seventh were to be let go free: See *ibid.* ver. 12. For this Reason some Criticks render the Phrase here, *Within the Term of seven Years*. And the Words mean no more, as appears by a like Form of Speech, *Deut.* xiv. 28. where it is said, *At the End of three Years thou shalt bring forth all the Tithe of thy Increase that Year*: Which is to be explained by what is said *chap.* xxvi. 12. where every *third Year* is called the *Year of Tithe*. So Christ is said to rise again after *three Days*, *Mark* viii. 31. which is elsewhere explained by his rising the *third Day*.

Ibid. But your Fathers bearkened not unto me.] It appears from hence, and other Passages of Scripture, that the *Sabbatical Years* were wholly neglected for several Ages before the Captivity. The Author of the second Book of *Chronicles* assigns this Reason of the Captivity, *That the Land might enjoy her Sabbaths*, *chap.* xxxvi. 21. i. e. those Years of Rest of which it had been wrongfully deprived, by the Neglect of the Law of God in this Particular. And if we reckon the whole *Seventy Years* Captivity as a Punishment of this Neglect, it will prove that the Observation of those *Sabbatical Years* had been disused for *four hundred and ninety Years* before. Wherefore, after the Return from Captivity, this was one Branch of God's Law, which *Ezra* and *Nebemiah* engaged the People to observe by a Solemn Vow and Covenant, *Nebemiah* x. 31.

Ver. 15. *And ye had made a Covenant with me in the House that is called by my Name.*] This was probably such a Covenant, as *Josiah* and all the People had made formerly: See *2 Kings* xxiii. 2, 3. whereby they obliged themselves to serve God, and obey his Laws in general, and this concerning giving Freedom to their Servants in particular.

Ver. 17. *Ye have not bearkened to me, in proclaiming Liberty, &c.*] Tho' you made Proclamation of such a Liberty, yet you have not performed it.

Ibid. *Behold, I proclaim a Liberty to you for the Sword, &c.*] I will now make publick Proclamation, or declare that I give free Commission and Liberty for the Sword, the Famine, and the Pestilence, to invade and make Havock among you: See *chap.* xxxii. 24, 26. These Judgments shall lay the Land desolate, whereby it shall enjoy its *Sabbaths*, which you would not suffer it to do, as long as you dwelt upon it: See *Levit.* xxvi. 34, 35. The Expressions here used do further import, That these Calamities come upon Men, by Direction and Commission from God, as the Executioners of his Justice: Compare *Ezek.* xiv. 17.

Ibid. *And I will make you to be removed into all the Kingdoms of the Earth.*] See *chap.* xxiv. 9.

Ver. 18, 19, 20. *When they cut the Calf in twain, and passed between the Parts thereof.*] Implying by that Ceremony, that they wished themselves might be cut in sunder in like

Manner, if they broke their solemn Vow and Promise. The same Rite was used in ancient Times, as appears from *Gen.* xv. 10. and conveyed down to After-Ages, as may be seen in those Forms recorded by *Livy*: *Tu Jupiter populum Rom. sic ferito, ut ego hunc agnum, Lib.* i. cap. 24. and *Lib.* xxi. cap. 45. *Si fallerit, Jovem ceterosque precatus Deos, ita se mactarunt quemadmodum ipse agnum mactasset.* So the Greeks in *Homer*, when they had entered into a solemn League or Agreement with the *Trojans*, to put an End to the War, by the single Combat of *Paris* and *Menelaus*, at the pouring out the Wine upon their Sacrifice, make the like Imprecation upon those who did not observe their Part of the Treaty, in that remarkable Passage, *Iliad.* i. ver. 298.

Ζεῦ κύνει, μέγιστε, καὶ ἀθανάτοισι θεοῖς ἅλλοις,
ὅσποτέροις ἐστέροις ὑπὲρ ὅρεα σπηῖνας,
ὦδ' ἐσθ' ἐκίφαλ' χαμᾶς βίει, ὡς ἔδ' ἀνδρῶν.

The Sense of which a late *English* Translation thus expresses,

*Almighty Jove, and all ye other Powers,
Whoever first shall dare to break this Treaty,
May their warm Blood be poured upon the
Earth,
As is this Wine.—*

Ver. 19. *The Princes of Judah, and the Princes of Jerusalem.*] See *chap.* xxix. 2.

Ibid. *The Eunuchs.*] The Officers belonging to the Court: See *chap.* xxix. 2. xxxviii. 7. *2 Kings* xxiv. 12.

Ver. 22. *Behold I will command—and cause them to return to this City.*] See the Notes on *chap.* xxxvii. 5, 8.

CHAP. XXXV.

THE ARGUMENT.

By the Obedience of the Rechabites to their Father's Commands, the Jews Disobedience to God's Commands is condemned.

Verse. 1. **T**HE Word which came to *Jeremiah*—in the Days of *Jeboiakim*.] This may most probably be referred to the fourth Year of *Jeboiakim's* Reign, when *Nebuchadnezzar* having beaten the King of *Egypt's* Army at *Euphrates*: See *chap.* xlv. 2. marched toward *Syria* and *Palestine*, to recover those Provinces again which the King of *Egypt* had conquered: See *2 Kings* xxiii. 33, 34. compared with *chap.* xxiv. 7. in which Expedition he laid Siege to *Jerusalem*: See *Dan.* i. 1. and ver. 11. of this Chapter.

Ver. 2. *Go unto the House of the Rechabites.*] The *Rechabites* were descended from the *Kenites*, *1 Chron.* ii. 55. they never were incorporated with the *Jewish* Nation: See below ver. 7.

ver. 7. but yet were looked upon as their Friends and Allies: See 1 Sam. xv. 6. and a Respect was paid to them for the sake of Hobab, Moses's Father-in-Law, who was of that Nation, Jud. iv. 10. They were Worshippers of the true God, tho' they were not circumcised: See the following Verse, and 2 Kings x. 15, 16.

Ibid. *And bring them into the House of the LORD.*] Into one of the Chambers which join to the Temple: See ver. 4. By this it appears that the *Rechabites* were not Idolaters, for it was not lawful for such Persons to come within the Precincts of the Temple.

Ver. 4. *I brought them into the House of the LORD, into the Chamber of Hanan, &c.*] There were several Chambers adjoining to the Temple, for the Use the Priests and Levites, during the Time of their Ministration: And as Repositories for laying up the holy Vestments and Vessels, and whatever Stores were necessary for the daily Sacrifices, and the other Parts of the Temple-Service: Compare chap. xxxvi. 10. 1 Kings vi. 5. 1 Chron. ix. 27—30.

Ibid. *Which was by the Chamber of the Princes.*] Where the *Sanhedrim*, or Great Council, used to assemble: See Chap. xxvi. 10. The *Sanhedrim* always sat in some great Room adjoining to the Temple: See Dr. Lightfoot's Description of the Temple, chap. ix. and xxii.

Ibid. *Above the Chamber of Maaseiah—Keeper of the Door.*] i. e. One of the Keepers: For there were several Levites appointed for that Office, both to open and shut the Gates of the Temple in due time, and likewise to attend at them all Day, for preventing any thing that might happen to the Prejudice of the Purity or Safety of that holy Place: See 1 Chron. ix. 18, 19. xxvi. 12, 13, &c. 2 Chron. viii. 14. 2 Kings xii. 9. xxv. 18. Some of these Officers had likewise the Custody of the holy Vessels: See chap. lii. 24. 1 Chron. ix. 26.

Ver. 6. *For Jonadab the Son of Rechab our Father, commanded us, saying, ye shall drink no Wine, &c.*] Jonadab was a considerable Man of this Family: See 2 Kings x. 15. and his Design was to reduce his Family to the primitive Manner of Life, which was that of Shepherds, living in Tents, having no certain Habitation, and taking care only for a Supply of what was barely necessary to support Nature. These Rules he might probably give them, to put them in mind, that they were Strangers in Judea, and had no original Right of Inheritance there: See the following Verse: Such voluntary Austerities, in After-Times,

came into great Repute among several Sects of the Jews, particularly the Pharisees and Essenes: See Joseph. de Bell. Jud. Lib. II. cap. 7.

Ver. 8. *Thus we have obeyed the Voice of Jonadab the Son of Rechab our Father.*] We have conformed ourselves to his Injunctions, and governed our Lives by them, during the Space of near Three Hundred Years.

Ver. 11. *But it came to pass when Nebuchadnezzar came into the Land.*] If the Words be understood of his coming with an Army in Person, then they must refer to his invading Judea, in the fourth Year of his Reign: See the Notes on ver. 1.

Ibid. *For fear of the Army of the Syrians.*] Berosus mentions Nebuchadnezzar's Conquests over Syria and Phœnice, as he is quoted by Josephus, Lib. I. contra Appion. pag 1045. B. Out of these Conquests he probably recruited his Army.

Ver. 13. *So we dwell at Jerusalem.*] Upon the Chaldean Invasion, we retired to Jerusalem, where during the Siege of the Place, we are forced to continue. In such a Case they did not think themselves obliged to a strict Observance of the Injunctions of Jonadab; because all human Laws admit of an equitable Construction, and may be superseded in Cases of Necessity; or when the Observance of them is attended with such great Inconveniences, as the Law-maker himself, if he could have foreseen, would probably have excepted.

Ver. 14. *Rising early, and speaking.*] See chap. vii. 13.

Ver. 15. *I have sent also unto you all my Servants the Prophets, &c.*] See chap. xxv. 4.

Ver. 19. *Jonadab the Son of Rechab shall not want a Man to stand before me.*] When the main Body of the Jewish Nation are dispersed in their several Captivities, some of that Family shall remain to attend upon my Service, and enjoy the Privileges of worshipping in my Temple at Jerusalem: Compare chap. vii. 10. Some Branches of this Family returned from the Captivity, as appears from 1 Chron. ii. 55. Benjamin Tudelensis, who lived in the twelfth Century, pretends in his Itinerary, that he found a City inhabited by the *Rechabites*: But he is too fabulous a Writer to be relied upon.

Ibid. *For ever.*] This Expression is not always to be taken in a strict Sense, but often means only a along Continuance, and is used comparatively with respect to a shorter Duration: See the Notes on chap. xxv. 9. xxxii. 40.

CHAP. XXXVI.

The ARGUMENT.

The Prophet by God's Command orders his Amannensis Baruch, to write all the Prophecies which he denounced against Israel and Judah in one Volume: Which Baruch first read to the People on two Solemn Fast-Days, and afterward to the chief Ministers of State. They inform the King of the Matter, who orders Jehudi to read it before him; but before he had read far, out of Indignation, commands it to be cut in Pieces and burnt. Whereupon God directs Jeremiah to endite it over again.

Ver. 1. **I**N the Fourth Year of Jeboiakim.] See chap. xv. 1.

Ver. 2. Take thee a Roll of a Book.] Compare Isa. viii. 1. Ezek. ii. 9. Zech. v. 1. The ancient manner of writing was upon long Scrolls of Parchment, which they afterward rolled upon Sticks.

Ibid. And write therein all the Words that I have spoken unto thee against Israel, and against Judah.] Jeremiah prophesied against Israel, as well as against Judah: See chap. ii. 4. iii. 12, 14, &c. ix. 26. xxiii. 13. xxxii. 30, 32. The Kingdom of Israel was indeed destroyed by Salmanezzer before the Time of Jeremiah; but yet the Prophet was ordered to reprove their Sins, both to make the Justice of God appear in punishing them so severely, and withal to warn the rest of the Jews by their Example. Besides, there were some Remains of these Tribes still left, who joined themselves to the Tribe of Judah: See the Note on chap. xxxii. 30.

Ibid. And against all the Nations.] See chap. xxv. 15, 16, &c.

Ibid. From the Days of Josiah.] From the thirteenth Year of his Reign: See chap. i. 2. xxv. 3.

Ver. 3. It may be the House of Judah will bear, &c.] See the like Expression, ver. 7. chap. xxvi. 3. Ezek. xii. 3. Amos v. 15. Zeph. ii. 3. In which Places God is introduced, as speaking after the manner of Men, and using such Methods, as in human Probability may be most likely to prevail: Compare chap. viii. 6. These and such like Expressions do likewise import, that God's Foreknowledge of future Events doth not put any Force upon Men's Will, nor take away the Liberty of human Actions, as Origen hath acutely observed, in his *Philocalia*, cap. xxiii.

Ver. 5. I am shut up, I cannot go into the House of the Lord.] He was under Confinement, probably for having given Offence to the King, or the Great Men by his Prophecies. A Calamity which often befel him: See chap. xx. 2. xxxii. 2. xxxvii. 15. xxxviii. 6.

Ver. 6. Go thou and read—the Words of the Lord in the Ears of the People, &c.] The Prophets usually published their Sermons in the Audience of the People: See chap. vii. 2. xi. 6. xvii. 20. which were afterward delivered in

Writing for common Use: As the Law itself was written for that Purpose, as God tells the Israelites by his Prophet Hosea, chap. viii. 12.

Ibid. Upon the Fasting-Day.] The great Day of Expiation, which was kept upon the Tenth Day of the Seventh Month, Levit. xxiii. 27, 29. called by way of Eminence the Fast, Acts xxvii. 9.

Ibid. And also shall read them in the Ears of all Judah, that come out of their Cities.] Who came to the Feast of Tabernacles, which followed five Days afterwards, Levit. xxiii. 34.

Ver. 7. It may be they will present their Supplication, &c.] See ver. 3.

Ver. 9. In the fifth Year of Jeboiakim, in the ninth Month, they proclaimed a Fast.] It was customary among the Jews, to proclaim anniversary Fasts upon certain Days, in Memory of some great Calamities which had befallen them at that time. Of this kind were the Fasts of the fourth, fifth, seventh, and tenth Months, mentioned Zech. vii. 5. and chap. viii. 19. The first instituted in Remembrance of the City's being taken by Nebuchadnezzar: The second in Memory of the Temple's being burnt in that Month: The third for the Murder of Gedaliah: The fourth in Memory of the Siege then begun. The Fast mentioned in the Text, was occasioned by the taking of the City by Nebuchadnezzar at that Time, in the fourth Year of Jeboiakim, as Archbishop Usher conjectures, ad A. M. 3398, 3399: See the Note or chap. xxxv. 1.

Ver. 10. Then read Baruch, in the Book, the Words of Jeremiah.] This was the second time of Baruch's reading this Book, almost a Year after the first reading of it, ver. 6.

Ibid. In the House of the Lord, in the Chamber of Gemariah the Scribe.] Compare chap. xxxv. 4. That Chamber opened into the higher Court, so that Baruch might read there in the Audience of all the People, ver. 13. The Scribe is the same with the Secretary of State: See 2 Kings xviii. 37. Some understand the Scribe to be the same that is called the Principal Scribe of the Host, chap. lli. 25. or in the modern Language the Secretary of War.

Ibid. In the Higher Courts.] There were two Courts before the Temple: See 2 Kings xxi. 5. the Higher Court was that of the Priests; between which and the Court of the Israelites there was only a Partition: But this whole Platform was parted from the Court of the Women, by a Wall, and an Ascent of fifteen Steps. From whence some derive the Title of a Song of Degrees, which is given to the cxx Psalm, and those that follow to the cxxxii: See Dr. Lightfoot's Description of the Temple, chap. xx.

Ibid. At the Entry of the New Gate.] See chap. xxvi. 10.

Ver. 11. When Micah the Son of Gemariah, the Son of Shaphan, had heard out of the Book, &c.] Shaphan's Family were all Great Men at Court: See the Note on chap. xxvi. 24.

Ver. 12. And lo, all the Princes sat there.] The Chief Officers of State, who were probably

bably Members also of the great Sanhedrim: See chap. xxvi. 10. xxxviii. 4.

Ver. 16. *Now it came to pass when they heard all these Words, they were afraid.*] The Judgments denounced were so terrible, as to make the Ears of them that heard them to tingle: See chap. xix. 3.

Ver. 19. *Then said the Princes to Baruch, Go, hide thee, thou and Jeremiah.*] They thought it their Duty to acquaint the King with the Matter, ver. 16. but yet were unwilling that Jeremiah and Baruch should feel the Effects of his Displeasure. [Jeremiah was a Prisoner when he commanded Baruch to read this Roll to the People, ver. 5. but what is here said relates to the Year following: Compare ver. 1. with ver. 9.]

Ver. 22. *Now the King sat in the Winter-House.*] The Great Men had distinct Houses or Apartments, fitted for the several Seasons of the Year: See Amos iii. 15.

Ibid. *In the ninth Month.*] Which answers partly to our November, partly to December.

Ver. 23. *And it came to pass, that when Jebedi had read three or four Leaves.*] Their Books were made in Form of a Roll: See ver. 2. and therefore were not divided into Leaves or Pages, as ours are: So that by Leaves we are to understand the Columns, or several Partitions into which the Breadth of the Parchment was divided. This Sense the Septuagint have expressed by the Word *σελίδες*, which is used for the Columns in Origen's Edition of the Hexapla, by Epiphanius, *Lib. de Ponderib. & Mensuris*, cap. 19.

Ver. 24. *Yet they were not afraid nor rent their Garments.*] A Custom observed among the Jews at the hearing any dreadful News: See 2 Sam. i. 11. 2 Kings xxii. 11. The Fear they were seized with at their first hearing these Threatenings, ver. 16. quickly wore off, or else they durst not discover it in the King's Presence, who did not shew any Concern himself.

Ver. 26. *But the Lord bid them.*] By the Direction of Providence, they were concealed in such a Place where they were not discovered.

Ver. 29. *And thou shalt say to Jeboiakim.*] Or, of Jeboiakim, so the same Expression is translated, ver. 30. For this Command seems to have been given to Jeremiah during the Time of his Concealment.

Ibid. *Saying, why hast thou written therein.*] This probably was Part of the Message which was to have been delivered to Jeremiah by the King's Command, if he could have been found.

Ver. 30. *He shall have none to sit on his Throne.*] None of his Seed shall prosper, sitting on the Throne of David: As God threatens his Son Jeboiakim, chap. xxii. 30. who reigned but three Months, and left none to succeed him in a direct Line: See the Note upon that Place.

Ibid. *And his dead Body shall be cast out, &c.*] See the Note on chap. xxii. 19.

Ver. 32. *And there were added besides unto them many like Words.*] From hence we may

infer, that God's Spirit did not always indite the very Form of Words which the holy Writers have set down, but directing them in general to express his Sense in proper Words, left the Manner of Expression to themselves: From whence proceeds that Variety of Style, which we may observe in the Scriptures, suitable to the different Genius and Education of the Writers.

CHAP. XXXVII.

The ARGUMENT.

The King of Egypt coming with an Army to the Relief of Zedekiah, obliged Nebuchadnezzar to raise the Siege of Jerusalem. Upon which, Zedekiah and his People conceived Hopes of a Deliverance from the Chaldeans. But the Prophet foretelling that they would certainly return, and take the City, he is accused of siding with the Enemy, and put in Prison; but afterwards released by Zedekiah.

Ver. 1. **Z**EDEKIAH — whom Nebuchadnezzar made King in the Land of Judah.] Made him a Tributary King, he having taken an Oath of Homage to the King of Babylon: See 2 Chron. xxxvi. 13. Ezek. xvii. 13.

Ver. 3. *The King sent — Zephaniah the Son of Maaseiah, the Priest.*] See chap. xxi. 1.

Ver. 4. *For they had not put him in Prison.*] As they did afterwards: See ver. 15. and chap. xxxii. 2.

Ver. 5. *Then Pharaoh's Army was come forth out of Egypt, &c.*] Zedekiah, contrary to the Oath that he had given to Nebuchadnezzar, made an Alliance with the King of Egypt, and contracted with him for Assistance against the King of Babylon: Whereupon the King of Egypt sent an Army to his Relief: See Ezek. xvii. 15. which obliged the Chaldeans to raise the Siege of Jerusalem, that they might go and fight this Army.

Ver. 7. *Pharaoh's Army that is come forth to help you, shall return to Egypt into their Land.*] They shall be discomfited by the Chaldeans, and forced to retreat without giving any Assistance to Zedekiah: See 2 Kings xxiv. 7. Ezek. xvii. 17.

Ver. 8. *And the Chaldeans shall come again.*] See chap. xxxiv. 22.

Ver. 10. *For though ye had smitten the whole Army of the Chaldeans, &c.*] God himself will fight against you, so that there will be no need of any Opposition from your Enemies: Compare chap. xxi. 4, 5.

Ver. 12. *Then Jeremiah went forth out of Jerusalem into the Land of Benjamin.*] To Anathoth: See chap. i. 1.

Ibid. *To separate himself thence in the midst of his People.*] Or rather, *From the midst of his People*, or, *From among his People*: For the Preposition *Min*, is to be taken as belonging in common to the latter Part of the Sentence. And so the French Translation, published for the Use of the Reformed Churches, understands

it to this Sense, that *Jeremiah* proposed to leave the City, and retire into his own Country.

Ver. 13. *And when he was in the Gate of Benjamin.*] The Gate that leads toward the Country of Benjamin.

Ibid. *Irijah—the Son of Hananiah.*] Probably of that *Hananiah*, whose Death *Jeremiah* foretold, chap. xxviii. 17. So this Nephew of his thought to revenge his Grandfather's Quarrel.

Ibid. *Thou fallest away to the Chaldeans.*] Compare chap. xxxviii. 4. The Ground of this Accusation was, because the Prophet had foretold that they should take the City, and had exhorted the *Jews* to submit to them: See ver. 10. of this Chapter, chap. xxvii. 6, &c. xxviii. 14. xxxiv. 2, 3.

Ver. 14. *Then said Jeremiah, It is false, I fall not away to the Chaldeans.*] His foretelling the Calamity that should come upon the Nation, by the means of the *Chaldeans*, did not prove him to take their Part, because at the same time he gave Advice both to King and People, how they in some measure might escape the Judgments he had denounced against them: chap. xxii. 2, 3. xxxviii. 17. xviii. 11. xxxvi. 3. and the Note upon chap. iv. 28.

Ibid. *So Irijah took Jeremiah, and brought him to the Princes.*] To the chief Officers of State: See chap. xxxvi. 6.

Ver. 16. *When Jeremiah was entered into the Dungeon.*] See chap. xxxviii. 6.

Ibid. *And Jeremiah had remained there many Days.*] 'Till the *Chaldean* Army had renewed the Siege: See ver. 19.

Ver. 19. *Where are now your Prophets? &c.*] i. e. Your false Prophets: Compare chap. xxvi. 7. xxix. 1. The Event hath now convinced you how much they have deceived you: For you see the Siege renewed, and the City in imminent Danger of being taken.

Ver. 21. *Then Zedekiah commanded that they should commit Jeremiah into the Court of the Prison.*] A more favourable Restraint: See chap. xxxii. 2.

Ibid. *'Till all the Bread of the City was spent.*] 'Till the Famine forced the City to surrender: See chap. lii. 6. This was the King's first Order, but afterward it was reversed by the Importunity of the Princes and Great Men, chap. xxxviii. 6. when *Jeremiah* was again thrown into the Dungeon. Tho' after that he was released from that Place, and returned to his former Confinement, ibid. ver. 28.

CHAP. XXXVIII.

The ARGUMENT.

Upon the Princes informing the King against *Jeremiah*, he is again thrown into the Dungeon: But afterward released upon *Ebed-melech's* Supplication to the King, whom he advises to submit to the *Chaldeans*.

Ver. 1. **J**UCAL the Son of *Shelemiah*, and *Pashur* the Son of *Melkiab*, &c.]

Some of those who were sent by *Zedekiah* to *Jeremiah*, to enquire of the LORD concerning the Event of the Siege: See chap. xxxvii. 3. xxi. 1—9. The Answer which *Jeremiah* returned by them to the King, he afterward published to all the People, which was the Occasion of the new Troubles he fell into, recorded in this Chapter.

Ver. 4. *Therefore the Princes said unto the King.*] See chap. xxxvi. 12, 21.

Ibid. *For thus he weakeneth the Hands of the Men of War.*] By making them despair of Success.

Ver. 5. *Behold he is in your Hand: For the King is not he that can do any thing against you.*] The King speaks as one who in such difficult Times durst not contradict the Great Men about him. Or else his Answer implies, that it was properly the Business of the *Sanhedrim* to take Cognizance of the Prophets: See *Luke* xiii. 33. and *Selden de Synedriis*, Lib. III. cap. 9. N. 1.

Ver. 6. *Then took they Jeremiah, and cast him into the Dungeon of Melchiah, that was in the Court of the Prison.*] Near the Place where he was before, under a more gentle Restraint: See chap. xxxii. 2. xxxvii. 21.

Ibid. *So Jeremiah sunk in the Mire.*] Some think that when he was in this dismal Place, he made those mournful Meditations which are set down in the third Chapter of the *Lamentations*: See the fifty-third and fifty-fifth Verses of that Chapter.

Ver. 7. *Now when Ebed-melech the Ethiopian.*] *Huetius*, in his Treatise *De Navigatione Solomonis*, cap. vii. N. 7. observes out of *Josephus*, that *Solomon* in his Voyage to *Tarsish*, mentioned 1 *Kings* x. 22. amongst other Merchandise, brought Slaves from *Ethiopia*; which was likewise the Practice of the *Greeks* and *Romans* in After-times, as he there proves by several Testimonies: Such a Slave he supposes this *Ebed-melech* to have been, called here an *Eunuch*, or Officer of the King's House: Compare chap. xxix. 2. xxxiv. 19. In the *Hebrew* he is called the *Chusite*, which may likewise signify the *Arabian*: See the Note on chap. xiii. 23.

Ibid. *The King then sitting in the Gate of Benjamin.*] Princes and Magistrates usually heard Causes in the Gates of the City: See *Deut.* xxi. 19. xxii. 15. *Ruth* iv. 1—11. *Psalms* lxix. 12. *Amos* v. 10, 12, 15. Concerning the Gate of Benjamin, see chap. xxxvii. 13.

Ver. 9. *My Lord the King, these Men have done Evil, &c.*] This Person, though only a Profelyte, had a greater Regard for God's Word, and the Messenger that published it, than any of the Great Men of his own Nation: See chap. xxxix. 18.

[Ibid. *Whom they have cast into the Dungeon, and he is like to die for hunger in the place where he is.*] They needed not to have put him into the Dungeon, he would have died of Hunger, without adding the Cruelty of that Punishment.]

Ibid. *For there is no more Bread in the City.*] See chap. xxxvii. 21. lii. 6.

Ver. 14.

Ver. 14. *Then Zedekiah—sent, and took Jeremiah unto him into the third Entry, that is in [or by] the House of the Lord.*] Dr. Lightfoot explains this of the third Passage or Gate which lay between the King's Palace where the Prison was, and the Temple, whither the King now retreated for fear of the Chaldean Army: See his *Description of the Temple*, chap. xxxiii.

Ver. 15. *Then Jeremiah saith to Zedekiah, If I declare it unto thee, wilt thou not surely put me to death?*] The Prophet had so much Experience of the Unsteadiness of the King's Temper, of his Backwardness in following good Counsel, and Want of Courage to stand by those that durst advise him well, that he might with good reason resolve not to venture his Life, to serve a Man, that was in a manner incapable of being directed. And although God had shewed him what would be the Effect of his Advice, if it were followed, ver. 17. yet it doth not appear that he had commanded him to make this known to Zedekiah.

Ibid. *And if I give thee Counsel, Wilt thou not hearken unto me?*] The latter Part of the Sentence may be translated without an Interrogation, *Thou wilt not hearken unto me.* So the Prophet might well conclude from his former Behaviour: See chap. xxxvii. 2. If we follow our *English Translation*, the Sense is the same as if the Words were rendered, *Wilt thou hearken unto me?* Noldius observes in his *Concordance*, pag. 256. that the Negative Interrogation *Halo*, is sometimes equivalent to an Affirmative: Of which he gives this Example, 1 Kings i. 11. *Nathan spake unto Bathsheba, saying—Hast thou not heard that Adonijah doth reign?* Where the Sense is the same as if he had said, *Hast thou heard?* See a like Instance, *Zech. iv. 13.* This Observation will help to explain that difficult Place in *Job*, chap. iv. 6. *Is not this thy Fear, thy Confidence, thy Hope, and the Uprightness of thy Ways?* So Interpreters generally render the Words: But the Sense would be much plainer, if we translate them, *Is this thy Fear?* &c. i. e. Are thy great Pretences to Piety, and thy Assurance of God's Favour of so little Force, that they cannot afford thee any Support in thy Troubles? To this Sense the *Vulgar Latin* translates the Verse, *Ubi est timor tuus, fortitudo tua, &c.*

Ver. 16. *As the Lord liveth, who made us this Soul.*] i. e. The Author of our Life and Being, and may he preserve it or take it away, as I speak Truth or Falshood. For such like Oaths had always some good or ill Wish understood to go along with them; like that Form of Asseveration, 2 Kings ii. 2. *As the Lord liveth, and as thy Soul liveth;* or, as I wish thy Soul may live: For so the Expression may be translated.

Ver. 17. *If thou wilt assuredly go forth to the King of Babylon's Princes.*] Those mentioned chap. xxxix. 3. and submit thy self to them.

[Ibid. *Then shall thy Soul live, and this City*

shall not be burnt with Fire.] It has been before observed that the Judgments, denounced against Jerusalem, were not irreverfible: See the Note upon chap. iv. 28. xvii. 25.]

Ver. 18. *And thou shalt not escape out of their Hand.*] See chap. xxxix. 5.

Ver. 19. *And they mock me.*] When I am in the Power of the Chaldeans, I fear that they will treat me with Scorn and Contempt, without any Regard to my Royal Character. This he said as conscious to himself, that he had broken that Oath of Homage and Fidelity he had before given to the King of Babylon, so that he might justly be treated as a Man of no Faith or Honour: See the Note on chap. xxxvii. 5.

Ver. 20. *But Jeremiah said, they shall not deliver thee; obey, I beseech thee, the Voice of the Lord.*] God foresees all possible Events, and what will be the different Success of the several Counsels Men propose to themselves.

Ver. 21. *This is the Word that the Lord hath shewed me.*] Namely, that both the King and City shall be delivered into the Hand of the Chaldeans: See ver. 18.

Ver. 22. *All the Women that are left in the King of Judah's House, shall be brought forth to the King of Babylon's Princes.*] The King's Wives, his Daughters, and the other Women that belong to the King's Court and Family, shall become a Prey to the chief Officers of the King of Babylon's Army: See chap. xli. 10. xliii. 6.

Ibid. *And those Women shall say, Thy Friends have set thee on, and have prevailed against thee, thy Feet are sunk in the Mire.*] These very Women shall then reproach thee, for having suffered thy self to be insnared by the ill Advice of thy Friends, and brought under insuperable Difficulties.

Ibid. *And they are turned away back.*] Even thy Friends, who advised thee not to submit to the Chaldeans, will forsake thee in thy Distress, and take the first Opportunity of going over to them.

Ver. 24. *Let no Man know of these Words, and thou shalt not die.*] Keep what hath passed between us secret, and I will keep my Promise to thee of preserving thy Life: See ver. 16.

Ver. 26. *I presented my Supplication to the King, that he would not cause me to return to Jonathan's House to die there.*] Jeremiah had been formerly kept Prisoner there, chap. xxxvii. 15. But the last time he was imprisoned, was in the Dungeon of Hammelech, ver. 6. of this Chapter. A Place which at this time might perhaps be put to some other Use.

Ver. 27. *And he told them according to all the Words that the King had commanded.*] He told them part of the Truth, but not all, concealing from them the Advice he had given the King, with relation to the Questions he had proposed to him.

Ver. 28. *So Jeremiah abode in the Court of the Prison.*] See chap. xxxix. 21.

CHAP. XXXIX.

The ARGUMENT.

This Chapter contains an Account of the taking and burning Jerusalem by the Chaldeans, who also took Zedekiah, and carried him to Babylon: But had particular Orders from their King to use Jeremiah well, who a little before had by God's Direction made a Promise to Ebedmelech of the Divine Favour and Protection, as a Reward of the Kindness he had shewed to the Prophet.

Ver. 1. **I**N the ninth Year of Zedekiah, &c.] See chap. lii. 4. 2 Kings xxv. 1, 2.

Ver. 2. *The City was broken up.*] Such Breaches were made in the Walls, that the Army of the Chaldeans, with their Commanders, enter'd and took Possession of the City: See the following Verse.

Ver. 3. *Then all the Princes of the King of Babylon came, and sat in the middle Gate.*] The Gate between the Wall that encompassed the City, and that which inclosed the Temple.

Ibid. Even Nergal-sharezzer, Shamgar-nebo.] It was customary among the Chaldeans to give the Names of their Idols, as an additional Title, or Mark of Honour, to Persons of Distinction: See the Note on Isa. xxxix. 1. Nergal was the Name of an Idol among the Cutbites, 2 Kings xvii. 30. Nebo was a considerable Deity among the Chaldeans, Isa. xlvi. 1.

Ver. 4. *When Zedekiah saw them, and all the Men of War.*] When the King and the armed Men that were with him, saw that the Chaldeans were entered into the City, and had made themselves Masters of it; instead of submitting himself to them, as Jeremiah advised him, chap. xxxviii. 17, 18. he endeavoured to make his Escape.]

Ibid. They fled—by the Gate betwixt the two Walls.] Betwixt the Wall and the Outworks: Or betwixt the old Wall of the City, and that new one which Hezekiah built: See 2 Chron. xxxii. 5.

Ver. 5. *But the Chaldeans—overtook Zedekiah in the Plains of Jericho.*] Compare Josh. v. 10. This is called the Way of the Plain, or Wilderness, Josh. viii. 15. and the Plain of the Wilderness, 2 Sam. xv. 28. xvii. 16. and elsewhere the Wilderness of Judea: See Matth. iii. 1.

Ibid. To Riblah in the Land of Hamath.] See the Note on chap. xlix. 23. Most Interpreters suppose this City to be the same which was called Antioch in After-times, when it was re-edified by Seleucus. In this Sense the Jerusalem Targum, upon Numb. xxxiv. 11. understands the Word.

Ibid. Where he gave Judgment upon him.] Pronounced Sentence upon him, as one who had broke his Oath of Fidelity to the King of Babylon, which he took when he

made him King of Judea: See 2 Chron. xxxvi. 10, 13. 2 Kings xxiv. 20. Ezek. xvii. 15, 18.

Ver. 7. *He put out Zedekiah's Eyes, and bound him with Chains to carry him to Babylon.*] See chap. lii. 11. where the Text adds, That he put him in Prison 'till the Day of his Death. And thus were fulfilled two Prophecies that seemed at first hearing to contradict one another; the first that of Jeremiah, That Zedekiah's Eyes should behold the Eyes of the King of Babylon, Jerem. xxxii. 4. and the other that of Ezekiel, That he should not see Babylon, though he should die there, Ezek. xii. 14.

Ver. 9. *Then Nebuzaradan—carried away Captive—the Remnant of the People that remained in the City, and those that fell away.*] Compare 2 Kings xxv. 11. He carried away the Fugitives, or Deserters that fell away to the Chaldeans during the Siege, as well as those whom he took that were shut up in the City.

Ver. 11, 12. *Now Nebuchadnezzar gave Charge concerning Jeremiah, &c.*] He was informed that the Prophet had exhorted both King and People, to submit themselves to his Authority: See chap. xxviii. 11. xxxviii. 17, 18. whose Advice, if it had been hearkened to, would have prevented the Charge and Labour of so long a Siege, and the Bloodshed which attended it.

Ver. 14. *Even they sent and took Jeremiah out of the Court of the Prison.*] Where he was when the City was taken, chap. xxxviii. 28.

Ibid. And committed him to Gedaliah.] After he had first been carried out of Jerusalem with the rest of the Captives, as far as Ramah: See chap. xl. 1—5.

Ver. 15. *While he was shut up in the Court of the Prison.*] Before the taking of the City: See the foregoing Verse.

Ver. 18. *But thy Life shall be for a Prey unto thee.*] See the Note on chap. xxi. 9.

Ibid. Because thou hast put thy Trust in me.] See the Note on chap. xxxviii. 9.

CHAP. XL.

The ARGUMENT.

Jeremiah is directed by Nebuzaradan, to repair to Gedaliah, whom the King of Babylon had made Governor of the Land, and to whom the dispersed Jews from all Parts repair. Johanan informs the Governor of Ishmael's Conspiracy, but is not believed.

Ver. 1. **T**HE Word which came to Jeremiah from the Lord.] This relates to the Prophecy set down, chap. xlii. 7. which was occasioned by the Story that here follows, concerning Ishmael's Conspiracy against Gedaliah.

Ibid. After that Nebuzaradan—had let him go from Ramah, &c.] He was taken out of the Court of the Prison: See chap. xxxix. 14. and

and carried with the other Captives as far as *Ramah*, a Town not far from *Jerusalem*: See *Judg. xix. 10, 13.*

Ver. 5. *Now while he was not yet gone back, he said.*] The Words in the *Hebrew* are very perplexed, and by the different Translations of the ancient Interpreters, one might guess that some *Hebrew* Copies had a different Reading from the present. The *Vulgar Latin* reads, *And come not along with me*; as if he read in the *Hebrew* *I-ance* for *Odenu*. Some of the ancient *Greek* Copies read, *Before I go away, go back thou to Gedaliah*. The *Chaldee* seems to interpret it to the plainest Sense, *If thou wilt not abide [here] go back to Gedaliah*: Understanding the Verb, *Yashub*, as if it were derived from *Yashab*, to *abide*. Words of a like Sound having often a promiscuous Signification: See the Note on chap. xxiii. 39.]

Ibid. *Go back also to Gedaliah the Son of Abikam.*] This *Gedaliah* was a Person of a considerable Family, for Interest and Authority: See the Note on chap. xxvi. 24.

Ibid. *So the Captain of the Guard gave him Victuals and a Reward, and let him go.*] This kind Usage was shewed to the Prophet, by the particular Order of *Nebuchadnezzar*: See chap. xxxix. 11, 12.

Ver. 6. *Then went Jeremiab to Gedaliah—to Mizpah.*] A Town in the Confines of *Judah* and *Benjamin*: See *Josh. xv. 38. xviii. 26.* where *Gedaliah* kept his Residence, being a Place of Note in the Times of the Judges: See *Judg. xx. 1. 1 Sam. vii. 5, 6.* and afterward rebuilt by King *Asa*, *1 Kings xv. 22.*

Ver. 7. *Now when all the Captains of the Forces which were in the Fields, even they and their Men beard, &c.*] By the taking of *Jerusalem*, the *Chaldeans* made a compleat Conquest of *Judea*: Whereupon the *Jewish* Army with its Commanders fled (See chap. xxxix. 4.) and dispersed themselves into several Parts of the Country: But upon the News of *Gedaliah's* being appointed Governour of the Land, they repaired all to him.

Ver. 8. *The Netophathite.*] Of *Netophah*, a Town mentioned *Ezra ii. 22.*

Ibid. *Jezeaniah the Son of a Maacathite.*] Descended from *Maachab*, *Caleb's* Concubine, *1 Chron. ii. 48.* The same Person is called *Jezeaniah* the Son of *Hoshaiah*, chap. xlii. 1.

Ver. 9. *Fear not to serve the Chaldeans.*] The same Advice *Jeremiab* had formerly given the *Jews*: See chap. xxvii. 11. xxix. 7.

Ver. 10. *As for me, behold I dwell at Mizpah, to serve the Chaldeans, which will come unto us.*] I keep my Residence here to be ready to obey any Orders, that the King of *Babylon* sends me by his Servants: See chap. xli. 3.

Ibid. *But gather ye Wine, and Summer-Fruits, and Oil.*] *Wine* and *Oil* are put by a Metonymy for *Grapes* and *Olives*. It was now about the Month of *August*, compare chap. xli. 1. the proper Season for gathering in the Summer-Fruits in that Country: See *Deut. xvi. 13.*

Ver. 11. *Likewise when all the Jews that*

were in *Moab*, &c.] See the Notes upon chap. xii. 14. xv. 4.

Ver. 14. *Dost thou certainly know that Baalis the King of the Ammonites hath sent Ishmael to slay thee?*] The King of the *Ammonites* had concerted this Matter with *Ishmael*, with a Design to make the *Jews*, who still remained in their own Country, his Vassals: See chap. xli. 10.

C H A P. XLI.

The ARGUMENT.

Ishmael treacherously killeth Gedaliah and his Companions, with an Intent to carry away the Jews that were with him Captives, into the Country of the Ammonites. But Johanan recovers the Captives, and purposeth to fly into Egypt.

Ver. 1. **N**OW it came to pass in the seventh Month.] Answering partly to our *September*, and partly to *October*. The Murder of *Gedaliah* gave Occasion for the Fast of the seventh Month, which the *Jews* observed after their Return from Captivity: See *Zech. vii. 5. viii. 19.*

Ibid. *Ishmael the Son of Netaniah, of the Seed Royal.*] He valued himself upon his Extraction, and bare a Grudge against *Gedaliah*, because he was set above him.

Ibid. *And the Princes of the King, even ten Men with him.*] Some of the Chief Officers of State belonging to *Zedekiah*: See chap. xxxvi. 12, 21. xxxviii. 4. these brought a great Number of others with them as their Retinue, or else they could not have made such a Destruction as they did, ver. 3.

Ver. 3. *Ishmael also slew all the Jews that were with him—and the Chaldeans that were found there, and the Men of War.*] That is, all those that joined in opposing *Ishmael*, and assisting *Gedaliah*: For several of the Commanders, as well as the greatest Part of the People, were still left alive, as appears by the Sequel of the Story: See ver. 10, 11.

Ver. 5. *Fourscore Men having their Beards shaven, and their Cloaths rent, and having cut themselves.*] These were Tokens of great Mourning, by which these Persons expressed their Grief for the Destruction of the City and Temple. Such Expressions of Sorrow were forbidden to be used at Funeral-Obsequies: See *Levit. xix. 27, 28.* but might be lawfully used upon other mournful Occasions; as hath been observed upon *Isaiah* xv. 2.

Ibid. *With Offerings and Incense in their Hand, to bring them to the House of the Lord.*] Some understand this, as if devout Persons brought their Oblations to the Place where the Altar formerly stood, which they looked upon as consecrated Ground: And this Custom they think countenanced by the Words of *Baruch*, chap. i. 10. where the Exiles at *Babylon* are supposed to send Money to buy Offerings for the

the Altar of the Lord, after that Jerusalem was taken and burnt: Compare ver. 2. Others understand the House of the Lord, of an Altar or Place of Worship, erected by Gedaliah at Mizpah, in Imitation of that which was formerly set up there by Samuel, 1 Sam. vii. 7, 9. which Place continued to be a *Proseucha*, or Place of Worship in After-times, as appears from 1 Maccab. iii. 46. There were many such Sanctuaries, or Places of Worship, both in Judea and elsewhere, among the Jewish Dispersions, as Dr. Prideaux hath shewed at large, in his *Connect. of Scripture History*, pag. 387, &c.

Ver. 6. *Weeping all along as he went.*] As if he had sympathized with them.

Ver. 7. *Ismael slew them, and cast them into the midst of the Pit.*] The Hebrew reads, *slew them into the midst of a Pit*. We find the very same Expression, 1 Maccab. vii. 19. a Book translated out of Hebrew, as St. Jerom tells us in *Prologo Galæato*. Of the same kind are the following Expressions, Psalm lxxiv. 7. *They have defiled the Dwelling-place of thy Name unto the Ground*, as our old Translation reads out of the Hebrew. So Psalm lxxxix. 39. *Thou hast profaned his Crown* by casting it to the Ground, as the new Translation supplies the Sense.

Ver. 8. *Slay us not, for we have Treasures in the Field.*] Or, *in the Country*, as the Word is elsewhere used, by way of Distinction from a Town or City: See chap. xl. 7, 13. They promised to make him Master of what they were worth, if he would spare their Lives.

Ver. 9. *Now the Pit wherein Ismael had cast all the dead Bodies* — was it which Aza King of Israel made, &c.] This Pit was the Ditch which Aza cast up against the Walls of Mizpah, when he re-built and fortified it against the Attempts of Baasba: See 1 Kings xv. 22.

Ver. 10. *And departed to go unto the Ammonites.*] See chap. xl. 14.

Ver. 12. *By the great Waters that are in Gibeon.*] Called the Pool of Gibeon, 2 Sam. ii. 13.

Ver. 16. *The Eunuchs.*] See chap. xxxiv. 19. xxxviii. 7.

Ver. 17. *And they departed, and dwelt in the Habitation of Chimbam.*] A Parcel of Ground which David had settled upon Chimbam the Son of Barzillai: See 2 Sam. xix. 38, 40.

Ver. 18. *Because of the Chaldeans, &c.*] They were afraid, lest they should impute this Insurrection to the whole Body of the Jews that were left in the Land, as if they were desirous of restoring the Government to the Royal Family.

phet assures them of Safety in Judea, and Destruction in Egypt, and reproves their Hypocrisy in promising what they meant not to perform.

Ver. 1. JEZANIAH the Son of Hosaiab.] See chap. xl. 8.

Ver. 2, 3. *Pray for us — that the Lord may shew us the Way wherein we may walk.*] It is the constant Method of Hypocrites to pretend a profound Submission to the Will of God 'till that comes to cross their Inclinations or Interest.

Ver. 10. *I will build you up, and not pull you down.*] See chap. xxiv. 6. xxxi. 28. xxxiii. 7.

Ibid. *For I repent me of the Evil which I have done to you.*] God is said in Scripture to repent, when he alters the outward Methods of his Providence, as hath been observed upon chap. xviii. 11. So the Expression here implies a Declaration from God, that the Punishments the Jews have already undergone, have made Satisfaction to his Justice, as far as concerns this World, and that he will not continue the same Severity toward them, unless they give him a new Provocation.

Ver. 12. *And I will shew Mercies to you, that he may — cause you to return to your Land.*] I will incline the Heart of the King of Babylon to take Pity on you: See Psalm cvi. 46. and so settle you in your own Country, from whence you were driven during the late Wars and Distractions: See chap. xl. 11.

Ver. 15. *If you wholly set your Faces to go into Egypt.*] If you are fully resolved to go thither: Compare Luke ix. 51.

Ver. 16. *Then it shall come to pass, that the Sword which you feared, shall overtake you there, &c.*] See chap. xlv. 14, 18.

Ver. 18. *And ye shall be an Execration — and a Curse, &c.*] See the Note on chap. xxiv. 9.

Ver. 19. *The Lord hath said concerning you, O ye Remnant of Judah, go ye not into Egypt.*] God commanded the Jews by Moses, not to have any Commerce with Egypt: See Deut. xvii. 16. that they may not practise the idolatrous Customs of that Country: See Levit. xviii. 3. with whose Idolatries they had been defiled during their sojourning there: See Josh. xxiv. 14. Ezek. xx. 8. Afterwards he often reproved them by his Prophets, for making Alliances with Egypt: See Isa. xxx. 2, &c. Ezek. xvii. 15. There were particular Reasons at this Time for so severe a Prohibition, as the Words here and in the Context import, viz. because the Jews either learned several of their idolatrous Practices from the Egyptians, or at least were confirmed in those evil Customs by their Example. See chap. xlv. 8, 15. Ezek. xxix. 16. Besides it was the rival Kingdom that contended for Empire with the Babylonians: See chap. xxxvii. 5. xlv. 2. So the Jews going into Egypt for Protection, was in Effect refusing to submit themselves to the King of Babylon, to whom God

CHAP. XLII.

The ARGUMENT.

Johanan and the other Captains, desire Jeremiah to enquire of God what they should do, promising Obedience to his Will. The Pro-

God had decreed the Government of Judea, and all the Neighbouring Countries, chap. xxvii. 6.

C H A P. XLIII.

The A R G U M E N T.

The leading Men discrediting Jeremiah's Prophecy, carry the People into Egypt, contrary to his Advice: Whereupon he foretels the Conquest of Egypt by Nebuchadnezzar.

Ver. 2. **T**HEN spake Azariah the Son of Hozaiab.] Called Jezaniab; chap. xlii. 1. We may observe many like Instances in the Books of Kings and Chronicles, of the same Person being called by two different Names.

Ibid. And all the proud Men.] Who refused to obey Almighty God, when his Commands crossed their own Inclinations.

Ibid. Saying to Jeremiah, The LORD hath not spoken by thee.] The constant Method of Hypocrites and Infidels, who pretend they are not satisfied of the Truth of divine Revelation, when the true Cause of their Unbelief is, that God's Commands contradict their own Lusts and Appetites.

Ver. 3. But Baruch the Son of Neriab setteth thee on against us.] They would not directly accuse Jeremiah of Partiality toward, or Confederacy with the Chaldeans, as his Enemies had done formerly, chap. xxxvii. 13. but they lay the Blame upon Baruch, whom they knew to be an intimate Companion of Jeremiah's, and to have been kindly used by the Chaldeans upon Jeremiah's Account.

Ver. 5, 6. But Jobanan took the Remnant of Judah that were returned from all Nations, &c.] Chap. xl. 11. xli. 10.

Ver. 7. Thus they came even to Tabpanbes.] See chap. ii. 16. one of the principal Cities of Egypt, and a Place of Residence for their Kings: See ver. 9. The Word is contracted to Hanes, Isa. xxx. 4. and joined with Zoan, the chief City of the Kingdom. Tabpanbes gave a Name to a Queen of Egypt, 1 Kings xi. 19. and is supposed by many to be the same City which was afterward called Daphnæ Peleusiæ. St. Jerom tells us from an ancient Tradition, that in this Place the Prophet Jeremiah was stoned to Death by the Jews.

This Tradition may receive some Confirmation from that Passage in the Gospels, Matth. xvi. 14. Luke ix. 19. where, among other Opinions concerning Christ, it is said, some thought him to be the Prophet Jeremiah risen from the Dead. Dr. Lightfoot observes, that the Jews thought the Kingdom of the Messias should begin with the Resurrection of the Dead; and particularly that some of the ancient Prophets should rise again, and appear as Harbingers to the Messias: See his *Horæ Hebr.* on Matt. xvi. 13. xxvii. 52. and on Luke ix. 8. And then who

VOL. IV.

could better pretend to that Privilege than the Prophet Jeremiah? Who beside his remarkable Zeal and Piety, sealed the Truth with his Blood. And the Jews were persuaded that the Martyrs had a Title to the Resurrection above all others, as appears from 2 Maccab. vii. 9, 18. An Opinion countenanced by St. John, Revel. xx. 4, 5. and afterward universally received in the Christian Church.

Ver. 9. Hide them in the Clay, in the Brick-Kiln, that is by Pharaoh's House.] Bricks were the chief Materials which the Babylonians used in most stately Buildings: See Gen. xi. 3. and Prideaux Script. Hist. ad An. A. C. 570. So there was constant Occasion for such a Brick-Kiln near Pharaoh's Palace, yet this might be a great Way from the Palace itself: The Courts of great Kings being almost equal to a City for Extent in ancient Times: Particularly the Palace in Babylon was four Miles in Compass, according to Diodorus Siculus, Lib. II.

Ver. 10. I will send and take Nebuchadnezzar, my Servant, and set his Throne upon these Stones.] See the Note on chap. xxv. 10. and i. 15.

Ver. 11. And when he cometh, he shall smite the Land of Egypt.] See chap. xli. 13.

Ibid. And deliver such as are for Death, to Death.] See chap. xv. 2. Death signifies here the Pestilence, which the Prophet foretels will overspread the Country of Egypt, by Reason of the Famine, occasioned by Sieges and other Desolations of War.

Ver. 12. And I will kindle a Fire in the Houses of the Gods of Egypt, &c.] When God punisheth an Heathen Nation; as Idolatry is one of the principal Sins for which he visits, so he in a remarkable manner executes his Vengeance upon their Idols, who can neither save themselves, nor their Worshipers: See chap. xli. 25. xlviii. 7. 1. 2. li. 44. Exod. xii. 12. Isa. xix. 1. xxi. 9. xli. 1.

Ibid. And he shall array himself with the Land of Egypt, as a Shepherd putteth on his Garment.] He shall invest the Land of Egypt and take intire Possession of it, just as a Shepherd's Garment covers his Body all over. So Calamities, when they surround Men on every Side, are compared to a Garment, Psalm cix. 19. and this Destruction shall come upon Egypt suddenly, and as it were in a Moment; in which Sense the Verb Nûl or Natab is taken, 1 Sam. xiv. 32. xv. 19.

A learned Friend gives the Text another Turn: He supposes Nebuchadnezzar's Army to have endured hard Service before they invaded Egypt: This Conjecture he grounds upon the Words of Ezekiel, chap. xxix. 18, 19, 20. So the Prophet here promises, that Egypt should furnish them with all Manner of Necessaries, and defend them from the Hardships they had been exposed to, just as a Shepherd is secured from the Injuries of the Weather by a thick Garment.

F f

Ver. 13.

Ver. 13. *He shall break also the Images of Beithbemesb.]* The same Place that is called by *Isaiab, chap. xix. 18. Nir beres*, which our Margin rightly translates, *The City of the Sun*: See the Note upon that Place.

Ibid. And the Houses of the Gods of the Egyptians shall be burn with Fire.] See *Ezek. xxx. 13.*

CHAP. XLIV.

The ARGUMENT.

JEREMIAH reproves the Jews in Egypt, for their Continuance in Idolatry, notwithstanding the exemplary Judgments of GOD upon their own Country and Nation for that Sin. Upon their obstinate Refusal to reform their evil Practices, he denounces utter Destruction to them, and the King of Egypt, to whose Protection they had betook themselves.

Ver. 1. **C**ONCERNING all the Jews—*which dwell at Migdol.]* A Place near the Red Sea: See *Exod. xiv. 2.*

Ibid. And at Noph,] Commonly called Memphis, a royal Seat formerly: Near this Place stands one of the Pyramids, which is yet remaining.

Ibid. And in the Country of Patbras.] That is the Country of Thebais, as *Bocbart* proves by several Arguments, *Phaleg. Lib. IV. cap. 27.*

Ver. 3. *To serve other Gods, whom they knew not, neither they, you, nor your Fathers.]* Compare *Deut. xiii. 6. xxxii. 17.* These Idols are opposed to the True God, called elsewhere the God of their Fathers, i. e. He that had made himself known to them by so many Miracles of Mercy, and had promised to shew the same Favour to their Posterity, if they continued stedfast in their Obedience.

Ver. 4. *Howbeit I sent unto you all my Servants the Prophets.]* See *chap. vii. 13. xxv. 4.*

Ver. 5. *To burn no Incense to other Gods.]* See *ver. 17. and 21. chap. xix. 13.*

Ver. 7. *To cut off Man and Woman, Infant and Suckling out of Judab.]* God designed that this Remnant should have kept Possession in Judea, when the rest of their Brethren were carried away Captive: See *chap. xlii. 10.* But by their going into Egypt, and defiling themselves with the Idolatries of that Nation, they have provoked God to make an utter Destruction of them: See *ver. 11, 12, 14, 27.*

Ver. 11. *Behold I will set my Face against you for Evil.]* See *chap. xxi. 10. Levit. xvii. 10. xx. 5. Psalm xxxiv. 16.*

Ver. 12, 13. See *chap. xlii. 15, 16, 17, 18.*

Ver. 14 *Now of the Remnant—shall escape—that they should return into the Land of Judab.]* Scaliger observes out of *Eusebius*, that *Artaxerxes Ochus*, making an Expedition into Egypt, removed a considerable Colony of

Jews out of that Country, and carried them away as far as the Caspian Sea, and there settled them. These he thinks were the Remnant of those Jews that went down into Egypt at this Time. They were called by the other Jews, the Median Captivity: See his Notes on *Euseb. Num. MDCLVIII.*

Ibid. For none shall return, but such as shall escape.] See the Note on *chap. iv. 27.* None shall return but the Remnant mentioned *ver. 28.* to whom I will grant that peculiar Favour of being saved, or escaping out of the common Destruction: Compare *chap. l. 20.* This is the Import of the Word *Peliti*, commonly rendered by the Septuagint *Σωζέμενοι* and *Ἀπαρσώμενοι*: See *chap. li. 50. Isa. x. 20. xxxvii. 32. xlv. 20. lxvi. 20.* From whence the Word *Σωζέμενοι* is applied in the New Testament, to signify those who embrace the Gospel, and thereby are rescued from that Destruction which is threatened to Unbelievers: See *Acts ii. 47. 1 Cor. i. 18. 2. Cor. ii. 15.*

Ver. 17. *But we will certainly do whatsoever thing goeth out of our own Mouth.]* That which we have solemnly vowed to perform: See *ver. 25.* So the Phrase is used *Numb. xxx. 12. Deut. xxiii. 23. Judg. xi. 36.*

Ibid. To burn Incense unto the Queen of Heaven, and to pour out Drink-offerings to her, &c.] To the Moon and the rest of the Host of Heaven: See the Notes on *chap. vii. 18. xix. 13.*

Ibid. For then we had plenty of Victuals, and were well, and saw no Evil.] They compare their former Condition before the Invasion of Judea, and the Siege of Jerusalem, with their present State: And argue from the fallacious Topick of worldly Prosperity, that then they must needs have been in the right.

Ver. 18. *And when we burnt Incense to the Queen of Heaven.]* These are the Words of the Women, who were the most zealous Promoters of this Idolatry: See *ver. 15.*

Ibid. Did we make her Cakes to worship her.] See the Note on *chap. vii. 18.*

Ver. 22. *So that the LORD could no longer bear, because of the Evil of your Doings.]* God's Patience is elsewhere said be wearied out by Men's continued Provocations: See *Isa. vii. 13. xliii. 24. Malach. ii. 17.*

Ver. 25. *We will surely perform our Vows which we have vowed.]* They insist upon their unlawful Vow as an Obligation in Conscience, which could not be dispensed with; just as *Herod* did upon his unlawful Oath, *Matth. xiv. 9.*

Ver. 26. *I have sworn by my Great Name, saith the LORD.]* I have made also a solemn Vow, in opposition to that wicked one of yours, *ver. 25.*

Ibid. That my Name shall no more be named in the Mouth of any Man of Judab in the Land of Egypt.] These Jews seem to have joined the Worship of the True God with that of Idols, as the Samaritans did before them, *2 Kings xvii. 33.* thereupon God declares he will not receive any such polluted Worship at their

Hands (compare Ezek. ix. 39.) nor suffer his Name to be any longer profaned by such Hypocrites, but will consume them by a sudden and general Destruction; or will deliver them up to Impenitence and utter Apostacy.

Ver. 27. *Behold I will watch over them for Evil, and not for Good.*] See chap. xxxi. 28.

Ver. 28. *Yet a small Number that escape the Sword, shall return.*] See ver. 14.

Ibid. *And all the Remnant of Judah—that are gone into the Land of Egypt, shall know whose Words shall stand, mine or theirs.*] Since they are so peremptory in abiding by their own Vows and Resolutions: See ver. 16, 17, 25. they shall see whose Words shall stand good, or take Effect, mine or theirs.

Ver. 30. *I will give Pharaoh-Hophra King of Egypt into the Hand of his Enemies, and of them that seek his Life.*] Pharaoh was a common Name to all the Kings of Egypt. As the Predecessor of this King was called Pharaoh-Necho, by way of Distinction, 2 Kings xxiii. 29. so this King was called Pharaoh-Hophra, or Apries, as Herodotus calls him: He engaged in a Battle with Amasis, by whom he was overcome and strangled: See Archbishop Usher's *Annals*, ad A. M. 3435.

CHAP. XLV.

THE ARGUMENT.

This Prophecy was occasioned by the Danger Baruch had incurred, by copying out a Collection of all Jeremiah's Prophecies by his Direction: See chap. xxxvi. 4, 26. The Design of it is to comfort Baruch against the Apprehensions his Fears suggested to him, by letting him know, that in these general Calamities which should involve his own Nation, together with the neighbouring Countries, God would take him into his especial Protection. The Septuagint, according to the Vatican Copy, places this Prophecy at the Conclusion of the Book, immediately before the fifty-second Chapter.

Ver. 1. **W**HEN he had written these Words in a Book at the Mouth of Jeremiah.] See chap. xxxvi. 1, 4, 32.

Ver. 3. *The Lord hath added Grief to my Sorrow.*] The Sorrow which I felt for the Threatenings denounced against my Country and Religion, are increased by my own Troubles, being sought after by the King's Command, in order to be put to Death: See chap. xxxvi. 26.

Ver. 4. *That which I have built, will I break down, &c.*] The Land and People which have so long flourished under the peculiar Care of my Providence, I resolve now to give up to utter Destruction: Compare chap. xxxi. 28.

Ver. 5. *And seekest thou great things for thyself? Seek them not.*] Dost thou aspire to Honour and Dignity in a Time of common Calamity? Compare 2 Kings v. 26.

Ibid. *Behold I will bring Evil upon all Flesh.*] See the Note on chap. xxv. 26.

Ibid. *But thy Life will I give unto thee for a Prey.*] See the Note on chap. xli. 9.

CHAP. XLVI.

THE ARGUMENT.

This Chapter contains two Prophecies against Egypt: The first fulfilled immediately after the Publication: The other foretelling the entire Conquest of Egypt by Nebuchadnezzar, which was fulfilled six and thirty Years afterwards.

Ver. 1. **T**HE Word the Lord which came to Jeremiah the Prophet against the Gentiles.] This Title belongs to this and the five following Chapters: And refers to that general Denunciation of God's Judgments upon the Countries round about Judea, contained in the twenty-fifth Chapter of this Prophecy, from the thirteenth Verse, to the end of the Chapter. For which Reason, in the Vatican and Alexandrian Copies of the Septuagint, these six Chapters follow immediately after chap. xxv. 13. where express mention is made of the Book which Jeremiah had prophesied against the Nations: Which Book is contained in this and the following Chapters of this Prophecy.

Ver. 2. *Against the Army of Pharaoh-Necho King of Egypt, which was by the River Euphrates in Carchemish.*] This was the second Battle which the King of Babylon (called the King of Assyria, 2 Kings xxiii. 29.) fought with Pharaoh-Necho near this City. In the former of those Expeditions was Josiah killed: See 2 Chron. xxxv. 20.

Ibid. *Which Nebuchadnezzar smote in the fourth Year of Jeboiakim King of Judah.*] This is coincident with the first Year of Nebuchadnezzar's Reign, according to the Scripture-Account, which begins his Reign two Years before his Father's Death: See the Note on chap. xxv. 1. For Nebuchadnezzar went upon this Expedition by his Father's Command: And upon his Victory, Jeboiakim, who had been made King of Judea by Pharaoh-necho, 2 Kings xxiii. 34. became tributary to Nebuchadnezzar: See 2 Kings xxiv. 1, 7. and the Notes upon Jer. xxii. 19.

Ver. 2, 3. *Order ye the Buckler and Shield, &c.*] The Prophet ironically encourages the Egyptians to make ready all warlike Preparations, which yet he foresees, will in the End signify nothing: See the following Verse, and ver. 14. and compare chap. li. 12. Nabum. ii. 1, iii. 14.

Ver. 5. *For Fear was round about, saith the Lord.*] A pannaick Fear seized the whole Army: Compare chap. xlix. 29. 1. 37. li. 30. Isa. xix. 16.

Ver. 6. *Let not the swift flee away, &c.*] The Words imply, that it was God's Command that none of the Egyptian Army should escape: Or else the Imperative may be taken for

the Future, by an usual Enallage: See the Note on chap. xxv. 27.

Ibid. *They shall stumble and fall toward the North, by the River Euphrates.*] The River Euphrates was Northward from Judea. So Babylon is described as lying Northward, being situate upon that River: See chap. i. 14. iv. 6. vi. 1.

Ver. 7, 8. *Who is this that cometh up as a Flood? &c.*] In order to raise an Expectation of some mighty Enterprize, the Prophet describes by way of Vision, the March of the Egyptian Army, coming on like a Flood, and carrying all before it: Which Expressions allude to the Overflowing of the River Nile: Compare likewise chap. xlvii. 2. Isa. viii. 7, 8. Dan. xi. 26. xi. 22. Amos viii. 8.

Ver. 9. *Let the mighty Men come forth, the Ethiopians, the Libyans—and the Lydians that handle and bend the Bow.*] These Names in Hebrew are Cush, and Phut, and Lud, who were the Egyptians Allies, and are mentioned together as such, Ezek. xxx. 5. which makes it probable that they are all Africans. Cush, though it often signifies Arabia, yet sometimes denotes Ethiopia, as hath been shewed upon chap. xiii. 23. Phut is rendered Libya, by our Interpreters here, and Ezek. xxx. 5. But Phut and Lubim are spoken of as a distinct People, Nabum. iii. 9. Phut may probably signify Mauritania, and Lud or Ludim, the People of Meroe. These were famous for the Use of the Bow, as it is expressed both here and Isa. lxvi. 19.

Ver. 10. *For this is the Day of the LORD GOD of Hosts.*] The Day of the LORD often signifies the Day of his Vengeance: See Isaiah xiii. 6. Joel. i. 15. ii. 1. Amos. v. 18. Zeph. i. 14, 15. From thence it comes to signify, the Day of Judgment in the New Testament, of which all other Days of Vengeance are the Earnests and Forerunners.

Ibid. *A Day of Vengeance, that he may revenge himself of his Adversaries.*] Of the Idols of Egypt, and their Worshipers: See ver. 25. chap. xliii. 12, 13.

Ibid. *And the Sword shall devour, &c.*] See Isa. xxxiv. 6.

Ibid. *For the LORD GOD hath a Sacrifice in the North Country, &c.*] The Slaughter of Men is called a Sacrifice, because it makes some kind of Satisfaction and Atonement to God's Justice; Isa. xxxiv. 6. Ezek. xxxix. 17. Zeph. i. 7.

Ver. 11. *Go up into Gilead, and take Balm.*] Gilead was famous for producing Balm, and such like healing Gums: See the Note on chap. viii. 22. The Prophet alluding to the Custom of Men's going thither for Relief in dangerous Infirmities, ironically advises the Egyptians to try all the Methods they can think of, to prevent that Destruction that threatens them: But all their Endeavours will be in vain: Compare chap. li. 8.

Ibid. *O Virgin, the Daughter of Egypt.*] Those Cities or Countries are called Virgins, which never were conquered: See the Note on chap. xiv. 17. and compare Isa. xlvii. 1. Egypt was grown great by its Conquests, particularly by

the former Battle at Charchemish: See ver. 21 and did not apprehend itself in any Danger of being conquered. *The Daughter of Egypt*, is the same with Egypt: See ver. 19. and the Notes on chap. iv. 11.

Ver. 12. *The Nations have heard of thy Shame.*] Of thine Armies being shamefully beaten, and running away.

Ibid. *For the mighty Man hath stumbled against the Mighty.*] When an Army is once broken and disordered, Multitudes are an hindrance one to another, and one Part helps to destroy another: See ver. 16, 21.

Ver. 13. *The Word of the LORD—how Nebuchadnezzar should come to smite the Land of Egypt.*] Compare chap. xliii. 10. This is a distinct Prophecy from the former, as was observed in this Argument to that Chapter. The same Destruction of Egypt is at large foretold and described by Ezekiel, chap. xxix, xxx, xxxi, xxxii.

Ver. 14. *Publish in Migdol.*] See chap. xlv. 1.

Ibid. *Stand fast, and prepare thee.*] Prepare for War, and resolve to keep your Ground, and not to yield to the Enemy: Compare ver. 2, 3.

Ver. 15. *Why are the valiant Men swept away?*] The Hebrew Word *Abbir*, rendered *Valiant*, is sometimes spoken of God, as Gen. xlix. 24. sometimes is a Title given to Angels, Psalm lxxviii. 25. and here the Septuagint understand it of *Apis* the Idol of Egypt (compare ver. 20, 25.) who may properly be said to be conquered, when the Nation that put themselves under his Protection was subdued: See chap. xliii. 12.

Ver. 16. *Arise, and let us go again to our own People, and to the Land of our Nativity.*] The Words of the Egyptian Allies: See ver. 9, 21.

Ver. 17. *They did cry there, Pharaoh King of Egypt is but a Noise, he hath passed the Time appointed.*] He brags what great things he will do, but he does not bring his Forces together, 'till the Season of the Year for Action is over: Compare chap. viii. 20.

Ver. 18. *Surely as Tabor is among the Mountains, and as Carmel by the Sea, so shall he come.*] Some think the Expression compares Nebuchadnezzar, a lofty and aspiring Conqueror to Tabor and Carmel, two of the highest Mountains in Judea. Others understand it thus, He will as surely come, as that Part of Judea which is joined to Tabor is inclosed with Mountains; and as Carmel is encompassed with the Sea: See 1 Kings xviii. 42, 43. Or, lastly, the Verse may be expounded thus, Though Egypt were as inaccessible as the Top of Mount Tabor, and begirt with the Sea like Carmel, yet the Enemy should come upon her, and make an entire Conquest of her.

Ver. 19. *O thou Daughter dwelling in Egypt.*] Compare chap. xlviii. 18. Countries and Cities are usually compared to Women (such Representations being very common, particularly Medals) and sometimes to young Women, when their Wealth makes them soft and effeminate: See Isa. xlvii. 1.

Ibid.

Ibid. *Furnish thyself to go into Captivity.*] The Expression is *ironical*, implying, that instead of the rich and goodly Furniture, wherein she did pride herself, she should be carried away Captive, naked and bare, and wanting all manner of Conveniencies: See *Isa. xx. 4. xlvii. 2, 3.*

Ver. 20. *Egypt is like a very fair Heifer.*] In the foregoing verse, the Prophet compared Egypt to a delicate young Woman: Here he resembles her to a fat and well-favoured Heifer: Compare *chap. l. 11.* In which Comparison, as *Grotius* not improbably conjectures, there is an Allusion to their God *Apis*, who was a Bull remarkable for his Beauty, and the fine Spots or Marks he had about him.

Ibid. *It cometh out of the North.*] See *ver. 6, 10.*

Ver. 21. *Also her hired Men are in the midst of her, like fatted Bullocks.*] The Auxiliary Troops which the King of Egypt hath hired: See *ver. 9, 16.* are like Bullocks fatted up, and fit for the Slaughter: See *chap. l. 27. Isa. xxxiv. 7. Ezek. xxxix. 18.*

Ibid. *They did not stand* [in the Fight; see *ver. 15.*] *because the Day of their Calamity was upon them.*] Their Day was come, even the Time of their Visitation, as it is expressed *chap. l. 27.*

Ver. 22. *The Voice thereof shall go like a Serpent.*] They shall not shout like Conquerors, but make a feeble Noise, like the hissing of a Serpent when it is pursued: And shall speak in a very submissive and humble Tone: See *Isa. xxix. 4. Micah vii. 16, 17.*

Ibid. *For they shall march with an Army, and come against her with Axes, as Hewers of Wood.*] The Destruction of Egypt is described by the Metaphor of cutting down the Trees of a Forest: Compare *Isa. x. 33, 34. xiv. 8. xxxvii. 24.*

Ver. 23. *They shall cut down her Forest, though it cannot be searched, because they are more than the Grasshoppers.*] Cities and their stately Buildings, are elsewhere compared to the Trees of a Forest: See the Note on *chap. xxi. 14.* So here the Text imports, that though the Cities of Egypt were never so numerous and large, yet the Chaldean Army should plunder and destroy them, because their Number is proportionable to such an Enterprize. Armies are often compared to Grasshoppers and such like Insects, both for their Multitudes, and because they make a general Consumption: See *Judg. vi. 5. vii. 12. Joel ii. 4, 5.*

Ver. 25. *I will punish the Multitude of No.*] The Hebrew reads, *Ammon Minno*, which may be literally rendered, *Ammon of No*: The same Place is expressed in *Ezekiel* by *Hamon No*, *chap. xxx. 15.* and in *Nabum* it is called *No Amon*, *chap. iii. 8.* The Name is generally thought to be derived from *Jupiter Hammon*, whose Temple was there; and is supposed to be the same City which is called *Thebes* by the Heathen Writers, famous for its hundred Gates in *Homer's* Time. It is rendered *Διοπόλις* by the *Septuagint*, which is the Greek Name for *Thebes*. Which City was famous for the Wor-

ship of *Jupiter Hammon*, as appears by a Passage in *Plato's Phædrus*: See *Dr. Cudworth's Intellectual System*, pag. 339. [*Plutarch* informs us, that *Hammon* in the Egyptian Language signifies the same with *Zeus*, or *Jupiter*, *Lib. de Isid. & Osir. Pag. 354. Edit. Francofurt.*] The *Vulgar Latin* interprets it *Alexandria*; but that was a City of later Date, and a Place of no Note in the Times the Prophets speak of.

Ibid. *And Egypt with their Gods.*] As the Judgment threatened upon *No*, was an Instance of the divine Vengeance upon the Idol *Hammon*, and his Worshipers: So the same Vengeance shall reach the rest of Egypt with their respective Idols: See *chap. xliii. 12, 13.*

Ibid. *And their Kings.*] The Governors of the several *Nomi*, or Provinces, called Kingdoms by *Isaiab*, *chap. xix. 2.*

Ver. 26. *And afterward it shall be inhabited.*] After the Space of forty Years: See *Ezek. xxix. 13.*

Ver. 27, 28. *But fear not thou, O my Servant Jacob, &c.*] See *chap. xxx. 10, 11.* from whence these two Verses are taken, containing a comfortable Promise to the Jews, that God will not make an utter Destruction of them, as he hath done of several other Nations, against whom the Prophets have denounced his Judgments: But will still preserve a Remnant of them, to whom he will perform the Promises made to their Fathers.

CHAP. XLVII.

The ARGUMENT.

Jeremiah had foretold, that the Philistines should be conquer'd by Nebuchadnezzar, together with the rest of their Neighbours: See *chap. xxv. 20.* This probably came to pass during the Time of the Siege of Tyre, which lasted Thirteen Years, as *Josephus* shews out of *Philostratus*, and the *Phœnecian Annals*, *Antiq. Lib. X. cap. 11. and Lib. contra App. pag. 1046.* accordingly we find Tyre and Sidon here mentioned, Verse 4. as *Sharers* in the common Calamity.

Ver. 1. **B**EFORE that Pharaoh smote Gaza.] When the Philistines Country was in seeming Quiet and Security. The Destruction of Gaza might probably happen, after Pharaoh's Victories at *Megiddo* and *Charchemish*, when Judea became tributary to him: See 2 *Chron. xxxv. 20. xxxvi. 3.* *Amos* foretells the Destruction of Gaza, *chap. i. 6.* but it is not certain, that the same Event is foretold by both Prophets.

Ver. 2. *Waters shall rise up out of the North, and there shall be an overflowing Flood.*] The usual Metaphor to describe the March of an Army that over-runs a Country: See *chap. xlv. 8.* By the North is meant in this Prophecy the Land of the Chaldeans: See *chap. i. 13, 14.*

Ver. 3. *At the noise of the stamping of the Hoofs of his strong Horses, &c.*] Compare *Nabum* iii. 2. *Abirau* properly signifies Horses, and should be so translated, *chap. viii. 16.* See the Note there. Ibid.

Ibid. *The Fathers shall not look back to their Children, &c.*] Shall not regard them; so the Phrase is taken, *Numb. xvi. 15.* Our Translation renders the Word there, respect not, or shew any Concern for their Safety: They shall be so dismayed and dispirited, that they shall scarce be able to save themselves.

Ver. 4. *To cut off from Tyrus and Zidon every Helper that remaineth.*] The Siege of Tyre by *Nebuchadnezzar*, was an Action famous in the Histories of that Age, which lasted thirteen years: See the Argument to the Chapter, and compare *Ezek. xxvii, xxviii.* Zidon was Partaker of the same Fate with Tyre, both in Prosperity and Adversity: See *Isa. xxiii. 2, 4.* And her Destruction is joined with that of Tyre by *Ezek. chap. xxviii.*

Ibid. *The Remnant of the Country of Caphtor,*] Or, *the Isle of Caphtor*: See ver. 7. and the Note on *Isa. xx. 6.* called the Remnant of the Philistines, *Amos i. 8.* and the Remnant of the Sea-Coast, *Ezek. xxv. 16.* The Expression denotes, either a Colony transplanted from Caphtor, or else that small Remainder of the Philistines, after they had been in a manner all destroyed in former Times, according to the Judgments denounced against them by *Amos, chap. i. 8.* and *Isaiah, chap. xiv. 19, &c.* and we may perhaps add those in *Zephaniah, chap. ii. 5, &c.* Compare *chap. xxv. 20.* Caphtor, or the Caphtorim, were the ancient Inhabitants of Palestine: See *Deut. ii. 23.* The Caphtorim and Casubim were two neighbouring Nations, and nearly related to each other, being both descended from *Misraim* the Father of the Egyptians: See *Gen. x. 13, 14.* which may be the Reason, why *Moses* there derives the Pedigree of the Philistines from the latter of these two. The Ancients generally suppose Caphtor to be the same with Cappadocia. These two Nations might go out of Egypt their Native Soil, and settle themselves in Cappadocia, where they passed under the general Appellation of Caphtorim, and afterward return back toward their own Native Country, and settle in Palestine: See *Amos ix. 7.* But others think it more probable, that Caphtor is the same with Crete, which we know is an Island properly so called. The chief Ground of this Opinion is, that the Cberethims or Cberethites are the same with the Philistines, as appears from *Ezek. xxv. 16.* *Zeph. ii. 5.* *1 Sam. xxx. 14.* compared with ver. 16. Now the Cberethims are generally supposed to be the Cretians, and the Sound of the Word confirms the Conjecture: See *Vitrin-ga's Commentary on Isa. xiv. 29.*

Ver. 5. *Baldness is come upon Gaza* — how long wilt thou cut thy self?] Under great Calamities, it was usual for Men to express their Grief, by shaving their Heads and cutting their Flesh: See *chap. xli. 5.* *xlvi. 37.*

Ver. 6. *O Sword of the Lord.*] When God devotes a Nation to be destroyed, he is said to give Commission to a Sword to pass through the Land: See *Ezek. xiv. 17.* *xxi. 3.*

Ibid. *How long will it be e'er thou be quiet?*] The Prophet speaks in the Words or Complaints the Philistines made, who saw themselves devoted to Destruction; or else as sympathiz-

ing with their Calamities: See *chap. xlviii. 31, 32.*

Ver. 7. *How can it be quiet, seeing the Lord hath given it a Charge against Ashkelon, &c.*] The Prophet returns an Answer to the foregoing Verse, importing that the Havock made by the Sword amongst the Philistines, was the Effect of God's irreversible Purpose and Decree.

CHAP. XLVIII.

The ARGUMENT.

The following Prophecies against Moab, Amon, Edom, and the neighbouring Countries, seem to have been fulfilled, during the long Siege of Tyre, mentioned in the Argument of the foregoing Chapter: Compare *Ezek. xxv. 8, &c.* See *Archbishop Usher's Annals of the Old Testament*, ad An. M. 3419. and *Joseph. Antiq. Lib. X. Cap. 11.* who places these Events five Years after the Destruction of Jerusalem. The Prophet Jeremiah in his Prophecy against Moab, borrows several Expressions out of *Isaiah's* Prophecy against the same People, though that was probably fulfilled several Years before.

Ver. 1. **W**OE to Nebo, for it is spoiled, Kiriathaim is confounded.] Two Cities of Moab: See *Isa. xv. 2.* *Numb. xxxii. 37.* *xxxiii. 47.* The latter of these was given by *Moses* to the Reubenites, as appears by *Joshua, xiii. 10.* but the Moabites afterwards recovered the Possession of it, as they did *Dibon*, *Sibma*, and other Places: Compare those Texts in *Numbers* and *Joshua*, with *Isa. xv. 2.* *xvi. 8, 9.* and the twenty-first and the following Verses of this Chapter.

Ver. 2. *There shall be no Praise of Moab.*] The Glory of Moab shall be contemned, as the Prophet *Isaiah* speaks, *chap. xvi. 14.* every Thing for which it was commendable, shall be destroyed.

Ibid. *In Heshbon they have devised Evil against it, &c.*] Heshbon was the Capital City of the Moabites: See *Numb. xxi. 26.* When the Chaldeans made themselves Masters of Heshbon, a Place of that Importance, they consulted how to carry on their Conquests over the rest of the Country: The Word Heshbon signifies in Chaldee, a Device, or Consultation: So the Prophet here alludes to the Name of the City: See the like Allusions, *chap. l. 21.* *Micah i. 10, 14, 25.*

Ibid. *Also thou shalt be cut down* [or, brought to Silence,] Compare *Isa. xv. 1.* *O Madmen.*] A City in Moab: *Isa. xxv. 10.*

Ver. 3. *A Voice of weeping shall be from Horonaim.*] See *Isa. xv. 5.*

Ver. 4. *Her little ones have caused a Cry to be heard.*] Both small and great were involved in this Calamity. But the Word Tseir, signifies great as well as little: And so the Chaldee Paraphrast renders it here, Lords: Which Sense of the Words is at large asserted and proved by our learned Dr. Pocock, in his *Miscellaneous Notes upon Porta Mosis*, pag. 19, &c.

Ver. 5.

Ver. 5. *For in the going up of Lulib, &c.]* See *Isa. xv. 5.*

Ver. 6. *And be like the Heath in the Wilderness.]* Resort to the most solitary Places you can think of, where nothing grows but barren Shrubs: See *chap. xvii. 6.* and where no Enemy can find you out.

Ver. 7. *Because thou hast trusted in thy Works.]* Or, *In thy Possessions:* For so the Word is translated, *1 Sam. xxv. 2.*

Ibid. *And Chemosh shall go into Captivity.]* The Idol of the Moabites, *Numb. xxi. 29.* See the Note on *chap. xliii. 12.*

Ver. 8. *The Valley also shall perish, and the Plain shall be destroyed.]* Those that live in the Country, with their Flocks and Pastures, shall be involved in the same Calamity with the Inhabitants of the Cities.

Ver. 9. *Give Wings to Moab, that it may flee and get away.]* It is not a common Speed that can deliver him from that imminent Danger which threatens him: See *ver. 28.* and compare *Psal. lv. 6.*

Ver. 10. *Cursed be he that doth the Work of the LORD deceitfully, &c.]* God executes his Judgments upon Sinners, by the Ministry of Men, and those oftentimes as great Sinners, as those that suffer by them. He had declared by *Jeremiah* his Purpose of making the *Chaldeans* his Instruments in punishing the *Jews*, and the neighbouring Countries: See *chap. xxv. 9.* Their Success answered the Prediction, and *Nebuchadnezzar* seems to have looked upon *Jeremiah* as a Prophet, and had a particular regard to his Character: See *chap. xxxix. 11.* Being thus assured that he had a Commission from God, he might confidently proceed in his Conquests, and it would have been a Fault, to have shewed Mercy to those whom he had good reason to believe, that God had marked out for Destruction. Such an unseasonable Act of Mercy is highly blamed in *Saul*, *1 Sam. xv. 11.* and in *Abab*, *1 Kings xx. 42.* God's Judgments are often denounced in Form of Imprecation: See *Deut. xxvii. 15, &c. Judg. v. 23. Gal. i. 8. 1 Cor. xvi. 22. 2 Tim. iv. 16.*

Ver. 11. *Moab hath been at ease from his Youth.]* He hath never felt any Calamity, since that Judgment foretold by *Isaiah*, and inflicted by *Salmaneser*. So that there were forty Years between that Captivity and this here spoken of: See *Arch-Bishop Usher's Annals, ad An. M. 3280.* and *3419.*

Ibid. *And he hath settled on his Lees.]* He hath flourished in Peace, and grown rich, as Wine that feeds on its Lees: Compare *Zech. i. 12.* When the *Jews* during that time have suffered several Captivities.

Ibid. *Therefore his Taste remained in him, and his Scent is not changed.]* As generous Wines retain their Strength as long as they continue in the Lees; so he retains his wonted Pride and Luxury, and doth not depart from any of those Vices, which a long Prosperity has occasioned: See *Isa. xvi. 6.*

Ver. 12. *I will send unto him Wanderers, &c.]* The *Chaldean* Soldiers that came out of a foreign Country: These shall make a Prey of him, and shall carry off as much of his Wealth as

they can, and spoil the rest: Compare *chap. xliii. 14.*

Ver. 13. *And Moab shall be ashamed of Chemosh, &c.]* They shall be disappointed in their Expectations of Succours from their Tutelary Idol: See *Judg. xi. 24. 1 Kings xi. 7.* as the ten Tribes have been in the Trust they reposed in the Calf they worshipped at *Bethel*: See *Hos. viii. 5. x. 6.*

Ver. 15. *Moab is spoiled, and gone up out of her Cities.]* Or, [The Spoiler] is gone up against her Cities.] Compare *ver. 18.*

Ibid. *His chosen young Men are gone down to the Slaughter.]* Compare *chap. i. 27.* The same Thing is otherwise expressed, by bringing down to the Grave, or the Pit.

Ver. 17. *All ye that are about him bemoan him, and all ye that knew his Name.]* His Calamities are so great, as must needs make all that see him, or have heard of his former Fame and Glory, bewail his Misfortunes.

Ibid. *How is the Strong Staff broken, and the beautiful Rod!]* Compare *Isa. xiv. 5.* A Staff or Rod, is an Emblem of Authority, and thence comes to signify a Kingdom, or Government, especially such a one as oppresses its Subjects, or Neighbours: See *Isaiah ix. 4. x. 5.*

Ver. 18. *Thou Daughter that dost inhabit Dibon.]* Thou that art softened with Luxury and Effeminacy: See *chap. xli. 18.* *Dibon* was one of the chief Cities of *Moab*: See *Numb. xxi. 30. Isa. xv. 2.*

Ibid. *Come down from thy Glory, and sit in Thirst.]* Submit to a mean Condition, wherein thou shalt feel the Want of all Conveniences of Life. The *Hebrew* Language expresses a barren Land, which yields no Food or Sustenance, by a thirsty Ground: See *Psal. lxiii. 2. Isa. xxxv. 7. Ezek. xix. 13.*

Ver. 19. *O Inhabitant of Arcer [a Town in the Borders of Moab: See Deut. ii. 36.] stand by the way, and espy, &c.]* The Prophet describes the great Concern and Fear that was upon them, which made them hearken to every little Report that was stirring.

Ver. 20. *Howl and cry.]* There will be just Occasion for a general Lamentation.

Ibid. *Tell ye in Arnon.]* A Country which took its Name from the River *Arnon*, which was upon the Border of *Moab*: See *Numb. xx. 28.*

Ver. 21. *And Judgment is come upon the plain Country.]* See *ver. 8.*

Ver. 24. *And upon Kerioth.]* See *ver. 41.* and *Amos ii. 2.*

Ibid. *And upon Bozra.]* The same Town that is called *Bezer*, *Deut. iv. 43. Job. xxi. 36.* A different Place from *Bozra* which belonged to the Land of *Edom*, *chap. xlix. 13.*

Ver. 25. *The Horn of Moab is cut off, and his Arm broken.]* Strength is often expressed by the Horn, wherein the Strength of Bulls, and such like Creatures consists; and by the Arm wherein human Strength doth chiefly discover itself.

Ver. 26. *Make ye him drunken, &c.]* God's Judgments are represented under the Metaphor of a Cup of intoxicating Liquors: See the Note on *chap. xxv. 15.*

Ibid.

Ibid. Moab also shall wallow in his Vomit, and shall be in Derision.] The Judgments which God sends upon him shall expose him to the Scorn of his Enemies: Just as a drunken Man is the Object of Men's Laughter and Derision: Compare *Habak. ii. 16.*

Ver. 27. For was not Israel a Derision unto thee? Didst not thou insult over the Calamities of the Jews, when they were carried away Captive? See the Note on *chap. xii. 14.* and compare *Ezek. xxv. 8. Zeph. ii. 8.* Israel is here put for Judah: See the Note on *chap. xviii. 13.*

Ibid. Was he found among Thieves? For since thou speakest of him thou skippest for Joy] Though the Sins of Israel were great in the Sight of God, yet he had done no Injury to the Moabites; so there was no reason they should use him with the same Despise and Contempt, as if he had been a common Thief taken in the very Fact, whom every one thinks they have a right to abuse: Compare *chap. ii. 26.* The latter Part of the Verse may be thus rendered, *For the Words thou hast spoken against him, thou shalt be carried Captive.* This Interpretation of the Words the *Vulgar Latin* follows, and the Verb *Tbitnodet* may very well be rendered to this Sense: See the Note on *chap. xxxi. 18.*

Ver. 28. O Inhabitants of Moab, leave the Cities and dwell in the Rock, &c.] Flee away, and hide yourselves if you can, from these Calamities which are coming upon you: See *ver. 9.* and compare *Psal. lv. 6, 7.*

Ver. 29. We have heard the Pride of Moab, &c.] Whereby he hath magnified himself against the LORD, *Ver. 26.* and against the People of the LORD, *Zech. ii. 10.*

Ver. 30. I know his Wrath—but it shall not be so, his Lies shall not so effect it.] Or, his Strength shall not avail answerably to his Wrath; his Power shall not be answerable to his Malice: See the Note on *Isa. xvi. 6.* The latter Part of the Sentence may be thus rendered, *But it is not right, his Liars do not that which is right.* The Word *Baddim*, sometimes signifies those that pretend to the Arts of Divination, or foretelling what is to come: See *chap. i. 36.* If we take the Word in this Sense, the Meaning of the Sentence is, That although the Sooth-sayers and Magicians, upon whose Skill Moab relies, promise him good Success, and thereby encourage his Pride and Arrogance; yet in the Event it will appear, that there was nothing of Truth in what they said.

Ver. 31. Therefore I will bowl for Moab.] See the Note on *Isa. xv. 5.*

Ibid. And I will cry out for all Moab.] The whole Country of Moab: The Phrase is the same with that of whole *Palæstina*, *Isa. xiv. 31.*

Ibid. My Heart shall mourn for the Men of Kirbates.] See *Isa. xvi. 7, 11.*

Ver. 32. O Vine of Sibma, I will bewail thee with the weeping of Fazer.] The Expressions denote the Destruction of the fruitful Vineyards of *Sibma*. The loss of which the neighbouring Places of *Fazer* would have reason to lament: Compare *Isa. xvi. 9.*

Ibid. Thy Plants are gone over the Sea: They reach even to the Sea of Fazer.] The Words, pursuing the Metaphor of a Vineyard, imply that the principal Inhabitants (compare *Nabum. ii. 2.*) are carried away, or forced to fly their Country, and pass over the Sea, that is, the River of Fazer; a Stream that runs into the River *Arnon*, the Border of Moab: *Numb. xxi. 13.* All Lakes and Rivers are called Seas in the Hebrew Language.

Ver. 33. And Joy and Gladness is taken out of the plentiful Field, &c.] The Gathering-in the Harvest and other Fruits of the Earth, is usually accompanied with great Expressions of Joy: See *Isa. ix. 3. Joel. i. 12.* for which there will be no Occasion, when the Enemy has spoiled or carried away their Crop and Vintage: Compare *Isa. xvi. 10.*

Ver. 34. From the Cry of Heshbon, even unto Elealeh, and even unto Fabaaz, have they uttered their Voice, &c.] When Heshbon was taken by the Enemy (see *ver. 2.* and *15.*) the Cry of the Inhabitants reached as far as *Elealeh* and *Fabaaz*: The same was likewise heard from *Zoar* to *Horonaim*: See *Isa. xv. 4, 5.*

Ibid. As an Heifer of three Years old.] See the Note on *Isa. xv. 5.* Dr. Lightfoot, in his *Chorographical Enquiries before his Horæ Hebraicæ upon St. John, chap. 3. N. 8.* proposes another Rendering of these Words, *Eglab Sheli-shiab*, and interprets the Sentence thus, *From Zoar unto Horonaim, even to the third Eglab.* He supposes several Places might be called by the Name of *Eglab*, particularly there is one of them mentioned, *Ezek. xlvii. 10.* and this in the Text might be called the third *Eglab*, by way of Distinction.

Ibid. For the Waters of Nimrim shall be desolate.] See the Note on *Isa. xv. 9.*

Ver. 35. Moreover I will cause him to cease in Moab that offereth in the high Places.] See *ver. 7.* and *Isa. xvi. 12.*

Ver. 36. Therefore my Heart shall sound for Moab like Pipes, &c.] My Bowels are moved within me, I groan inwardly for Trouble and Anguish: Compare *chap. iv. 19. Lament. i. 20. Job xxx. 27.* See *Isa. xvi. 11.* and the Notes upon *chap. xv. 15.* The Musick of Pipes was used at Funerals: See Sir Norton Knatchbull's Notes on *Matth. ix. 23.*

Ver. 37. For every Head shall be bald, and every Beard clipt, &c.] See the Note upon *chap. xli. 5.* and compare *chap. xlvii. 5. Isa. xv. 2.*

Ver. 38. There shall be Lamentation generally upon all the House-tops of Moab.] See the Notes upon *Isa. xv. 3.*

Ibid. For I have broken Moab, as a Vessel wherein there is no Pleasure.] As earthen Vessels, if they are not fit for the Use a which they were designed, or broken to Pieces, without any Concern or Regret (compare *chap. xix. 11.*) so as never to be repaired: Thus God will deal with Moab.

Ver. 39. They shall bowl, saying, How is it broken down? Or, Broken to Pieces, as the Word is rendered *chap. i. 2.* The Prophet persists in the Allusion to the breaking of an earthen Vessel.

Ver. 40. *Behold he shall fly as an Eagle, and spread his Wings over Moab.*] Conquerors are often compared to Eagles, and other Birds of Prey: See chap. xlix. 22. Deut. xxviii. 49. Dan. vii. 4. and the encamping their Armies is represented by spreading their Wings: See Isa. viii. 8. and the Note there.

Ver. 41. *And the mighty Men's Hearts in Moab at that Day, shall be as the Heart of a Woman in her Pangs.*] They shall be dismayed at the Apprehension of the Evils that are coming upon them, and shall lose their wonted Courage and Resolution: Compare chap. vi. 24. xxx. 6. xlix. 22, 24. l. 37, 43. li. 30. Lament. i. 6. Isa. xlii. 8. Nabum iii. 33.

Ver. 43, 44. *Fear, and the Pit, and the Snare shall be upon thee, &c.*] The Words are taken out of Isa. xxiv. 17, 18: See the Notes there.

Ibid. *I will bring upon it, even upon Moab, the Year of their Visitation.*] See chap. xi. 23.

Ver. 45. *They that fled, stood under the Shadow of Heshbon because of the Force.*] They that fled for fear of the Enemies Forces, thought to find a Shelter and Safeguard in Heshbon, a strong fenced City: See ver. 2. But the Hebrew Miccoab, because of the Force, may be rendered for want of Force or Strength: Compare chap. x. 14. And so the Preposition *Min* is translated by our Interpreters, Lament. iv. 9. and Psalm cx. 24. according to the old Translation. And Micab iii. 6. where we read in the Hebrew, *Therefore Night shall be unto you from a Vision, or, because of a Vision*: Which our Translators rightly render, *That ye shall not have a Vision*.

Ibid. *But a Fire shall come out of Heshbon, and a Flame from the midst of Sibon.*] That is, of the City of Sibon, meaning Heshbon: See Numb. xxi. 28. When the Enemies once possessed themselves of Heshbon, the principal City of Moab, they quickly spread like Fire over the rest of the Country. So that the Prophet fitly applies to the present Case the Words of an ancient Poem, or *Epinikion*, made upon Sibon's Conquests over Moab, and recited by Moses, Numb. xxi. 27, 28, &c.

Ibid. *And shall devour the Corner of Moab, and the Crown of the Head of the Tumultuous ones.*] By the Corner may be meant the Borders, or extreme Parts of the Country. So the Hebrew Word signifies, Numb. xxxiv. 3. Nebem. ix. 22. or it may mean the Nobility, who are the Stay and Support of the Government, expressed likewise by the *Crown of the Head*, in the following Sentence: Or else both Expressions may allude to the Custom practised in those Countries, of polling and cutting round the Corners, or Fore-part of their Hair: Concerning which see the Note on chap. xxv. 26. By the *Tumultuous* are meant those, that through Pride indulge themselves in their State and Plenty, and insult over their Inferiours.

Ver. 24. *Woe be unto thee, O Moab.*] This Verse is likewise taken out of Numbers xxi. 19.

Ibid. *The People of Chemosh perisheth.*] People are sometime denominated from the God they worship. So the Jews are called the People of the LORD, or *Jehovah*.

Ver. 47. *Yet will I bring again the Captivity*
VOL. IV.

of Moab in the latter Days.] The Moabites were afterwards restored to their Country, as appears from Josephus, *Antiq. Lib. XIII. Cap. 17. versus finem*. But these and such like Promises of Mercy after Judgment, are chiefly to be understood of the Conversion of the Gentiles under the Gospel, called the *Latter Days* in the Prophets: Compare chap. xii. 15, 16, 17. xlix. 6, 39. Isa. xlviii. 7. xix. 18, &c. xxiii. 18. The Conversion of Idolaters is expressed by *returning from their Captivity*, Ezek. xvi. 53.

CHAP. XLIX.

The ARGUMENT.

This Chapter is a Collection of Prophecies against several of those Nations, against which Jeremiah had a general Commission to declare God's Judgments, chap. xxv. 3. Concerning the Time when they were fulfilled, see the Argument of the foregoing Chapter.

Ver. 1. **H**ATH Israel no Sons? — *Why then doth their King inherit Gad?* &c.] The Septuagint reads *Gilead*, which agrees with the Words of Amos in his Prophecy against the Ammonites, Amos i. 13. But the Sense is all one; for in Amos we are to understand that Part of Gilead which belonged to the Tribe of Gad. God sorely afflicted those Parts of the Kingdom of Israel that lay eastward of Jordan, first by Hazael, 2 Kings x. 33. afterward by Tiglath-Pileser, chap. xv. 29. and then delivered up the whole Kingdom to be carried Captive by Salmaneser, chap. xvii. after which time it is probable, the Ammonites took Occasion to possess themselves of Gilead, that lay near their Territories: But God's dispossessing the Israelites, gave them no Right to invade their Inheritance: See Zeph. ii. 8. especially when they had been so tender of the Ammonites Right, as not to invade their Possession in their March toward the Land of Canaan: See Deut. iv. 19. 2 Chron. xx. 10.

Ver. 2. *I will cause the Noise of War to be heard in Rabbah of the Ammonites.*] The principal City of that Country: See Amos i. 14. Ezek. xxv. 5.

Ibid. *Her Daughters shall be burnt with Fire.*] That is, the lesser Cities which are reckoned as so many Daughters to the Mother-City. To the same Sense the *Daughters of Judah* are joined with *Sion*, as the Metropolis, Psalm xlviii. 11. xcvi. 8. and see the following Verse.

Ibid. *Then shall Israel be Heir to them that were his Heirs.*] The Jews made themselves Masters of the Ammonites, and the neighbouring Countries under the Maccabees: See Maccab. v. 6, 7. Compare Ezek. xxv. 14.

The Words *Heir* and *Inheritance* in the Hebrew, signify any real and lasting Possession: See Psalm lxxxii. 8. The Expression being taken from the usual manner of conveying Land among them, which was by Inheritance.

Ver. 3. *Howl, O Heshbon, for Ai is spoiled.*] When *Ai* (not that Place mentioned *Job*. viii. but) a City of the *Ammonites* is destroyed: Then it is time for *Heshbon*, the chief City of *Moab*, to lament her Danger, for her Turn comes next: See *chap*. xlviii. 2.

Ibid. Cry ye Daughters of *Rabbah*, gird ye with Sackcloth.] Ye tender Women, Inhabitants of *Rabbah*, that are not used to Hardships, bemoan yourselves with the deepest Expressions of Mourning and Sorrow: Compare *Isa*. xxxii. 11. *Jer*. iv. 8. vi. 26.

Ibid. Lament, and run to and fro by the Hedges.] Try to hide yourselves in the Thickets, and remove from one Place to another for fear of being discovered: Or the Words may be expounded thus; Lament ye Inhabitants of the lesser Towns, and run to and fro in your Villages, as uncertain Reports shall prompt you to flee from the Enemy: So *Schindler* expounds the Word *Gederoth*, *Psal*m lxxxix. 40. See *chap*. iv. 29.

Ibid. For their King shall go into Captivity.] Or, *Melcom* shall go into Captivity: So the Word may likewise be rendered in the first Verse. *Melcom* was the Idol of the *Ammonites*: See 2 *Kings* xxiii. 13. The Idols always shared in the Prosperity or Calamities that befel their Worshipers: Compare *chap*. xlviii. 7. and see the Note on *chap*. xliii. 12.

Ver. 4. *Wherefore gloriest thou in thy Vallies, thou flowing Valley?*] That is, in the Riches of thy fat and plentiful Vallies, which overflow with abundance of all Things: Compare *Isa*. xxviii. 1, 4.

Ibid. O backsliding Daughter.] See the Note on *chap*. vii. 24.

Ibid. That trusted in her Treasures, &c.] Thought she had Money enough to furnish herself with all Things necessary for her Defence. Such a Confidence and Carnal Security as this, is elsewhere severely threatened: See *chap*. xxi. 13. *Isa*. xlvii. 7, 8.

Ver 5. *Behold I will bring a fear upon thee.*] When God gives up a People to Destruction, he commonly takes from them their usual Courage, so that a Thousand shall flee at the Rebuke of one: Compare *ver*. 29. and *chap*. xlviii. 43. This the Heathens expressed by a Pannick Terror. Or the Word *Fear* may denote an hostile Army, the Cause of Fear and Terror: Compare *chap*. xv. 8.

Ibid. And ye shall be driven out every one right forth.] So as not to dare look back, but fly for their Lives that way which lies next: See *chap*. xlvii. 5. *Amos* iv. 3.

Ibid. And none shall gather up him that wandereth.] None shall bring him that flies from the Enemy to his House, or afford him any Shelter or Accommodation: Compare *Isa*. xvi. 3.

Ver. 6. *And afterward I will bring again the Captivity of the Children of Ammon.*] See 1 *Maccab*. v. 5. and the Note upon *chap*. xlviii. 47.

Ver. 7. *Is Wisdom no more in Teman?*] The Eastern Part of the World (by which is chiefly meant *Arabia*, and the adjacent Countries: See the Note on *Isa*. xi. 14.) was famous for the

Study of Wisdom or Philosophy, as it was called in later Times: See 1 *Kings* iv. 30. The *Edomites* put in their Claim to this Prerogative, as appears from the Text, and the Parallel Place of *Obadiab*, *ver*. 8. as also from the Book of *Job*, where *Eliphaz* one of the Disputants is called the *Temanite*, as being descended from *Teman*, *Esau's* Grandson, who gave Name to the City or Country of *Teman*, elsewhere mentioned: See *Amos* i. 12. *Obad*. *ver*. 9. *Habak*. iii. 3. Unless we suppose it the same *Tema*, mentioned *chap*. xxv. 23. *Isa*. xxi. 14. which took its Name with *Tema*, *Ismael's* Son, *Gen*. xxv. 15.

Ibid. Is Counsel perished from the prudent?] When God designs a People for Destruction, he deprives them of that common Prudence and Foresight, which is requisite for the due Management of their Affairs: See *Isa*. xix. 11, 12, &c.

Ver. 8. *Flee, turn back, dwell deep, O Inhabitants of Dedan.*] The *Dedanites* were *Arabians* of the Posterity of *Dedan*, the Grandson of *Abraham*, *Gen*. xxv. 3. They seem by this Place, to have been in latter Times subdued by the *Idumæans*, and incorporated with them: The Prophet exhorts them to flee, and turn their Backs from an Enemy they are not able to encounter; and hide themselves in the deepest Caves and Dens they could find: Compare *ver*. 10. and *Judges* vi. 2.

Ver. 9. *If Grape-gatherers came to thee, would not they leave some Grapes?* &c.] The Vintage can hardly be gathered in so clean, but that there will be a Gleaning left: Compare *Isa*. xvii. 6. Nay the House-breakers commonly leave something behind them. But the Desolation that is coming upon thee will be so entire, that scarce a Remnant shall be preserved: Compare *Obad*. *ver*. 5.

Ver. 10. *For I have made Esau bare, I have uncovered his secret Parts.*] Or, *Treasures*, as the Word signifies, *Isa*. xlv. 3. I have taken from him every Thing that might be a Refuge or Defence to him in the Time of a general Calamity.

Ibid. His Seed is spoiled, his Brethren and his Neighbours.] The divine Judgments extend not only to his Children, but even to his Brethren and Neighbours: Such as the *Ammonites*, *Moabites*, and all about him, from whom he might expect some Succour and Assistance.

Ibid. And he is not.] He is utterly ruined and destroyed: Compare *Isa*. xvii. 14. Some join this Word *Enenna* to the following Verse, and render it, *And there is none left* [that may say] *leave* [to me] *thy Father's Children*, &c. That is, There is none left to take care of the Fatherless and Widow.

Ver. 11. *Leave thy Fatherless Children, I will preserve them alive, &c.*] The *Chaldee* Paraphrase understands this of the *Jews*, to whom the following Words do certainly belong, as if it contained God's Promise to take care of their Families, under that distressed and forlorn State, to which the Captivity had reduced them. If we understand the Words of the *Edomites*, the Sentence seems to be Ironical, (see a like

a like Instance, *Isa.* xvi. 4.) as if the Prophet had said, Thou needest not to be concerned for thy helpless Children, and thy Widows thou must leave to the Mercy of the Enemy, for none of them shall survive or escape. This Sense agrees very well with that Expression of *ver.* 10. *His Seed is spoiled*, and with *ver.* 13, 17.

Ver. 12. *Behold they whose Judgment was not to drink of the Cup, have assuredly drunken.*] The Jews, who in all human Appearance might have expected Mercy at God's Hands in regard to the gracious Promises made to them, and to their Fathers: See *chap.* xxv. 29. Concerning the Phrase of *Drinking God's Cup*, See the Note on *chap.* xxv. 15.

Ibid. *And art thou he that shalt altogether go unpunished?*] Concerning the Hebrew Phrase used in this Place, See the Note on *chap.* xxx. 11.

Ver. 13. *That Bozrah shall become — a Curse.*] See the Note on *chap.* xxiii. 9. Bozra was one of the chief Cities of *Idumæa*: See *Isa.* xxxiv. 6. lxiii. 1.

It is usual in the Prophets, to describe the Destruction of a whole Nation, by the Ruin of some one or more of its principal Cities: See *ver.* 23. *Amos* i. 8, 12, 14. ii. 3, 5.

Ver. 14. *I have heard a Rumour from the LORD, and an Ambassador is sent unto the Heathen, &c.*] The Prophets often represent God as summoning Armies, and setting them in array of Battle against those People whom He has decreed to destroy: See *chap.* l. 9—21. li. 11, *Isa.* xiii. 2, 3. xviii. 3. God's stirring up Men's Spirits to invade such Countries, is described here, as if he had sent an Ambassador to the *Chaldeans* and their Confederates, to engage them in a War against the *Idumæans*, according to the Methods which earthly Princes use to engage their Allies: Compare *chap.* li. 27, 28.

Ver. 16. *Thy Terribleness hath deceived thee, and the Pride of thy Heart.*] Thou hast been formerly terrible to all about thee: The Confidence thou hast in this thy Strength hath made thee careless and secure, and thereby given thine Enemies an Advantage against thee.

Ibid. *O thou that dwellest in the Clefts of the Rocks, thou holdest the Height of the Hill.*] Compare *Obad.* *ver.* 4. *Numb.* xxxiv. 3, 4. St. Jerom, who lived in the Neighbourhood tells us in his Commentary upon *Obadiab*, that *Idumæa* was a rocky mountainous Country, and that the Inhabitants dwelt in Caves dug out of the Rocks and Hills.

Ibid. *Though thou shouldest make thy Nest as high as the Eagle, I will bring thee down.*] The greatest Height or Strength cannot place thee out of the Reach of Divine Vengeance: Compare *chap.* li. 53. *Amos* ix. 2. The Eagle is remarkable for its flying high: See *Job* xxxix. 27.

Ver. 17. *Every one that goeth by it — shall hiss at all the Plagues thereof.*] See the Note on *chap.* xviii. 16.

Ver. 18. *As in the Overthrow of Sodom and Gomorrah, &c.*] A proverbial Expression, de-

noting an utter Desolation: See *chap.* l. 40. *Isa.* xiii. 19.

Ver. 19. *Behold he shall come up like a Lion from the swelling of Jordan, against the Habitation of the Strong.*] A Description of *Nebuchadnezzar* marching with his Army against *Idumæa*, whom the Prophet compares to a Lion coming out of his Den, near the River *Jordan*. When that swells in the Time of Harvest (see *Job.* iii. 15. 1 *Chron.* xii. 15.) the Lions that lie in the Thickets on the River-side, are raised out of their Coverts, and infest the Country: See *Maundrell's Travels*, pag. 81. and compare *Zech.* xi. 3.

Ibid. *But I will make him suddenly run away from her.*] I have observed in my Notes on *Isa.* li. 4. that the Words should be rendered, *I will rouse him up, and make him run, or seize upon her.* The Preposition *Menal*, here translated *From*, doth likewise signify *Upon*, and is so rendered by our Interpreters, 1 *Kings* ix. 5. See *Noldius's Concordance*, pag. 635.

Ibid. *And who is a chosen Man [or Warrior] that I may appoint over her?*] That is, I will single out a Man remarkable for his Prowess, viz. *Nebuchadnezzar*, and place him at the Head of the Army, that shall execute my Vengeance upon *Edom*.

Ibid. *Who will appoint me the Time? Or who is that Shepherd that will meet me?*] Who will challenge me to meet him in the Field, as if we were upon equal Terms? Or what Leader or General can enter into the Lists with me? The Word *Shepherd* often signifies a Prince or Commander: See *chap.* vi. 3. xxv. 34. But here it is used in Opposition to the Lion mentioned before; as if he had said, a Shepherd may as well encounter a Lion, as the best appointed Warrior contend with God Almighty, or those whom He makes the Instruments of his Vengeance.

Ver. 20. *Surely the least of the Flock shall draw them out.*] The Prophet having given the Name of *Shepherd* to the Generals of the Army, in pursuance of that Metaphor, he expresses the common Soldiers by *the least of the Flock*, as the Commanders are called *the Principal of the Flock*, *chap.* xxv. 34. These He saith shall have Strength and Courage enough to draw out or devour the *Idumæan* Forces. The Verb *Sabab*, *to draw out*, alludes to the Custom of Dogs, who draw about a Carcase before they devour it: So it is used *chap.* xv. 3. where our Interpreters read, *And the Dogs to tear.*

Ver. 21. *The Earth is moved at the Noise of their Fall.*] The neighbouring Countries are astonished at it. The Prophet compares the Destruction of a Nation to the Fall of a great Building, the Noise of which frights those that are near it: See *Ezek.* xxvi. 15. xxxi. 16. *Horace* uses the same Metaphor, *Ode* I. *Lib.* II.

— Auditumque Medis
Hesperie sonitum ruinae —

Ibid. *At the Cry the Noise thereof was heard in the Red-Sea.*] Or, *The Noise of their Cry was heard in the Red-Sea:* Which was a considerable Distance from the Land of Edom.

Ver. 22. *He shall come up as an Eagle, &c.*] See chap. xlviii. 40, 41.

Ver. 23. *concerning Damascus.*] The Judgment denounced against *Damascus*, the Principal City of *Syria*, is to be supposed to extend to the whole Country: See the Note on ver. 13. *Nebuchadnezzar* had subdued *Syria* at the Beginning of his Reign: See the Notes on chap. xxxv. 1. But he might upon some new Provocations over-run that Country afterward, during the Siege of *Tyre*, which lasted thirteen Years: See the Argument to the Chapter, and the Notes upon chap. xxv. 26.

Ibid. *Hamath is confounded, and Arpad.*] *Hamath* and *Arpad* are elsewhere joined together: See 2 *Kings* xviii. 34. *Hamath* is supposed to be the same with *Kiblab* in the Land of *Hamath*, chap. xxxix. 5. called *Hamath the Great*, *Amos* vi. 2. it is a Frontier-Town, lying upon the Borders of *Judea* towards *Syria*, thence called the *Entrance of Hamath*, 1 *Kings* viii. 65. *Isa.* x. 9. *Amos* vi. 14. *Arpad*, is otherwise called *Arvad*, the Habitation of the *Arvadites*, *Gen.* x. 18. called the *Aradites* by the *Septuagint*, that is, The Inhabitants of the Isle of *Aradus*.

Ibid. *There is Sorrow on the Sea.*] Or, *As on the Sea*, as the Margin reads: The Particle *As* is frequently understood: See chap. xlviii. 34. and the Note on *Isa.* xxi. 8. *They are like the troubled Sea, when it cannot rest*, as the Prophet *Isaiab* speaks, chap. lvii. 21. If we follow the Reading of the Text, we may interpret the Words of the *Aradians*, who lay upon the Sea-Coast: Compare chap. xxv. 22.

Ver. 24. *Anguish and Sorrows have taken her, &c.*] See chap. xlviii. 41.

Ver. 25. *How is the City of Praise not left, &c.*] A City of Praise is a City of Fame and Renown: Compare chap. xxxliii. 9. li. 41. *Isa.* lxii. 7. This is spoken in the Person of the King, or some other Inhabitant of *Damascus*, bewailing the Lot of so famous and pleasant a City, that it should not be spared or left untouched by the Enemy.

Ver. 26. *Therefore her young Men.*] Or, *Surely her young Men, &c.* So the Particle *Laken* is rendered, chap. v. 2.

Ver. 27. *It shall devour the Palaces of Benbadad.*] The Name of several Kings of *Syria*: See 1 *Kings* xv. 28. 2 *Kings* xiii. 3.

Ver. 28. *concerning Kedar, and concerning the Kingdoms of Hazor.*] The Kingdoms whose Metropolis is *Hazor*, or *Petra*, so called, because it is *κίχλη πέτρα φερεμένη*, *Strabo*, Lib. XVI. So *Vitrunga* explains it upon *Isa.* xxxi. 13. *Kedar* was that Part of *Arabia*, which was inhabited by the Posterity of *Kedar*, *Ismael's* Son, *Gen.* xxv. 13. called likewise the Kingdoms or Provinces of *Hazor*: Each Division having anciently a petty Prince or King over it: See the Note on chap. xxv. 20.

Ibid. *Spoil the Men of the East.*] The *Arabians* are called in the Scripture Dialect, *The*

Men, or Children of the East: See the Note on *Isa.* xi. 14.

Ver. 29. *Their Tents and their Flocks shall they take away, &c.*] Their Substance consisted in their Cattle and their Tents, from whence the Country itself is called the *Tents of Kedar*, *Psal.* cxx. 5. with these they removed from Place to Place for the Convenience of Pasture: See *Isa.* xiii. 20.

Ibid. *And they shall cry unto them, Fear is on every side.*] The very Noise of the Enemies shall fright them, and bring a *Pannick* Fear upon them: See chap. xvi. 5.

Ver. 31. *Arise, get you up into the wealthy Nation.*] The Prophet gives the *Chaldeans* a Commission from God to undertake this Expedition, and seize upon the Wealth of the Inhabitants of *Kedar*.

Ibid. *Which have neither Bars nor Gates.*] A Description of those that live securely, without Walls or Ramparts for their Defence: See *Ezek.* xxxviii. 11.

Ibid. *Which dwell alone.*] That don't combine into Cities or Communities for their mutual Defence: But live scattered about the Country, where they have Room enough for their Flocks, without any apprehension of Danger: Compare *Numb.* xxiii. 9. *Deut.* xxxiii. 28. *Micah* vii. 14.

Ver. 32. *And their Camels shall be a Booty, &c.*] See ver. 29.

Ibid. *And I will scatter them that dwell in the utmost Corners.*] See the Note upon chap. ix. 26.

Ver. 33. *And I will make Hazor a Dwelling for Dragons.*] See the Note on chap. ix. 11.

Ver. 34. *The Word—that came to Jeremiah against Elam.*] The Province of *Elymais*, which together with *Susiana*, *Nebuchadnezzar* subdued and took from *Astyages* King of *Media*, as Archbishop *Usher* gathers, by comparing *Jer.* xxv. 25. with *Dan.* viii. 1, 2. where in the Reign of *Belsazzar*, *Daniel* speaks of himself, as residing in *Sbushan the Palace, in the Province of Elam*: Which therefore at that Time must be a Province belonging to the King of *Babylon*: See his *Annals*, ad Ann. M. 3405. and 3451. *Xenophon* gives this Account of the Matter, how *Elam* came afterward under the Power of *Cyrus*: “That *Abradates* being Vice-roy of *Susa*, under the “King of *Babylon*, his Wife *Panthea*, a very “beautiful Woman, was taken Prisoner in the “first War against the *Babylonians*: *Cyrus* “having used her kindly, and kept her chastly “for her Husband, the Sense of this Generosity drew this Prince over to *Cyrus's* Party: “Whereupon *Elam* was joined to the Empire of the *Medes* and *Persians*.” Vid. *Cyri Pad. Lib.* V. Accordingly we find the *Elamites* come with them to the Siege of *Babylon*: See *Isa.* xxi. 2.

Ver. 35. *I will break the Bow of Elam.*] The *Elamites* were famous Archers: See *Isa.* xxii. 6.

Ver. 36. *And upon Elam will I bring the four Winds, from the four Quarters of Heaven.]* I will bring Enemies upon them from every Quarter: Wars and Commotions are metaphorically denoted by Winds: See chap. iv. 11, 12. li. 1. Dan. vii. 2.

Ver. 37. *And I will send the Sword after them, &c.]* Even after they are driven out of their Country, my Vengeance shall pursue them: Compare chap. x. 16.

Ver. 38. *And I will set my Throne in Elam.]* Nebuchadnezzar shall place his Throne, or his royal Pavilion, in Elam, in Token of his entire Conquest over that Country: See chap. i. 15. xliii. 10. This is called God's Throne, as Nebuchadnezzar is called his Servant: One that had an especial Commission from God, to conquer this and the Neighbouring Countries: See chap. xxvii. 6, 7.

Ver. 39. *But it shall come to pass that I will bring again the Captivity of Elam.]* The Elamites joined with Cyrus, to subdue the Babylonians: See the Note upon ver. 34: upon which Shushan the chief City of Elymais was made the Metropolis of the Persian Empire.

CHAP. L.

The ARGUMENT.

This and the following Chapter, contain a large Description of the Downfal of Babylon, and of that Empire of which that City was the Seat: It follows the rest of the Prophecies of Jeremiah against the neighbouring Countries, according to the Method of God's Judgments laid down before, chap. xxv. 12, 13. where the Prophet declares that after Nebuchadnezzar and his Successors had fulfilled God's Purposes, in being Executioners of his Vengeance upon other Countries, they themselves should drink of the same Cup.

This Prophecy has a further Aspect upon that Mystical Babylon, mentioned in the Revelations, and many Expressions of it are applied by St. John to the Downfal of Antichrist, as shall be more particularly observed under the several Verses there referred to.

Ver. 2. **D**ECLARE ye amongst the Nations and publish.] The Downfal of Babylon was an Event in which many Nations were concerned, the Empire having been a common Oppressor.

Ibid. *Set up a Standard.]* To call People together, and impart to them these good Tidings. The Destruction of Babylon would be likewise a Sort of Signal to the Jews, to assemble together in order to their Return Home: The Time of their Captivity being then to expire.

Ibid. *Bel is confounded, Merodach is broken in Pieces, &c.]* When God punisheth an idolatrous Nation, he asserts his own Authority to the Confusion of all Idols and their Worshipers: See the Note on chap. xliii. 12. Bel is the same with Baal, a Name common to

the Idols of the Eastern Countries, and at first probably given to some of the heavenly Bodies. Afterward when the Worship of the deified Men came into Practice, Bel or Belus the Idol of the Assyrians, is supposed to be the same with Nimrod: And when Daniel saith that Nebuchadnezzar carried the Vessels of the Temple of Jerusalem into the House of his God, Dan. i. 2. he is generally supposed to mean the Idol Bel, who was worshipped as the Tutelar Deity of that Country. Merodach might be the Name of one of their Kings, that was afterwards deified by his Subjects: See Isa. xxxix. 1.

Ver. 3. *For out of the North there cometh a Nation against her.]* The Medes who lay North of Babylon: See ver. 9, 41.

Ibid. *Which shall make her Land desolate.]* See the Note upon ver. 40.

Ver. 4. *In those Days — the Children of Israel shall come, they and the Children of Judah together, going and weeping, &c.]* This may in some Sense be meant of the Jews Return from the Captivity, upon the Destruction of the Babylonish Monarchy. But I conceive this Verse, among many others, is a Proof, that this Prophecy has a farther Aspect upon that general Restoration of the Jews, which should be the Consequent of the Downfal of Antichrist. For first, here Israel and Judah are spoken of as Partakers of the same Restoration, and reunited in the Worship of the true God: A Blessing not yet brought to pass, but reserved for After-times: Compare ver. 20. See the Argument upon chap. xxx. and the Note upon chap. iii. 18. and in the second Place they are described as Weeping, and troubled with a true Compunction for their former Sins: Another Circumstance to be hereafter fulfilled: See the Note on chap. xxxi. 9.

Ver. 5. *They shall ask the Way to Sion with their Faces thitherward, &c.]* The Words allude to the Custom of the Jews going in Companies up to Jerusalem, at the solemn Festivals: Compare chap. xxxi. Isa. ii. 3.

Ibid. *Let us join ourselves to the LORD in a perpetual Covenant.]* The Gospel is stiled an Everlasting Covenant, chap. xxxii. 40. The Hebrew Phrase is the same in both Places. The Words may allude to that solemn Covenant, Josiah and the People entered into after the general Corruption of Religion and Morality, which had overspread the Nation under the Reign of Manasseh: See 2 Kings xxiii. 3.

Ver. 6. *My People have been lost Sheep, their Shepherds have caused them to go astray.]* The Rulers of my People, both Civil and Ecclesiastical, have been the Occasion of their Idolatry and other Sins, by which they have gone astray from God's Commandments: See the Notes on chap. ii. 8. and compare Ezek. xxxiv. 4, 5, 6.

Ibid. *They have turned them away on the Mountains, &c.]* They have turned them aside from the right Worship of God performed at Jerusalem, to sacrifice to Idols upon the Mountains and high Places: See chap. ii. 20. iii. 23.

Ver. 7.

Ver. 7. *Their Adversaries said, We offend not, because they have sinned against the LORD.*] The Heathen took Advantage against the Jews from those remarkable Judgments God had brought upon his People; and concluded from thence, that He cast them off utterly for their Sins, and being out of his Protection, they might use them as they pleased: Compare *Isa. xlvii. 6. Zech. i. 15.*

Ibid. The Habitation of Justice.] A Refuge and Protection for those that are good and just: And consequently one that would not have cast off the Jews, if they had not first forsook him: Compare *Psal. xci. 1.*

Ver. 8. *Remove out of the midst of Babylon.*] An Exhortation often used by the Prophets upon this Subject: See *chap. li. 6, 45. Isa. xlviii. 20.* (see the Notes there) *lii. 11.* and renewed by *St. John, Revel. xviii. 4.*

This Exhortation Dr. Prideaux supposes to relate to the Siege of *Babylon*, carried on by *Darius Hystaspes*, in the fifth and sixth Years of his Reign. Before which Time God had warn'd the Jews by their Prophet *Zechariah*, *chap. ii. 6, 7.* to flee out of *Babylon*, and to deliver themselves from the Miseries that should befall that City during the Siege: See his *Connect. of Script. Hist. pag. 188.*

Ibid. And be as the He-Goats before the Flocks.] Let every one strive to lead the Way to others, and give them an Example of speedily obeying God's Call, without shewing any Fondness to the Place, or the Idolatries there practised.

Ver. 9. *For lo, I will raise and cause to come up against Babylon, an Assembly of great Nations from the North Country.*] See *ver. 41. chap. li. 27.*

Ibid. Their Arrows shall be as of a mighty expert Man, &c.] See *ver. 14, and 29. Isa. xlii. 18.*

Ver. 10. *All that spoil her shall be satisfied, saith the LORD.*] They shall fully revenge themselves upon her, and shall have as much Spoil and Plunder as they can desire.

Ver. 11. *Because ye were glad — O ye Destroyers of the Heritage.*] Ye insulted over the Miseries of my People, after you had destroyed them. Though the *Chaldeans* were the Executors of God's Judgments upon the Jews; yet he punished them for what they did by his Appointment, because they were carried on purely by their own Ambition and Covetousness, tho' Providence directed their Cruelties and Oppressions to the fulfilling its own Ends and Purposes. In like manner, God threatens to punish the Kings of *Affyria*, after he had been the Executioner of his Judgments upon *Jerusalem*, *Isa. x. 12.* Compare *Isa. xlvii. 6.*

Ibid. Because ye are grown fat as the Heifer at Grass, &c.] The Insolence and Rudeness of Oppressors is often compared to the Wantonness of full-fed Cattle: See *Psal. xxii. 12. lxviii. 31. Amos iv. 1.* For *Dafsa*, which our Translation renders *at Grass*, some read *Dofsa*, and understand it of an Heifer that treads out the Corn, and by being fed all that time, grows fat and wanton: See *Hof. x. 11.*

Ver. 12. *Your Mother shall be sore confounded.*] *Babylon*, the Metropolis, or Mother-City of the Empire: Compare *chap. xlix. 2.*

Ibid. Behold the bindermost of the Nations shall be a Wilderness, &c.] The *Vulgar Latin* renders the Words to this Sense, *Behold she shall be the bindermost of the Nations, a Wilderness, &c.*] See *ver. 40.*

Ver. 13. *Every one that goeth by Babylon shall be astonished, &c.*] See the Note on *chap. xviii. 16.*

Ver. 14. *All ye that bend the Bow, shoot at her.*] The *Elamites* were famous for their Skill in Archery: Which People were part of *Cyrus's Army*: See the Note on *chap. xlix. 34, 35.* See *ver. 9—29—42.*

Ibid. For she hath sinned against the LORD.] She hath been in a remarkable manner an Enemy to God's Truth and People. This may be especially applied to *Mystical Babylon*: See *ver. 29—31.*

Ver. 15. *Shout against her round about.*] As Conquerors do when a City is taken.

Ibid. She hath given her Hand.] She has submitted her self, and promised Obedience to the Conqueror. Giving the Hand is a Token of consenting to any Conditions offered: See *2 Kings x. 15. 1 Chron. xxix. 24. 2 Chron. xxx. 8. Ezra x. 10.* and was sometimes a Ceremony used in taking an Oath, to fulfil what is required by a Superior: Compare *Gen. xxiv. 2. Lament. v. 6. Ezek. xvii. 18.*

Ibid. Her Foundations are fallen, her Walls are thrown down.] See *chap. li. 58.*

Ibid. As she hath done, do unto her.] See *ver. 29.*

Ver. 16. *Cut off the Sower from Babylon, &c.*] *Babylon* was more like a Country walled in, than a City: Her Walls being sixty Miles in Compass, as *Herodotus* testifies: Forty-eight Miles according to *Strabo*, *Lib. xvi. p. 738.* Within this large Circuit, a great deal of Ground was taken up in Corn-Fields. So that they had Corn sufficient growing within the Walls to maintain a Siege, as *Q. Curtius* affirms, *Lib. V. cap. 1.* Whereupon the Husbandmen suffered as well as others, in a general Destruction of the Inhabitants: Which our learned Dr. *Prideaux* refers to the taking of *Babylon* by *Darius Hystaspes*, after a Siege of twenty Months: See his *Connect. of Scrip. Hist. pag. 187, &c.* Where he applies several Parts of this Prophecy, relating to the utter Overthrow of *Babylon*, to this Reduction of it: For there is no Necessity of supposing the Destruction of *Babylon* here foretold, should come to pass all together. The Prophet only foretelling what should be the Conclusion of God's Judgments upon that Place.

The same learned Writer observes, That the Punishment of *Babylon* kept Pace with the Restauration of the Jews. And as there are two Ways of computing the seventy Years of the Jewish Captivity, one used by *Jeremiah*, the other by *Zechariah*: See the Note on *chap. xxv. 11.* so if we reckon these seventy Years ended in the fourth Year of *Darius*, as *Zechariah* does, the Desolation of *Babylon* was in a great Measure completed about the same Time.

Ibid.

Ibid. *For fear of the oppressing Sword, they shall turn every one to his People, &c.*] This is spoken of the *Babylonish* Allies: Compare chap. xvi. 15. *Isa. xiii. 14.*

Ver. 17. *Israel is a scattered Sheep, the Lions have driven him away.*] Compare ver. 6. As a Lion coming among a Flock of Sheep, scatters them one from another; so have these foreign Invaders, elsewhere compared to Lions (see chap. ii. 15. v. 6.) served my People: First *Salmanezzer* carried away the Ten Tribes, and then the King of *Babylon* made a final Destruction of the whole Nation.

Ver. 18. *I have punished the King of Assyria.*] This may most probably be understood of the Destruction of *Nineveh*, the chief Seat of the *Assyrian* Empire, by *Nebuchadnezzar* and *Assuerus*, or *Astyages*, as it is related in *Tobit*, chap. xiv. 5. At the taking of this great City, foretold by *Jonah*, *Nabum*, and *Zephaniab*, *Cynadadanus* the last King of the *Assyrian* Race was killed: And the Seat and Title of the Empire removed to *Babylon*, which was no longer called the *Assyrian*, but the *Babylonian* Monarchy: See Dr. *Prideaux*, pag. 47, 48.

Ver. 19. *And I will bring Israel again to his Habitation, and he shall feed on Carmel and Bashan, &c.*] I will take care of them as a Shepherd does of his Flock, and restore them to their ancient Habitations, and their former Peace and Plenty. As several Parts of this Prophecy relate to that *Mystical Babylon*, whose Destruction is foretold *Rev. xviii.* so these Promises of Grace and Favour to the *Jewish* Nation, are chiefly to be understood of the General Restoration of the *Jewish* Nation, which we may expect after the Downfall of the *Antichristian* Empire: Compare chap. xxxiii. 12. *Isa. lxx. 10. Ezek. xxxiv. 13, 14.*

Ver. 20. *In those Days—the Iniquity of Israel shall be sought for, and there shall be none: And the Sins of Judah, and they shall not be found.*] I will be perfectly reconciled to them, as if they had never offended. The *Hebrew* Language expresses the utter Ceasing of any thing, by *seeking and not finding it*: See *Psalms* x. 15. xxxviii. 36. *Isa. xli. 12.* *Israel* and *Judah* are here joined together, as ver. 4. See the Note there.

Ibid. *I will pardon them whom I reserve.*] In all the Judgments God brings upon his People, he still promises to reserve a Remnant: See the Note on chap. xlv. 14. and on *Isa. i. 9.* St. *Paul* calls it a Remnant according to the Election of Grace, *Rom. xi. 5.* This Place is chiefly to be understood of that Remnant of the *Jews*, which should be converted in the latter Times of the World, when the Unbelievers and Incurable shall be destroyed: Compare chap. li. 50. *Isa. xlv. 20. Amos ix. 9, 10.* See the Notes upon *Isa. iv. 2.*

Ver. 21. *Go up against the Land of Merathaim.*] Or, of Rebels, as the Margin expounds the Word. Others understand by it that Part of the *Babylonian* Dominions called *Mardi* by the Heathen Writers. This Command is directed to *Cyrus* and his Confederates.

Ibid. *And against the Inhabitants of Pekod.*] This was a Country belonging to the *Babylonian* Empire: See *Ezek. xxiii. 23.* it is mentioned

here, because the Word signifies *Visitation*. This being the Time when God will visit *Babylon*: See ver. 27—31. and the Note upon chap. xlviii. 2.

Ibid. *Waste and utterly destroy them.*] Or, *Destroy their Posterity.* Cut off from *Babylon* the Name and Remnant, as God threatens in the Parallel Prophecy, *Isa. xiv. 22.* The Word *Abar* signifies the same with *Abarith*, which commonly denotes Posterity: See *Dan. xi. 4.*

Ibid. *Do according to all that I have commanded thee.*] Those Persons whom God raises up to fulfil the Decrees of his Providence, are said to perform his Commands: See chap. xxxiv. 22. *Isa. x. 6.* and therefore are called his Servants: See chap. xxv. 9. xxvii. 6. Such a Commission was in a particular manner given to *Cyrus* by the Prophet *Isaiab*, chap. xlv. 28. xlv. 11. xlviii. 14.

Ver. 23. *How is the Hammer of the whole Earth cut asunder and broken!*] That oppressive Empire which smote the Nations with a continual Stroke, as it is described, *Isa. xiv. 6.*

Ver. 24. *I have laid a Snare for thee, and thou art also taken, O Babylon.*] *Cyrus* took the City by Surprise, and unexpected, by draining the River *Euphrates*: See ver. 38. Compare chap. li. 8.

Ver. 25. *The Lord hath opened his Armoury, &c.*] He hath raised up Enemies to subdue the *Chaldeans*, *Cyrus* and his Confederates: And hath furnished them with all necessary Provisions for such an Undertaking.

Ver. 26. *Come against her from the utmost Border.*] From distant Parts, from the Ends of the Earth, as it is expressed ver. 40. Some render it, *From all Parts*, or from every Quarter, as the Word *Miktse* is rendered, *Gen. xix. 4.*

Ibid. *Cast her up as Heaps.*] The Word *Narimim* properly signifies Heaps of Corn; taking it in this Sense, the Marginal Reading is to be preferred, *Tread her as Heaps*, that is, as the Corn is trodden down when it is threshed. The Phrase alludes to the way of Threshing used in the Eastern Parts of the World, which was to beat the Wheat out of the Husk, by drawing heavy Dreys or Planks over it: See the Note upon *Isa. xxviii. 28.*

Ibid. *Destroy her utterly, &c.*] See ver. 40.

Ver. 27. *The Voice of them that flee and escape out of the Land of Babylon, &c.*] Some of those that were more than ordinary zealous for the Welfare of God's Church and People, were ready upon the first News of the taking of *Babylon*, to bring the glad Tidings thereof into *Judea*, How God had avenged the Cause of his People, and executed his Judgments on those who destroyed his Temple, and profaned the holy Vessels of it that were dedicated to his Service: See *Dan. v. 1, 2, 3, 5, 30.* and compare chap. li. 51.

Ver. 29. *Call together the Archers against Babylon.*] This is chiefly meant of the *Elamites*, who were famous Archers, and were part of *Cyrus's* Army which he brought against *Babylon*: See chap. xlix. 3, 4, 35. and the Note there, compared with *Isa. xxi. 2.*

Ibid.

Ibid. *Recompence her according to her Works.*] Which will be a manifest Token of the righteous Judgment of God, as St. Paul speaks, 2 *Thess.* i. 5. at which all good Men ought to rejoice, to express their Approbation of it, and give Glory to God when they see it done: Compare *Rev.* xviii. 6. *Psal.* xxviii. 4. *lviii.* 9, 10.

Ibid. *For she hath been proud against the LORD.*] See *ver.* 14 and 31.

Ver. 30. *Therefore shall her young Men be cut off in the Streets.* Xenophon relates, *Lib.* VII. that *Gadatas* and *Gobryas* with their Soldiers, when they were got into the Town, marched directly toward the Palace, and killing all they met, became Masters of the Place, and slew the King himself.

Ver. 31. *Behold I am against thee, O thou most proud.*] Who hast been proud against the LORD, *ver.* 29. and exalted thy self against God, saying, *I am; and there is none besides me:* See *Isa.* xlvii. 7, 8. and the Notes upon that Place.

Ver. 32. *I will kindle a Fire in his Cities.*] This may be meant of the Destructions made in the *Babylonian* Territories in the several Expeditions *Cyrus* undertook against that Monarchy, during the Space of Twenty Years before the taking of *Babylon*: See *Dr. Prideaux*, from the Year before Christ, 559, to the Year 539.]

Ver. 33. *The Children of Israel, and the Children of Judah were oppressed together.*] It was the same Government that oppressed them both, though under different Denominations: Sometimes called the Kingdom of *Assyria*, and afterward the Kingdom of *Babylon*: The latter succeeded the former in its Oppression, as well as in its Empire.

Ver. 34. *Their Redeemer is strong, the LORD of Hosts is his Name.*] God will thoroughly plead the Cause of his injured Truth and People: See the Note on *ver.* 11. This will be more remarkably fulfilled in the Destruction of *Mystical Babylon*: Compare *Revel.* xviii. 8. *Isa.* xlvii. 4.

Ver. 35. *A Sword is upon her Princes.*] Who were slain together with their King *Belshazzar*, at a Feast: See *chap.* li. 39. *Dan.* v. 2—30.

Ibid. *A Sword is upon her wise Men.*] The *Chaldeans* were famous for their Skill in Astrology and other Arts of Divination: And yet the Learned in these Sciences were not able to foresee or prevent the Dangers coming upon themselves in the common Calamity: See *Isa.* xlvii. 13, 14.

Ver. 36. *A Sword is upon the Liars, and they shall dote.*] The false Pretenders to the Knowledge of what is to come: Compare *chap.* xlviii. 30. *Isa.* xlv. 25. Where the Prophet speaking of the *Chaldeans*, saith, *He frustrateth the Tokens of the Liars* [*Baddim* in the Hebrew is the same Word that is used here] *and maketh Diviners mad.*

Ibid. *A Sword is upon her mighty Men, and they shall be dismayed,* *ver.* 37. *A Sword is upon her Horses, &c.*] See the Notes on *chap.* li. 30.

Ver. 37. *A Sword is upon the mingled People that are in the midst of her.*] Her Auxiliaries, made up of several Nations: See *Ezek.* xxx. v.

Ibid. *And they shall be as Women.*] See the Note on *chap.* xlviii. 41.

Ibid. *A Sword is upon her Treasures, and they shall be robbed.*] They shall be a Prey to such as come with Sword in Hand to rifle them: As *Solon* said to *Craesus*, who by way of Ostentation shewed him his Treasures, *Sir, If any one come that has better Iron than you, he will be Master of all your Gold:* Compare *Isa.* xlv. 3. and see the Note there.

Ver. 38. *A Drought is upon her Waters, and they shall be dried up.*] God opened a Way for *Cyrus* to take *Babylon*, by suggesting to him a Method of Draining the River *Euphrates*, and making it passable for his Army: Compare *chap.* li. 36. *Isa.* xlv. 27.

Ibid. *For it is the Land of graven Images, &c.*] This Vengeance comes upon them, because they have been the great Encouragers and Supporters of Idolatry: See *ver.* 2. and *chap.* li. 44, 47, 52. And the Executioners of the Divine Judgments were the *Persians*, who in opposition to the *Sabians*, whose Notions the *Chaldeans* embraced, followed the ancient Discipline of the *Magi*, or wise Men among them, and had neither Altars nor Images: As *Strabo* testifies, *Lib.* XV. The same thing is affirmed by *Herodotus* also, whose Words are quoted in *Origen's* seventh Book against *Celsus*, pag. 373. See likewise *Dr. Prideaux* *Connect. of Script. Hist.* pag. 17, &c.

Ibid. *And they are mad upon their Idols.*] It looks as if Men had lost the Use of their Reason, that they should place the Whole of their Religion in Image-worship, and put an extraordinary Value upon one Image more than another: So as to deck them with the most costly Ornaments, and make long Pilgrimages and Processions to them. For which Reason Idolatry is called in Scripture by the Name of *Sorcery* and *Witchcraft*.

Ver. 39. *Therefore the wild Beasts of the Desert, with the wild Beasts of the Islands, shall dwell there, &c.*] The Desolation of *Babylon* is expressed in much the same Words, *Isa.* xlii. 21. Compare *chap.* xxxiv. 11—15. of the same Prophecy, and *Rev.* xviii. 2.

St. Jerom assures us in his *Commentary* upon the parallel Text of *Isaiab*, that in his Time the Place where *Babylon* stood was turned into a Park, where the King of *Persia* used to hunt.

Ver. 40. *As God overthrew Sodom and Gomorrah, &c.*] See *Isa.* xlii. 19. xlvii. 5. and the Notes there. Upon the *Persians* removing the Seat of the Empire from *Babylon*, the Glory of it was much diminished. And when *Alexander* purposed to restore it to its ancient Greatness, he was prevented by Death, before he could make any Progress in that Work. Under his Successors it still decay'd more and more, first by the Neighbourhood of *Seleucia*, built upon the *Tygris*, by *Seleucus Nicator*: Afterward by the building of *Ctesiphon* on the other Side of that River: So that at last it was reduced to utter Solitude, and continued so in *Strabo*, *Lib.* XVI. and *Pliny's* Time: See his *Nat. Hist. Lib.* VI. *Cap.* 26.

Ver. 41. *Behold a People shall come from the North.*] See *ver.* 9.

Ibid. *And many Kings shall be raised from the Coasts of the Earth.*] See *ver.* 26. *chap.* li. 27. and *chap.* i. 15.

Ver.

Ver. 42. *They shall lay hold on Bow and Spear:]* See chap. vi. 23. Compare ver. 9—14. of this Chapter.

Ibid. *They are cruel and will shew no Mercy:]* See Isa. xiii. 17, 18.

It is a common Observation, that in those extraordinary Commendations *Xenophon* gives of *Cyrus's* Clemency and other Virtues, he rather wrote an exact Character of a perfect Prince, than a Narrative of Matter of Fact. However in the taking of Cities, several Outrages are usually committed contrary to the Will and Intent of the chief Commanders.

Ibid. *Their Voice shall roar like the Sea.]* The Noise of an Army is fitly compared to the Roaring of the Sea, when it rages and is tempestuous: See Isa. v. 30.

Ver. 43. *The King of Babylon hath heard the Report of them, and his Hands are waxed feeble.]* *Belshazzar* was of himself a weak and dissolute Prince, and dismayed upon the first Apprehension of Danger (see *Dan. v. 6.*) when he understood that *Cyrus's* Army laid Siege to the City.

Ver. 44, 45, 46. *Behold he shall come up like a Lion, &c.]* See chap. xlix. 19, 20, 21.

Ibid. *And the Cry is heard among the Nations.]* Who shall be astonished at the unexpected Downfall of so great a City and potent an Empire: Compare *Rev. xviii. 9.*

CHAP. LI.

See the ARGUMENT of the foregoing Chapter.

Ver. 1. **I** Will raise up against them that dwell in the midst of them that rise up against me.] Or, them that dwell in the midst of mine Enemies; that is, them that dwell in the Metropolis or chief City of the Chaldeans.

Ibid. *A destroying Wind:]* See chap. iv. 11.

Ver. 2. *And I will send unto Babylon Fanners that shall fan her.]* He persists in the Metaphor of the foregoing Verse: As the Wind drives and scatters Chaff in a Threshing-floor, so shall the Persian Armies make a perfect Ridance of every thing that is valuable: Compare chap. xv. 7.

Ver. 3. *Against him that bendeth, let the Archer bend his bow, &c.]* See chap. l. 14.

Ver. 5. *For Israel has not been [or shall not be] forsaken, nor Judah of his God.]* Though God was justly displeased with his People, yet he will not cast them off utterly, or deprive them of his Protection.

Ver. 6. *Flee out of the midst of Babylon, deliver every Man his Soul, &c.]* God's People are exhorted to flee out of Babylon with all haste, as *Lot* did out of *Sodom*, lest they be consumed in the Iniquity of that Place: See chap. l. 8.

Ver. 7. *Babylon hath been a golden Cup in the*

Lord's Hand, that hath made all the Earth drunken.] She has recommended her Idolatries to the World by several specious Pretences, as well as by her Authority and Example. So that they have been like Poison set off by a golden Cup, which hath enticed Men to drink without being aware of the Danger; and all this by God's Permission, in order to the accomplishing some great Ends of his Providence. The Expressions allude to the Practice of Harlots, in giving Love-Potions to their Gallants, which were made up of such Ingredients as disturbed their Brains, and made them run mad. The Sense of this Verse is plainly applied by *St. John* to spiritual Babylon, which has used the most plausible Methods to disguise her Idolatrous Practices: See *Revel. xiv. 8. xvii. 4.*

Ver. 8. *Babylon is suddenly fallen.]* It is one Aggravation of the Punishment of Babylon, that her Destruction should come upon her suddenly and unexpectedly: Compare chap. l. 24. in one Day, as the Prophet *Isaiab* expresses it, chap. xlvii. 9. See the Note upon that Place, and compare *Revel. xviii. 8, 10, 17, 19.*

Ibid. *Howl for her.]* Compare chap. xlviii. 20. So the Kings, the Merchants, and other Factors are described as lamenting the Destruction of Babylon, *Revel. xviii. 9, 11, 17.*

Ibid. *Take Balm for her Pain, if so be she may be healed, &c.]* This is spoken ironically, implying that her Ruin is irrecoverable: See the Note on chap. xlvii. 11.

Ver. 9. *We would have healed Babylon, but she is not healed, &c.]* This is spoken in the Name of God's Prophets, and the other Witnesses of his Truth, importing that they had sufficiently testified against her Errors and Idolatries, but she was irreclaimable: And therefore it was time for all the Lovers of Truth to depart out of her, lest they be involved in her Punishments: See ver. 6.

[Ibid. *Her Judgment reacheth unto heaven.]* As Sin is sometimes used for the Punishment due to Sin, by a Metonymy of the Cause for the Effect: So here Judgment is taken for Sin which brings down God's Judgments, by a Metonymy of the Effect for the Cause.]

Ver. 10. *The Lord hath brought forth our Righteousness, &c.]* He hath declared our Cause to be just: Compare *Psalms xxxvii. 6.* by bringing such remarkable Judgments upon our Enemies: And therefore we ought to give Glory to him in the Assemblies of his Church, and in the most publick Manner imaginable.

Ver. 11. *Make bright the Arrows, gather the Shields.]* Prepare the Instruments of War: See chap. xlvii. 6.

Ibid. *The Lord hath raised up the Spirit of the King of the Medes.]* [*Neriglissor* King of Babylon having formed an Alliance against the Medes, *Cambyfes* sent his Son *Cyrus* with an Army of thirty-thousand Persians to join the Medes commanded by *Cyaxares*: See *Xenophon Cyropæd. Lib. i.*] This *Cyaxares* King of Media, called *Darius the Mede* in Scripture, was *Cyrus's* Uncle; and it was properly his Army that made the Expedition against the Babylonians, he employing

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Ploying *Cyrus* as his General. *Perſia* was then a ſmall Part of the Empire of *Media*, and was of little Account 'till *Cyrus* made a Figure in the World: And even then it was called the Kingdom of the *Medes* and *Perſians*, the *Medes* having ſtill the Preference. And in After-times, the *Greek* Hiſtorians ſtile thoſe Wars in which their Country encountered with *Xerxes*, by the Name of the *Median* Wars, *Tà Medianá*, becauſe the *Medes* were the Founders of that Empire.

Ibid. *Because it is the Vengeance of the Lord, the Vengeance of his Temple.*] See chap. 1. 28.

Ver. 12. *Set up the Standard upon the Walls of Babylon, &c.*] Give a Signal to the Inhabitants of *Babylon*, to come together ſpeedily for the Defence of their Walls and Ramparts. To this Senſe ſome underſtand thoſe Words of *Iſaiab*, chap. xiii. 2. *Liſt ye up a Banner upon the high Mountains*, meaning *Babylon*, called ſo ver. 25 of this Chapter: See the Note there. In theſe and the following Words, the Prophet ironically encourages the *Babylonians* to uſe their beſt Skill and Courage for the Defence of their City: Which yet he foreſees will be to no Purpoſe: See the like Figure ver. 8. and chap. xlv. 4.

Ibid. *For the LORD hath deviſed, and done that which he ſpoke, &c.*] Or, *For as the LORD hath deviſed, ſo hath he done*: And thus the Particle *Gam*, being repeated, is tranſlated, ver. 29. of this Chapter.

Ver. 13. *O thou that dwelleſt upon many Waters.*] Upon the River *Euphrates*, which encompassed *Babylon*, and ran through it, and by means of which it thought itſelf ſecure and impregnable. *Many Waters*, do likewiſe myſtically ſignify the many People over which this was the reigning City: See *Rev.* xxii. 15.

Ibid. *And the Measure of thy Covetouſneſs.*] God has put a Bound to thy Covetouſneſs, which it ſhall not go beyond.

Ver. 14. *I will fill thee with Men, as with Caterpillars.*] Or, *Locuſts*, as *Bochart* ſaith the Word properly ſignifies. Armies are often compared to *Caterpillars*, *Locuſts*, and ſuch like devouring Inſects: See *Nabum* iii. 15, 16. *Joel* ii. 2, 3, &c.

Ver. 17, 18, 19. *He hath made the Earth by his Power, &c.*] An elegant and lofty Deſcription of God Almighty's Power and Wiſdom, in Oppoſition to the Weakneſs and Unprofitableneſs of Idols: The ſame which we had before, chap. x. 12. where ſee the Notes. This is a powerful Argument to encourage our Truſt in God, and to aſſure us, that he will in due Time aſſert his own Authority againſt all the Encroachments of Idol-Worſhip and falſe Religions.

Ver. 20. *Thou art my Battle-axe and Weapons of War, &c.*] God ſpeaks here to *Cyrus*, and tells him, that he will make uſe of him as an Inſtrument of Providence, for the deſtroying of the whole Power of the *Babylonian*

Empire, and of all Orders and Degrees of Men in it; as he had formerly made that Empire the Executioner of his Judgments upon other Countries: See chap. 1. 23. Or elſe the Words may be underſtood of the Church, and imply, that God will deſtroy all thoſe Earthly Powers and Kingdoms, which are Adverſaries to God's Truth and People, in order to eſta-bliſh and advance his Church. This will be fulfilled at the Fall of *Myſtical Babylon*, when God's Kingdom ſhall break in Pieces all the Kingdoms of the Earth, in the Deſtruction of that Remnant of the fourth Monarchy, according to *Daniel's* Prophecy, chap. ii. 44. Compare *Obad.* ver. 18. *Micah* v. 10, &c. *Hag.* ii. 21, 22, 23. *Zech.* xii. 3—6. and ſee below the Note on ver. 24.

Ver. 24. *And I will render unto Babylon—all the Evil that I have done to Zion.*] See ver. 11. and chap. 1. 28.

Ibid. *In your Sight.*] This Expreſſion confirms the latter Interpretation given of ver. 20. the ſame Perſons being ſpoken of here in the Plural Number, which are there mentioned in the Singular, that is, God's Church or faithful Servants. The *Enallage* or Change of Numbers is frequent in Scripture: See *Pſalm* xii. 7. and indeed in all Writers when they ſpeak of Collective Bodies.

Ver. 25. *Behold I am againſt thee, O deſtroying Mountain—that deſtroyeſt the whole Earth.*] Or, as the Words may be more fitly rendered, *O corrupting Mountain, that corrupteſt the whole Earth.* *Babylon* was ſituate in a Plain: See ver. 13. and *Gen.* xi. 2. but is called a Mountain here, by reaſon of its lofty Edifices, Walls and Towers: Compare *Iſa.* xiii. 2. *Zech.* iv. 7. It is called here the *Mountain of Corruption*, a Name given by Way of Reproach to the Mount of *Olives*, after it was deſiled by Idolatry, 2 *Kings* xxiii. 13. by a ſlight changing of the Hebrew Name, *'Har Miſcab*, into *Har Maſchith*. The ſame Appellation is here given to *Babylon*, becauſe it was the Seat of Idolatry; from whence it was derived into other Countries under its Government and Jurisdiction. Which is remarkably true of *Myſtical Babylon*: See *Revel.* xvii. 5.

Ibid. *I will—roll thee down from the Rocks, and make thee a burnt Mountain.*] I will diſmantle all thy Walls and Forts, and then deſtroy thee with Fire: Compare ver. 58, 59. that thou ſhalt appear like a great Mountain covered with Fire and Smoke: Compare *Revel.* viii. 8. We do not find that *Babylon* itſelf was ever deſtroyed by Fire, but that *Myſtical Babylon* ſhall be ſo deſtroyed, is plain from *Revel.* xvii. 16. xviii. 8, 9.

Ver. 26. *And they ſhall not take of thee a Stone for a Corner, &c.*] There ſhall not be left an entire Stone fit to uſe: See chap. 1. 40.

Ver. 27. *Set ye up a Standard in the Land, blow ye the Trumpet among the Nations.*] Theſe were common Signals for aſſembling Armies together: See *Iſa.* xiii. 2. xviii. 3.

Ibid.

Ibid. *Call together against her the Kingdoms of Ararat, Minni, and Asbchenaz.*] These were Countries under the Dominion of the Medes. The two former are probably the same with the greater and lesser Armenia. Cyrus's first Expedition in this War, was for reducing the Armenians, who had revolted from the Government of the Medes, who upon this Conquest were obliged to send their usual Quota of Auxiliaries, to the carrying on the War against the Babylonians: See *Xenophon, Cyri Pad. Lib. III.* *Ararat* is a Place noted for the resting of the Ark after the Deluge, which is commonly supposed to be the same with the Gordyeon Mountains: *Minni* is the Country called *Mynias*, by *Nic. Damascenus*, in *Josephus Lib. I. Cap. 4.* and *Mylias* by *Strabo* and *Pliny*: And is described by *Damascenus* as situate under the Mountain *Baris*: That Word signifies a Ship in the Persian Language, and was a Name given to Mount *Ararat*, from the Ark's resting there: See *Huetius's Demonstr. Evangel. Prop. iv. Cap. 2. N. 40.* By *Asbchenaz*, *Bochart* understands *Phrygia* and *Troas*, where there were Footsteps of the Name remaining in After-times; Part of that Country being called *Ascania* by *Homer*, and a Lake and Haven of the same Name is mentioned by *Strabo* and *Pliny*. And since *Cyrus* had conquered *Cresus*, and subdued several Nations from the *Ægean Sea* to *Euphrates*, before he marched against *Babylon*, as both *Herodotus, Lib. I.* and *Xenophon, Lib. VII. Cyropæd.* testify, it is very probable that a great Part of his Army might consist of such Troops as followed him out of *Asia*. [*Xenophon* informs us that there were both *Phrygians* and *Cappadocians* in *Cyrus's Army*: *Cyropæd. lib. 7. p. 188, 189. Edit. Leunclav.*]

Ibid. *Appoint a Captain against her.*] Compare *chap. I. 44.* The Word *Tiphsar*, Captain, is supposed by *Grotius* to be derived from the Persian Word *Satrapas*; the Letters being transposed.

Ibid. *Cause the Horses to come up as the rough Caterpillars.*] Or, the rough Locust, as *Bochart* renders it, who observes that there are some Insects of that Kind rough and hairy, *Hierozoi-con, pag. 456.* Locusts represent Horses, not only in their Swiftnefs, but likewise in the Shape of their Heads: The Figure of which may be seen in *Ludolphus's Notes on his Ethiopick History, pag. 177.* Compare *Rev. ix. 7, 8.* [The War-Horses may be compared to Caterpillars because their Backs were bristled with Sheaves of Arrows.]

Ver. 28. *Prepare against her the Nations with the Kings of the Medes.*] The several Princes or Vice-Roys of the Provinces belonging to the Median Empire with their People: Compare *chap. I. 41.* All Princes and Governours are called Kings in the Hebrew Language: See *Isa. x. 8.* and the Note on *chap. xxv. 10.*

Ver. 29. *The Land shall tremble and sorrow.*] An Expression commonly used to denote the Confusion of the Inhabitants under some great Calamity: See *chap. viii. 16. x. 10. Joel ii. 10. Amos viii. 8.*

Ibid. *For every Purpose of the Lord shall be performed—to make the Land of Babylon a Desolation, &c.*] See the Notes on *chap. I. 16—39, 40.*

Ver. 30. *The mighty Men of Babylon have forborn to fight, they have remained in their Holds, their Might hath failed.*] The Year before the Siege of *Babylon*, *Cyrus* overthrew *Belsazzar* in Battle; whereupon his Army retreated within the Walls, where they were shut up by him and besieged. Afterward when *Cyrus* entered the City, he ordered Publick Proclamation to be made, that all Persons should keep within their Houses, and whoever was found Abroad should be put to Death: And threatened to set their Houses on Fire, if any offered to hurt the Soldiers from the Tops of their Houses: See *Xenophon Cyropæd. Lib. VII. pag. 171, 192.*

Ibid. *They became as Women.*] See the Note on *chap. xlviii. 41.*

Ibid. *They have burnt her dwelling Places.*] See *ver. 25.*

Ibid. *Her Bars are broken.*] All her Fortresses, and what she confided in as her chief Defence against the Enemy: Compare *Lam. ii. 9. Amos i. 5. Nabum iii. 13.*

Ver. 31. *One Post shall run to meet another, &c.*] *Babylon* was taken by Surprise, by unexpectedly draining the River *Euphrates* and entering through the Channel into the City, as *Herodotus, Lib. I.* and *Xenophon, Lib. VII. Cyropæd.* relate.

For the carrying on this Stratagem, *Cyrus* took the Opportunity of a Publick Festival, when the whole Night was usually spent in Revellings and all manner of Disorders: See *ver. 39.* In this Time of Riot, the Gates leading down to the River, that used to be shut every Night, were left open, and gave a Passage to *Cyrus* and his Army into the City: Which he became Master of, while they thought themselves in the utmost Security, both from the Height and Strength of their Walls, and Depth of the River; *Cyrus* having as yet made little Progress in the Siege, though he had invested the City with his Army two Years before. This Surprise caused so many Messengers to run one one after the other, to acquaint the King with this unexpected News. The vast Compass of this City has been observed in the Notes on *chap. I. 16.*

Herodotus takes notice, that the extreme Parts of the City were taken before they who dwelt in the middle of it were sensible of the Danger. *Lib. I. N. 191.*

Aristotle mentions it as a common Report, that one Part of the City had been taken three Days before the other End knew it. *Politie, Lib. III. Cap. 3.* which may probably be understood of this Surprise by *Cyrus*.

Ver. 32. *And that the Passages are stopped.*] Or rather, surprised: See *ver. 41.* of this Chapter. *Cyrus's* Forces made themselves Masters of the Gates and Passages that lead from the River to the City.

Ibid. *The Reeds they have burnt with Fire.*] The Word *Agammim*, translated *Reeds*, properly signifies Marshes or Lakes: And the Phrase here imports, that the Enemies have burnt up all the Outworks belonging to the Marshy Grounds about the River *Euphrates*.

Ver. 33. *The Daughter of Babylon is like a threshing Floor.*] God's People have been sorely bruised by the *Babylonians*, and trodden under Foot by them as Corn in a Floor: See the Notes on *Isa. xxi. 9.*

Ibid. *It is time to thresh her.*] It is time for her to feel the same Miseries she has made others suffer: See *chap. l. 15—29.* The Word *Thresh* often signifies to subdue by Force and Power: See *Isa. xli. 15. Hof. i. 3. Micah iv. 13. Habak. iii. 12.*

Ibid. *Yet a little while, and the Times of her Harvest shall come.*] There shall be a clear Rid-dance made of her Inhabitants and their Treasures, as the Harvest clears the Fields, and leaves them empty and bare: See *Isa. xvii. 5. Hof. vi. 11.*

Ver. 34. *Nebuchadnezzar — hath devoured me, &c.*] A pathetic Description of the Calamities brought upon the Jews by *Nebuchadnezzar* and his Forces, who after they had devoured the Wealth, and laid waste the Beauty of their Country, then turned them out of it, and led them Captives into a strange Land.

Ver. 35. *The Violence done to me and my Flesh, be upon Babylon, &c.*] Let God return upon herself the Violence she has done to me and to my Children: See the Note on *chap. l. 29.* Our nearest Relations are called *our Flesh* in Scripture: See *Judg. ix. 5. 2 Sam. v. 1. Nehem. v. 5.* To this Sense the Hebrew Word *Shear*, which signifies Remainder or Posterity, is used, *Levit. xviii. 12—17. xxi. 2. xxv. 49.*

Ver. 36. *Behold I will plead my Cause.*] See the Note on *chap. l. 11—34.*

Ibid. *And I will dry up her Sea, and make her Springs dry.*] I will exhaust her Multitudes and their Wealth: See *ver. 13.* Compare *Isa. xix. 5.* This was likewise literally fulfilled in *Cyrus's* draining the River, and thereby gaining an Entrance into the City. All great Waters are called *Seas* in the Hebrew Language.

Ver. 37. *And Babylon shall become Heaps, &c.*] *Chap. l. 39, 40.*

Ver. 38. *They shall roar together like Lions.*] Either for Grief and Anguish of Mind: Compare *Zech. xi. 3. Isa. lix. 11.* or else the Prophet describes the Revels and riotous Noise that they made upon the Night of that publick Festival, on which the City was taken: See the following Verse.

Ver. 39. *In their Heat I will make their Feasts, and I will make them drunken.*] While they are feasting themselves, I will provide them another Cup to drink, viz. that of my Fury and Indignation: See the Note on *chap. xxv. 15.* *Babylon* was taken upon a Night of a publick Festival, as hath been observed upon *ver. 31.*

Ibid. *That they may rejoice and sleep a perpetual Sleep, &c.*] That in the midst of their Jollity and Security they may sleep the Sleep of Death: Not such a Sleep as proceeds from Wine, which refresheth and enliveneth.

Ver. 40. *I will bring them down like Lambs to the Slaughter, &c.*] I will cut off both great and small: See the Note on *chap. l. 27.* and compare *Isa. xxxiv. 6.*

Ver. 41. *How is Sheshak taken!*] Some Commentators suppose *Babylon* called here by the Name of *Sheshak*, because the City was taken at the Time of the Festival, called *Sacbea*: See the Note on *chap. xxv. 26.*

Ibid. *How is the Praise of the whole Earth surprized!*] Compare *chap. xlix. 25. Dan. iv. 30. Isa. xlii. 19.* *Babylon* was esteemed the Wonder of the World, for the Height, Breadth, and Compass of her Walls, and the Palace and hanging Gardens belonging to it, for the Temple of *Belus*, for the Banks and Facing of the River, and the artificial Lakes and Canals made for the Draining of it.

Ver. 42. *The Sea is come up upon Babylon, &c.*] Multitudes are resembled to Waters: See *ver. 13.* of this Chapter; especially an Army is fitly represented by an Inundation which carries all before it: See *Isa. viii. 7. Dan. ix. 26. Psal. xviii. 16. cxliv. 7.* There is likewise an Opposition elegantly implied in the Words between the Inundation of *Cyrus's* Army, and the draining the River *Euphrates*, which was one of the chief Defences of the City. The Words may be taken in a more literal Sense: See the Note on *ver. 64.*

Ver. 43. *Her Cities are a Desolation, &c.*] When the Seat of the Empire was removed from *Babylon* to *Sbushan*, the Consequence of that Translation was the Decay of *Babylon* itself, and all the lesser Cities within its Territories: See likewise the Notes upon *chap. l. 39, 40.* Or else the Words may be understood of the Cities belonging to the *Babylonish* Empire, which *Cyrus* took in his Expedition from *Asia* to *Babylon*.

Ver. 44. *And I will punish Bel and Babylon:*] See *ver. 47.* and the Note on *chap. l. 2.*

Ibid. *I will bring forth out of his Mouth that which he hath swallowed up.*] The Heathens ascribed the Honour of all their Successes to their Idols, and upon any great Victory offered the best Part of the Spoils to their Gods, and deposited them in their Temples, as a grateful Acknowledgment that the Success was owing to their Assistance. So *Nebuchadnezzar* upon every Victory over the Jews carried away Part of the Furniture of the Sanctuary, and put it in the Temple of his Idol: See *2 Chron. xxxvi. 7. Dan. i. 3. 2 Kings xxv. 13, &c.* The restoring of the holy Vessels to their right Owner, and their former Use, is what is here particularly foretold; which was done by *Cyrus* upon his Proclamation for rebuilding the Temple, *Ezra i. 7.* Compare *ver. 11, 31.* of this Chapter, and *chap. l. 28.*

The further Accomplishment of this Prophecy, Dr. *Prideaux* places in *Xerxes's* demolishing the Temple of *Belus*, and plundering it of its vast Wealth; which from *Diodorus Siculus's* Account of it, he computes to amount to twenty one Millions of our Money: See his *Connect. of Script. Hist. pag. 100, 101.*

[The Words may be explained from the Apocryphal History of *Bel and the Dragon*, where the

the Idol is supposed to have been daily fed with the choicest Provisions, which his Priests pretended were devoured by him: *ver. 6, 11, &c.* Here the Prophet saith, there shall be no more such Provisions made for him, and the Idol itself shall be broken in Pieces, to make him restore, if it were possible, what he has consumed.]

Ibid. And the Nations shall not any more flow unto him.] There shall be no more costly Presents brought by foreign Nations unto the Temple of *Bel*, as a Compliment to that Monarchy: Just as under the Roman Empire, People that were conquered by them, sent golden Crowns to *Jupiter Capitolinus*.

Ibid. Yea, the Wall of Babylon shall fall:] See *ver. 58.*

Ver. 45. My People, go ye out of the midst of her, &c.] See the Note on *chap. l. 8.*

Ver. 46. And lest your Heart faint, and ye fear for the Rumour that shall be in the Land.] Lest the Rumours of new Forces ready to join themselves to the Babylonians, dishearten you, and make you despair of seeing so great an Empire subdued by any human Power.

Ibid. A Rumour shall both come one Year, and after that a Rumour shall come another Year.] The Prophet gives these Tokens, whereby they may know the Time of the Dissolution of that Empire drawing near, *viz.* That the first Rumour of War denounced against the Head of that Empire shall be the Year before the Siege, when *Cyrus* and *Nabonnidus* (or *Belsazzar*) shall engage in a Battle, and the latter shall be overcome; upon which Defeat the Conqueror should in the following Year lay Siege to the City itself: See Archbishop *Usher*, *ad An. M. 3464.*

Ibid. Violence in the Land, Ruler against Ruler.] This should be a Time of hostile Depredations and Invasions: *Cyrus* and the King of *Babylon* should now appear at the Head of two contending Armies.

Ver. 47. I will do Judgment upon the graven Images of Babylon.] See *chap. l. 2.*

Dr. Prideaux supposes this Prophecy fulfilled, when *Xerxes* pillaged and destroyed the *Babylonish* Temples: See his *Connect. of Script. Hist.* p. 242. Taking this Prophecy in its full Extent, it comprizes the Fall of *Mystical Babylon*, which is represented here, and in the parallel Places of *Isaiab* and the *Revelations*, as a decisive Stroke, which should thoroughly vindicate the Cause of oppressed Truth and Innocence, and put a final Period to Idolatry, and to all the Oppressions of God's People.

Ibid. And all her Slain shall fall in the midst of her.] See *chap. l. 35, 36.*

Ver. 48. Then the Heavens and the Earth and all that are therein shall sing for Babylon.] God's Mercy to his Church, and his Judgments upon Idolaters, shall be Matter of Joy and Thankfulness to all God's faithful Servants: Compare *ver. 10.* and *chap. l. 28, 29.* *Isa. xlv. 23.* *xlvi. 20.* *Revel. xviii. 20.*

Ibid. For the Spoilers shall come to her from the North:] See *chap. l. 3—40.*

Ver. 49. As Babylon hath caused the Slain of Israel to fall, &c.] God will reward her according to her Works: See *chap. l. 29.*

Ver. 50. Ye that are escaped the Sword.] The

Verse may in the first Place relate to those Jews who had undergone all the Hardships and Dangers that attended a long Captivity in an Enemy's Country: But I conceive it is to be understood of those who are elsewhere called *the Remnant*: See the Note on *chap. l. 20.* These are exhorted to flee as fast as they can to *Babylon*, and join themselves in Heart and Mind with God's Church and People.

Ver. 51. We are confounded, because we have heard Reproaches, &c.] The Prophet represents the Words of these pious Exiles, when they reflected upon the Desolation of God's People and Sanctuary, whereby they were not only exposed themselves to the Scorn and Reproach of their Enemies, but God's Name and Truth was blasphemed by Strangers and Heathens, who profaned his Sanctuary, as if he were not able to protect his Temple and Worshippers: Compare *Lam. ii. 15, 16.* *Psal. xlv. 15, 16.* *lxxix. 4.*

Ibid. Into the Sanctuaries of the Lord.] The Word *Sanctuaries* in the Plural, is likewise used, *Psal. lxxiii. 17.* though our *English* reads there *Sanctuary*; and the Word is either an Allusion to the several Courts of the Temple, or else it may comprehend those private Oratories, which religious Persons built for performing their Devotions, who lived at a Distance from the Temple: See *Psal. lxxiv. 8.* and the Notes upon *chap. xli. 5.*

Ver. 52. Therefore behold the Days come, saith the Lord, &c.] See *ver. 47.*

Ver. 53. Though Babylon should mount up to Heaven, &c.] Though she prides herself in the Glory of her Empire, placed above the common Height of human Greatness (compare *Isa. xlvii. 7, 8.*) though she thinks herself never so secure in her high Gates, *ver. 58.* and Strength of her Walls, which were three hundred and fifty Foot high, according to *Herodotus*, *Lib. I. Cap. 178.* yet this shall not place her out of the reach of my Vengeance: Compare *chap. xlix. 16.*

Ver. 55. Because the Lord—hath destroyed out of her, the great Voice when the Waves do roar, &c.] As Multitudes are compared to Waters: See *ver. 13.* So the Noise and Stirs that are heard in populous Cities are resembled to the Waves of the Sea: Compare *Isa. xxii. 2.* And when they are depopulated, they are reduced to Silence: See *Isa. xv. 1.* *lvii. 5.* The same is expressed, *chap. xxv. 10.* by taking away the Voice of Mirth, and the Voice of Gladness, &c. A Judgment threatened to *Mystical Babylon*, *Rev. xviii. 23.* Some render the latter Part of the Verse thus; *When their Waves roar, &c.* and explains it of the *Medes* and *Persians* coming up like a Flood against *Babylon*: See *ver. 42.*

Ver. 56. Her mighty Men are taken, &c.] See the Notes upon *ver. 30.*

Ibid. For the Lord God of Recompences shall surely requite:] See *chap. l. 29.*

Ver. 57. And I will make drunk her Princes and her wise Men, &c.] See *ver. 39.* and *chap. l. 35.*

Ver. 58. *The broad Walls of Babylon shall be utterly broken, and her high Gates shall be burnt with Fire.*] The Walls were eighty-seven Foot in Breadth, according to *Herodotus, Lib. I. Cap. 178.* *Ctesias* saith, they were so wide, that six Chariots might meet upon them; *apud Diodor. Sicul. Lib. II.* their Height was three hundred and fifty Foot, as was observed before: On each Square of the Walls were twenty-five Gates of Brass, mentioned *Isa. xlv. 2.* These were taken away by *Darius*, when he took the City (see the Notes upon *chap. I. 16.*) who likewise brought down their Walls to the Height of fifty Cubits only. *Berosus* affirms that *Cyrus* ordered the outward Walls of the City to be pulled down: See his Words in *Josephus, Lib. I. con. App. pag. 1045.* though *Herodotus* and *Xenophon* take no Notice of this Circumstance.

Ibid. *And the People shall labour in vain, and the Folks in the Fire, and they shall be weary.*] If the Chaldeans take never so much Pains to quench the Fire, it shall be to no Purpose: Compare *ver. 64.* and all their Efforts to preserve their Empire and City shall be as insignificant, as if Men wrought in the Fire, which immediately destroys all the Fruits of their Labours. The Words may be better translated, *And the People shall labour for a Thing of Nought, and the Folks shall weary themselves for that which shall be Fuel for the Fire:* That is, the Works which have been erected with such incredible Labour and Expence shall at last fall to Ruin, and be a Prey to the Flames: Compare *ver. 25. Habak. ii. 13.* and see *Noldius's Concordance, pag. 185.*

Ver. 59. *When he went with Zedekiah King of Judah, or rather, From Zedekiah, or, on the Behalf of Zedekiah,* as our Margin reads: See *Noldius's Concordance, pag. 114.*

Ibid. *And this Seraiah was a quiet Prince.*] The chief Chamberlain, as the Margin reads with a better Sense: The chief of those that waited upon the King in his Bed-chamber.

Ver. 60. *So Jeremiah wrote in a Book, &c.*] Compare *chap. xxx. ii.* he might perhaps make use of *Baruch* as his *Amanuensis*: See *chap. xxxvi. 2-4.*

Ver. 61. *And shalt see, and shalt read all these Words.*] He was enjoined to read this Prophecy to the Jews that were carried away to Babylon in *Jehoiakim's* Captivity: See *chap. xxix. 1, 2.* to comfort them under their Exile.

Ver. 63. *Thou shalt bind a Stone to it, and cast it into the River Euphrates, &c.*] The Prophets sometimes gave sensible Representations of the Judgments they foretold: See *chap. xix. 10.* This was a significant Emblem of Babylon's sinking irrecoverably under the Judgments here denounced against her: Compare *Rev. xviii. 21.* This Threatening was in a literal Sense fulfilled, by *Cyrus's* breaking down the Head or Dam of the great Lake, that was on the West Side of the City, in order to turn the Course of the River that way: For no Care being afterward taken to repair that Breach, the whole Country about it was overflowed and drowned: And that Prophecy of *Isaiah, chap. xiv. 23.* of making the Country of Babylon a Possession for the Bittern and Pools of Water,

was literally fulfilled: See *Dr. Prideaux, pag. 104, 123, 124.*

Ver. 64. *And they shall be weary.*] They shall be like Men that strive against an Enemy that is too hard for them, where all their Labour is but in vain: See *ver. 58.*

Ibid. *Thus far are the Words of Jeremiah.*] This is added, to shew, that the next Chapter was added by *Ezra* or *Baruch*, or whoever collected this Prophecy into One Volume.

CHAP. LII.

The ARGUMENT.

Grotius judiciously observes, that this Chapter could not be added by *Jeremiah*, because a great Part of it is a Repetition of what he himself had related in the thirty-ninth and fortieth Chapters of his Prophecy. Therefore it is much more probable, that this Chapter was added by *Ezra*, who is commonly supposed to have collected the Holy Writings into one Body after the Captivity. Who designed this brief History of the Desolations of the Jewish Nation, as an Introduction to the Book of Lamentations that follows, and was anciently joined to the Prophecy of *Jeremiah*, as appears from *St. Jerom's Epistle to Paulinus.* This Chapter is chiefly taken out of the latter Part of the second Book of Kings, with some few Additions, which *Ezra* might supply out of the publick Records, from whence the Books of Kings were compiled: Which Books were written, either in, or after the Captivity, as may be collected from the Chaldee Names, which are given to the Months in those Books, which were never used by the Jews till after the Captivity.

Ver. 1, 2, 3. **T**HIS is Word for Word the same with 2 Kings xxiv. 18, 19, 20.

Ver. 4. to Ver. 11. *And it came to pass in the ninth Year of his Reign, &c.*] See *chap. xxxix. 1, &c.*

Ver. 11. *And put him in Prison till the Day of his Death:*] See the Note on *chap. xxxix. 7.*

Ver. 12. *Now in the fifth Month.*] This gave Occasion to that solemn Fast of the fifth Month, observed in the Times of the Captivity: See *Zech. vii. 3-5. viii. 19.*

Ibid. *On the Tenth Day of the Month.*] It is said, 2 Kings xxv. 7. That *Nebuzaradan* came to Jerusalem on the seventh Day of the Month, but did not set the City and Temple on Fire till the Tenth. *Josephus de Bello Jud. Lib. VIII. cap. 27.* relates this remarkable Circumstance that attended the Burning of the Temple, both under *Nebuchadnezzar* and *Vespasian*, that it happened both Times on the same Day of the Year.

Ver. 13. *And burnt the House of the Lord.*] After it had stood, saith *Josephus*, four hundred and seventy Years, *Antiq. Lib. X. Cap. 11.* Archbishop *Usher* reckons it four hundred and twenty

twenty four Years, from the laying the first Foundation by Solomon.

Ver. 15. See the Note on chap. xxxix. 9.

Ver. 17, 18. *Also the Pillars of Brass, &c.*] See 2 Kings xxv. 14, &c. The Temple was rifled of its Riches and Furniture at several Times: The first was when Nebuchadnezzar came up against Jeboiakim, Dan. i. 2. The second Time was at the Captivity of Jechoniah: See chap. xxvii. 19. and 2 Kings xxiv. 13. and now at the final Destruction of the City and Temple, they made a clear Riddance of all its Ornaments.

Ver. 20. *Twelve brazen Bulls which were under the Bases.*] Or rather, *which were instead of Bases*, to support the brazen Sea: See 1 Kings vii. 25. So the Septuagint understands it. The Hebrew Word *Tachath*, elsewhere signifies *Instead*, or *in the Place of* another: See Levit. xvi. 32. Esth. ii. 17. 2 Chron. vi. 10.

Ver. 21. *The Height of the one Pillar was eighteen Cubits, &c.*] The same Account is given of the Height of these Pillars, 1 Kings vii. 15. but in 2 Chron. iii. 15. it is said, that both the Pillars made thirty-five Cubits; which two Texts may easily be reconciled, by allowing one Cubit for the Basis.

Ibid. *And a Fillet of twelve Cubits did compass it.*] So that the Diameter was almost four Cubits.

Ibid. *And the Thickness thereof was four Fingers.*] The Pillar being hollow, the Thickness of the Work that encompassed the hollow Space was four Fingers over.

Ver. 22. *The Height of one Chapter was five Cubits.*] With this Account agrees the Text in 1 Kings vii. 16. and 2 Chron. iii. 15. but in 2 Kings xxv. 17. it is said, the Height of the Chapter was three Cubits: Which Difference Commentators reconcile, by saying, that the Chapter with the Net-work and Pomegranates here mentioned, was five Cubits high, but without them it was but three.

Ver. 23. *And there were ninety-six Pomegranates on a Side, and all the Pomegranates were an hundred round about.*] That is, There were Four and twenty on each Side or Quarter, and one in each Angle: Compare 2 Chron. iii. 16. We read 1 Kings vii. 20. that there were two hundred Pomegranates to each Chapter, and the Text in 2 Chron. iv. 13. agrees with that Account: Which Texts are reconciled, by supposing that there were two Rows of Pomegranates one above another, and each Row consisted of an hundred, and the Words in 1 Kings vii. 20. intimate as much. Dr. Lightfoot understands the Words in Jeremiah in this Sense. When the Pillars were set to the Wall, only ninety-six Pomegranates could be seen, the other four being hid behind the Pillar, as it stood up close to the Wall: So he translates the former Part of the Verse thus, *And there were ninety-six Pomegranates on the open Sides, or, towards the open Air*: Which Sense he conceives the Word *Ruchab* to import: See his Description of the Temple, chap. xiii. Sect. 2.

Ver. 24. *And the Captain of the Guard took Seraiah the chief Priest.*] See 1 Chron. vi. 14. he was the Father of Ezra: See Ezra vii. 1.

Ibid. *And Zephaniab the second Priest.*] The High Priest's Substitute, in his Absence, to oversee the Affairs of the Temple: See chap. xxix. 25. This Person is called the *Sagan* by the Chaldee Paraphrast here, and in the parallel Place, 2 Kings xxv. The latter Jews tell us, it was an especial Part of his Office to supply the Place of the High Priest, on the great Day of Expiation, if any Accident should render him unqualified for officiating himself: Of which Josephus gives an Instance, Antiq. L. XVII. cap. 8.

Ibid. *And the three Keepers of the Door.*] There were a great many Porters belonging to the Temple, as has been observed upon chap. xxxv. 4. but these probably had the Custody of the holy Vessels, or of the Treasury: See 1 Chron. ix. 26. and Dr. Lightfoot's Description of the Temple, chap. v. Sect. 3.

Ver. 25. *He took also out of the City an Eunuch.*] The Word is better rendered an Officer, 2 Kings xxv. 19. See Jerem. xxxiv. 19.

Ibid. *And seven Men of them that were near the King's Person.*] Who saw the King's Face, as it is in the Hebrew: The same Character which is given to the seven Princes of Persia, Esth. i. 14. in 2 Kings xxv. 19. there is mention made but of five.

Ibid. *And the principal Scribe of the Host.*] The Muster-Master-General, as we stile him: Or the Secretary of War.

Ibid. *And therefore Men—that were found in the midst of the City.*] These were eminent Persons who had concealed themselves, but were afterwards discovered.

Ver. 28. *This is the People whom Nebuchadnezzar carried away captive.*] Archbishop Usher in his Chronolog. S. pag. 36. supposes that this and the two following Verses give an Account of the lesser Captivities which the Jews suffered under Nebuchadnezzar; whereas there were three others, in which many more Persons were carried away, viz in the first Year of his Reign, Dan. i. 3. in the eighth Year mentioned 2 Kings xxiv. 12. and in the nineteenth, when the City was destroyed, an entire Riddance was made of the Inhabitants which were left after the former Captivities.

Ibid. *In the seventh Year, three thousand Jews and three and twenty.*] Upon Jeboiakim's rebelling against Nebuchadnezzar, he ordered the Governors of the neighbouring Provinces to make War upon him, who invaded his Kingdom from every Quarter. The Ammonites, Moabites, and other Subjects to the Babylonish Empire, infesting Judaea with frequent Incursions: See 2 Kings xxiv. 2, 3. and in the last Year of Jeboiakim's Reign, which is coincident with the seventh Year of Nebuchadnezzar's: See Jer. xxv. 1. the Captivity here mentioned happened.

Ver. 29. *In the eighteenth of Nebuchadnezzar, &c.*] This was when Nebuchadnezzar raised the Siege of Jerusalem, to march against the King of Egypt, who came with a great Army to the Relief of the Place: See chap. xxxvii. 5.

At which Time he sent all the Captive Jews which were in his Camp to *Babylon*: See Archbishop *Ussher's Chronolog. S. pag. 38.*

Ver. 30. *In the three and twentieth Year of Nebuchadnezzar, &c.]* When *Nebuchadnezzar* had laid Siege to *Tyre*, which was in the Borders of *Judea*, *Nebuzaradan* made this Expedition into the Country, and carried with him the Captives here mentioned; who seem to be no others than the poor People that he himself had left to manure the Ground, *ver. 1.* And this he probably did by way of Revenge for the Murder of *Gedaliah*.

Ver. 31. *In the seven and thirtieth Year of the captivity of Jeboiachin, &c.]* This Note of Time confirms the Observation already made upon *chap. xxv. 1. viz.* That the Scripture Computation of the Beginning of *Nebuchadnezzar's* Reign anticipates that of *Ptolemy's* Canon by two Years, which two Years he reigned with his Father. For if we add the thirty-seven Years of his Reign here mentioned, to the eight Years of it which preceded *Jeboiakim's* Captivity (see *2 Kings xxiv. 12.*) that Sum will amount to five and forty Years: Whereas, according to the common Account, he reigned but three and forty.

Ibid. In the five and twentieth Day of the Month.] It is the twenty-seventh Day, in *2 Kings xxv. 27.* This Advancement might be resolved upon the twenty-fifth Day, but not brought to pass 'till the twenty-seventh.

Ibid. Evil-Merodach.] His Name was *Me-*

rodach, a Name common among the Kings of *Babylon*: See *Isa. xxxix. 1.* But he had this Mark of Distinction given him by way of Reproach; for the Word implies as much as foolish *Merodach*, because he was a profligate and vicious Prince.

Ibid. In the first Year of his Reign.] The Words are better rendered in *2 Kings xxv. 28. In the Year when he began to reign.*

Ibid. Lifted up the Head of Jeboiachin, and brought him out of Prison.] St. *Jerom* in his Commentaries upon *Isa. xiv.* reports from an ancient Tradition of the Jews, that *Evil-Merodach* having had the Government of the *Babylonish* Empire during his Father's Distraction, used his Power so ill, that as soon as the old King came to himself, he put him in Prison for it, where he contracted a particular Acquaintance with *Jeboiachin* who was his fellow Prisoner, and that this was the Cause of the great Kindness he expressed towards him.

Ver. 32. *Above the Throne of the Kings that were with him in Babylon.]* Who had the Titles of Kings reserved to them after their Captivity, as *Porus* had after he was vanquished by *Alexander*.

Ver. 33. *He did continually eat Bread before him.]* Sat with him at his own Table: Compare *2 Sam. ix. 7—11.*

Ver. 34. *For his Diet there was a continual Diet given him, &c.]* This Allowance was for his Attendants and Family: See *Ibid. ver. 10.*





A
COMMENTARY
 UPON THE
LAMENTATIONS
 OF
J E R E M I A H.

CHAP. I.

The **ARGUMENT.**

I observe in the Argument to the Fifty-second of Jeremiah, that that Chapter was added at the End of his Prophecy, as a Prologue or Introduction to his Book of Lamentations: Which was originally joined to the former, but is now divided from it in the modern Jews Copies, which place this Book among other smaller Tracts, such as the Canticles, Ruth, &c. at the End of the Pentateuch. This is a plain Proof, that the Order of the Books of the Old Testament, in which the Jewish Copies at present place them, is but of later Date, and differs from that Order in which Ezra placed the Holy Writings, when he collected them into one Body. In which Collection, Daniel had a Place among the Prophets: Though the Jews, since the Time of Christ, have thrust him down among the Hagiographa, contrary to the Character their Forefathers gave of him, as appears from Josephus, who calls him a Prophet, nay one of the greatest of the Prophets, Antiq. Lib. X. Cap. 12. in Agreement with which Opinion our Saviour gives him the same Title, Matt. xxiv. 15.

Instead of that ancient Preface to the Lamentations, the Greek and Latin Copies have a short Introduction, briefly setting forth the Subject of the Book, which may be thus translated: It came to pass, that after Israel was carried Captive, and Jerusalem desolate, the Prophet Jeremiah sat weeping, and bewailed Jerusalem with this Lamentation, and bitterly weeping and mourning, said as follows. This Argument was occasioned, as Huetius probably conjectures (Demonstrat. Evang. Prop. IV. Cap. 14.) by removing the fifty-second Chapter from the Place where it first stood, and placing it as a Conclusion to the Prophecy of Jeremiah.

Archbishop Usher in his Annals, ad A. M. 3394. and some other learned Men following the Opinion of Josephus, and St. Jerom, have supposed the Lamentations to have been written on Occasion of Josiah's Death: See Lament. iv. 20. which was an Introduction to the fatal Catastrophe of their Church and Nation. But whoever carefully reads this pathetic Description of the Miseries of Judah and Jerusalem, may be easily convinced, that this is not so much a Prediction of Evils to come, as a lively Representation of a present Calamity.

In which kind of Writing the Prophet Jeremiah was a great Master, according to the Character Grotius gives of him, Mirus in affectibus concitandis Jeremias: That he had a wonderful Talent in exciting the Passions.

Ver. 1. **H**OW doth the City sit Solitary that was full of People! How is she become a Widow! Cities are commonly described as the Mothers of their Inhabitants, and their Kings and Princes as their Husbands. So when they are bereaved of these, they are said to be Widows and Childless: Compare Isa. ii. 26. xlvii. 8. Jerusalem under these Circumstances, is described as sitting alone (the Multitude of her Inhabitants being dispersed and destroyed) and in a pensive Condition: Compare chap. iii. 28.

Ibid. She that was great among the Nations, and Princess among the Provinces.] The Kings of Judah in their flourishing State made Conquests over the Philistines, Edomites, and other neighbouring Countries: And by thus enlarging their Dominions, advanced the Power of the Metropolis of their Kingdom: See 2 Sam. viii. 2 Chron. xxvi. 6, 7, 8. 2 Kings xviii. 8.

Ver. 2. She weepeth sore in the Night.] The Darkness or Solitude of the Night doth naturally promote melancholy Reflections: See Psalm vi. 6. lxxvii. 6. xvi. 7.

Ibid. Among all her Lovers she hath none to comfort her, &c.] All her Allies whose Friendship she courted by sinful Compliances (See Jer. iv. 30. xxii. 20—22.) have forsaken her in her Affliction, and join with her Enemies in insulting over her.

Ver. 3. Judah is gone into Captivity because of Affliction, and because of great Servitude, &c.] Her Miseries have receiv'd their finishing Stroke, in a total Captivity and Bondage to a foreign Power of Infidels and Idolaters.

Ibid. All her Persecutors overtook her between the Straights.] A Metaphor from those that hunt a Prey, which they commonly drive into some straight and narrow Passage, from whence there is no making an Escape.

Ver. 4. The Ways of Sion do mourn, because none cometh to her Solemn Feasts.] The Highways that lead to Jerusalem are unfrequented, because there are none that come up thither at the solemn Feasts of the Year, the Temple and Altar being destroyed.

Ibid. Her Virgins are afflicted.] Her Cala-

mities afflict the Young as well as the Old, and spoil all their Mirth and Gaiety: See ver. 18. chap. ii. 21. v. 14.

Ver. 5. Her Adversaries are the chief.] They have got the Advantage over her, and she is become their Vassal: And thus the Judgment that Moses threatened the Jews upon their Disobedience is fulfilled, Deut. xxviii. 43, 44. That their Enemies should be their Head, and they should be the Tail.

Ibid. Her Children are gone into Captivity before the Enemy.] Her Inhabitants (see the Note upon ver. 1.) are forced into Captivity by the Enemies, as Cattle are driven in Herds by them that sell them.

Ver. 6. And from the Daughter of Sion all Beauty is departed.] All the Glory of God's Sanctuary, and comely Order of his Worship, called the Beauty of Holiness, Psalm vi. 9. cx. 3. Exod. xxviii. 2.

Ibid. The Princes are become like Harts that find no Pasture, &c.] They are become dispirited, they have lost their Courage, and tamely submitted to the Conqueror: See the Note on Jerem. xiv. 5.

Ver. 7. Jerusalem remembered in the Days of her Affliction and Misery all her pleasant Things which she had in the Days of old.] The Benefits she enjoyed from God's Favour and Protection, the Honour of his peculiar Presence in the Temple, and the Manifestation he gave of his Will by the Prophets: Compare ver. 10. The Hebrew Word *Merudim*, translated *Misery*, signifies Banishment and Captivity: To which Sense the LXX translate it.

Ibid. The Adversaries saw her, and did mock at her Sabbaths.] The Heathen Writers commonly ridicule the Jewish Sabbaths, as a Mark of their Sloth and Idleness; without considering the excellent Uses that Day was designed for, viz. to give Men leisure to attend upon the Service of God, and learn the Duties of Religion.

Ver. 8. Because they have seen her Nakedness.] She is stript of all her Ornaments, and carried naked and bare into Captivity. As she has defiled herself with Idolatry (called Spiritual

Spiritual Adultery in Scripture) so God has ordered her to be exposed to Shame, like a common Harlot: See the Note upon Jerem. xiii. 22.

Ver. 9. *Her Filthiness is in her Skirts.*] She carries the Marks of her Sins in the Greatness of her Punishments. The Phrase alludes to a Woman in the State of her Separation: Compare ver. 17.

Ibid. *She remembereth not her last End.*] Or rather, *She hath not remembered her latter End;* that is, what would be the Effect and Consequence of her Sins: Compare *Isaiah* xlvii. 7.

Ver. 10. *The Adversary hath spread out his Hand upon all her pleasant Things.*] See ver. 7.

Ver. 11. *All her People sigh, they seek Bread.*] See chap. ii. 12. iv. 4—10. Jer. lii. 6.

Ver. 12. *Is it nothing to you, all ye that pass by.*] The Words may be rendered, O all ye that pass by, or, Ob, I appeal to all ye that pass by. The Word *Lo* or *Lu*, is sometimes used for intreating or conjuring: As if the Prophet had said, Let any indifferent Person judge, whether any Calamity is like to mine.

Ver. 13. *From above he hath sent Fire into my Bones, &c.*] He hath consumed my Habitations by Fire, as if he struck me with a Blast of Lightning, which immediately pierces into the Vitals; and he has prevented my making any Escape from my Enemies, as if he had spread a Net under my Feet, to hinder my Flight.

Ver. 14. *The Yoke of my Transgression is bound by his Hand, &c.*] He has laid upon me the Burden of my Iniquities, and inflicted such heavy Punishments on me, that I must sink under them. The *Septuagint* and the *Vulgar Latin*, with very little Variation, reads, *He watcheth over my Transgressions.* To the same Sense *Daniel* saith, *the LORD hath watched over the Evil,* Dan. ix. 14. and *Job* xiv. 16. *Thou watchest over my Sin,* that is, Thou diligently markest every Sin I commit, that thou may'st in due time requite it with a proper Punishment.

Ver. 15. *The LORD hath trodden under Foot all my mighty Men in the midst of me.*] The Destruction that is made by War is elsewhere expressed by treading under Foot: See the Note on Jer. i. 26.

Ibid. *He hath called an Assembly against me, &c.*] The Army of the *Chaldeans*.

Ibid. *The LORD hath trodden the Virgin the Daughter of Judah as in a Wine-press.*] That People that was formerly betrothed to him as a chaste Spouse, and secured from all violent Attempts by his immediate Protection (See the Notes on Jer. xiv. 13. xviii. 17.) God has now given up to the Fury of their Enemies, who have made such an Effusion of their Blood, as may be fitly represented by the squeezing out of the red Juice of Grapes by a Wine-Press: To which God's Vengeance is often compared in the prophetic Writings: See *Isa.* lxiii. 3. *Rev.* xiv. 19, 20. xix. 15.

Ver. 16. *Because the Comforter that should*

relieve my Soul, is far from me.] See ver. 2, 9.

Ver. 17. *Sion spreadeth forth her Hands.*] A Gesture of Intreating and Importunity: See Jer. iv. 31.

Ibid. *The LORD hath commanded concerning Jacob, &c.*] It is the divine Decree and Pleasure.

Ibid. *Jerusalem is a menstruous Woman among them.*] Whom every Body loaths or disdains: She is looked upon as abominable in the Sight of God, and therefore Men think they have a Right to use her with Despise and Scorn: See Jer. i. 7.

Ver. 18. *Hear, I pray you, all People, and behold my Sorrow.*] See ver. 12.

Ver. 19. *I called for my Lovers, but they deceived me.*] See ver. 2.

Ibid. *My Priests and my Elders gave up the Ghost in the City, &c.*] The Famine hath consumed the most Honourable, as well as the Meaner Part of the People: See ver. 11.

Ibid. *My Bowels are troubled, my Heart is turned within me.*] Compare Jer. iv. 19. xlviii. 36. *Job* xxx. 27.

Ver. 20. *Abroad the Sword bereaveth, at Home there is as Death.*] Compare *Deut.* xxxii. 25. the latter Part of the Sentence may better be rendered, *At Home there is certain Death;* for the Particle of Similitude doth sometimes strongly affirm, as Commentators have observed upon those Words of *St. John*, chap. i. 14. *We beheld his Glory, the Glory as of the only begotten of the Father:* Such a Glory as could belong to none but the Son of God.

Ver. 21. *They have heard that I sigh.*] That is, mine Enemies, as it follows.

Ibid. *They are glad that thou hast done it.*] They please themselves with the Thought, that our God, of whose Favour and Protection we used to boast, should forsake us, and give us up as a Prey to our Enemies: See chap. ii. 15, 16.

Ibid. *Thou wilt bring the Day that thou hast called, &c.*] The Day when thou wilt execute thy Judgments upon the *Babylonians*, will certainly come at the time thou hast determined for that Purpose.

Ver. 22. *Let all their Wickedness come before thee.*] Let it appear, that though thou chastenest us, thou punishest our Enemies a thousand times more: As the Author of the Book of *Wisdom* speaks, *Wisd.* xii. 22: Compare Jer. x. 25.

Ibid. *Do unto them as thou hast done unto me.*] Some render the Words, *Glean them as thou hast gleaned me,* that is, make an intire Riddance or Destruction of them: Compare Jer. vi. 9.

CHAP. II.

Ver. 1. **A**ND hath cast down from Heaven to Earth the Beauty of Israel.] The Temple and all its Glory: See chap. i. 6.

Ibid. *And remembered not his Footstool in the Day of his Anger.*] And even spared not the Ark itself, the Footstool to the *Shekinah*, or divine Glory, which sat between or upon the Cherubims as in a Throne: See 1 Chron. xxviii. 2. Psalm xcix. 5. cxxxiii. 7.

Ver. 2. *The LORD hath swallowed up the Habitations of Jacob, and hath not pitied.*] Without shewing any Pity or Concern for them: See ver. 17. chap. iii. 43.

Ibid. *He hath polluted the Kingdom and the Princes thereof.*] He hath shewed no Regard to the Kingdom, which himself hath settled upon the Family of David, but involved the royal Family in one common Destruction with the rest of the People. The Expression is much the same with that of Psalm lxxxix. 39. *Thou hast profaned his Crown*, by casting it to the Ground.

Ver. 3. *He hath cut off in his Anger all the Horn of Israel.*] By the Horn of Israel, is meant his Strength and Glory, Job xvi. 15. Psalm lxxv. 5. especially his kingly Dignity: See Psalm lxxxix. 24. xcii. 10. cxxxii. 18.

Ibid. *He hath drawn back his right Hand from before the Enemy.*] He hath withdrawn his wonted Assistance, and given us up into the Hands of our Enemies: Compare Psalm lxxiv. 11.

Ver. 4. *And shew all that was pleasant to the Eye.*] The chiefest in Worth and Dignity: Those who were in the Flower of their Age, the Joy and Delight of their Parents: See chap. i. 15. Ezek. xxiv. 25.

Ver. 5. *He hath swallowed up Israel.*] As a Lion devoureth his Prey. The Verb rendered to *swallow up*, signifies in a general Sense to destroy: See Isa. iii. 12.

Ver. 6. *He hath violently taken away his Tabernacle, as if it were of a Garden, &c.*] He hath destroyed the Temple, the Place of his Residence, and of our Religious Assemblies, as if it had been no better than a Tabernacle or Cottage, set up in a Garden or Vineyard, just while the Fruit is gathering, and then to be taken down again: Compare Isa. i. 8. The Margin reads, *He hath taken away his Hedge as of a Garden*, that is, he hath withdrawn his Protection, and left us exposed to the Fury of our Enemies: Compare Isa. v. 5.

Ibid. *The Lord hath caused the solemn Feasts and Sabbaths to be forgotten in Zion.*] See chap. i. 1.

Ibid. *And hath despised in the Indignation of his Anger the King and the Priest.*] And shewed no Regard for either of those honourable Offices, but hath suffered the Kingdom to be destroyed, and the Temple laid waste.

Ver. 7. *They have made a Noise in the House of the Lord, as in the Day of a solemn Feast.*] Instead of the joyful Sound of Praises and Thanksgivings to God, such as used to be solemnly performed in the Temple at the publick Festivals; there was nothing to be heard there, but the Noise of Soldiers, and Rudeness of Infidels profaning that sacred Place, and insulting over the God that was worshipped there: Compare Psalm lxxiv. 4.

[Ver. 8. *The LORD hath purposed to destroy*

the Wall of the Daughter of Zion.] Dr. Lightfoot explains this of the Wall which encompassed the Temple and its outward Courts: See his *Description of the Temple*, chap. xvii.]

Ibid. *He hath stretched out a Line.*] The Instruments designed for building, are in some Places applied to Destroying, because sometimes Men mark out those Buildings they intend to pull down: So 2 Kings xxi. 13. God saith, *I will stretch over Jerusalem the Line of Samaria*; and the Line of Confusion is mentioned, Isa. xxxiv. 11. See likewise Amos vii. 7, 8.

[Ver. 9. *Her King and her Princes are among the Gentiles.*] The King of Babylon's Officers carried away captive all the Royal Family, and likewise all the Men of Note for Valour or Quality, and left none behind but the poorest People of the Land: See 2 Kings xxiv. 14, 15, 16. xxv. 7, 11, 12.]

[Ibid. *The Law is no more.*] The Priests and Levites, whose Office it is to instruct the People in the Law, are dispersed among the Heathen: And that Part of the Law which regards the publick Worship of God, is rendered impracticable by the Temple's being destroyed.]

Ver. 9. *The Prophets also find no Vision from the LORD.*] The Prophets are either dead, or those that are alive in Captivity, as Ezekiel, Daniel, and Jeremiah himself; these are not favoured with divine Revelations as they were wont to be, and so can't resolve the Doubts of those that come to them for Advice: Compare Ezek. vii. 26.

Ver. 10. *The Elders of the Daughter of Zion sit upon the Ground and keep Silence, they have cast Dust upon their Heads.*] Expressions of the deepest Mourning and Sorrow: See chap. iii. 28. Isa. iii. 26. xlvii. 15. Job ii. 12, 13.

Ver. 11. *Mine Eyes do fail with Tears.*] I have lost my Sight with weeping: Compare chap. v. 17. Psal. vi. 7. xxxi. 2.

Ibid. *My Liver is poured upon the Earth.*] My Vitals seem to be dissolved, and have lost all their Strength: Compare Job xvi. 13. Psalm xxii. 14.

Ibid. *Because the Children and Sucklings swoon in the Streets of the City.*] For want of Sustenance: See ver. 19. and chap. iv. 4.

Ver. 12. *When they swooned as the wounded.*] Who are not presently dispatched, but die of a lingering Death: See chap. iv. 9.

Ver. 13. *What thing shall I take to witness for thee? &c.*] What Instance can I bring of any Calamity like thine, that such an Example may be some Mitigation of thy Complaints?

Ibid. *For thy breach is great as the Sea, &c.*] It is like the breaking in of the Sea, that overflows a whole Country, where no stop can be put to the Inundation.

Ver. 14. *The Prophets have not discovered thine Iniquity, to turn away thy Captivity.*] They have not given the People a just Sense of their Iniquities, in order to avert God's Judgment; but rather flatter them in their Sins, and in Hopes of Impunity: See Jer. v. 31. xiv. 14.

[Ibid. *False Burdens.*] The Hebrew Word *Massa* is usually translated *Burden*, and generally signifies a burdensome Prophecy: See the Note on

on Jer. xxiii. 33. But it likewise imports Prophecy in general: See Prov. xxx. 1. xxxi. 1. and so it is used here; for *Jeremy* complains of those Impostors who prophesied Peace, and soothed Men up in their Sins, to their final Destruction.]

Ver. 15. *All that pass by clap their Hands at thee, they hiss and wag their Heads.*] Gestures of Derision, whereby the Enemies of the *Jews* expressed a Satisfaction in their Calamities: See Jer. xviii. 6. 1 Kings ix. 8. Ezek. xxv. 6.

Ibid. *Is this the City that Men call the Perfection of Beauty, the Joy of the whole Earth?*] Or, *the whole Land*: See Psal. xlviii. 2. *Jerusalem* was the Metropolis of the *Jewish* Nation, and highly valued by them for the Magnificence of their Temple, and the Presence of the true God there: Whither the whole Nation resorted to celebrate their solemn Festivals, which were observed with all the Magnificence of a religious Joy. Their being deprived of those Ornaments, gave Occasion to their Enemies to insult over them: See Psal. lxxix. 4.

Ver. 16. *All thine Enemies have opened their Mouths against thee.*] As if they were ready to swallow thee up: Compare Job xvi. 9, 10. Psal. xxii. 13. chap. iii. 46.

Ver. 17. *He hath fulfilled his Word which he had commanded in the Days of old.*] He hath fulfilled those Threatenings which he denounced against our Disobedience to the Law of *Moses*: See Lev. xxvi. 31, &c. Deut. xxvii. 25, 26—49, &c. The Word *Command* is sometimes used for any Part of the Covenant which God had engaged himself to perform: See Psal. cv. 8. cxi. 9.

Ibid. *He hath set up the Horn of thine Advantages.*] Advanced their Power and Glory: See ver. 3.

Ver. 18. *Their Heart cried unto the LORD, O Wall of the Daughter of Sion, &c.*] As the Wall and Rampart are said to lament, ver. 8. because their Ruins are Objects of Lamentation; so here devout Persons, upon the Destruction of the City, direct their Prayers to God, as if the Ruins themselves did entreat him to take Compassion on the Miseries of that Place which he had chosen for his peculiar Residence: See the like *Prosopopæia*, Hab. ii. 11. To this Purpose the *Vulgar Latin* expresses the Sense, *Clamavit cor meum super muros filie Sion*: *My Heart cried unto the Lord concerning the Walls of the Daughter of Sion.*

Ver. 19. *Arise, cry out in the Night, in the beginning of the Watches, &c.*] Devout Persons shewed their Earnestness in Prayer, by attending upon it late at Night, and early in the Morning, when others give themselves up to Sloth and Drowsiness: See Isa. xxvi. 9. Psal. lxxiii. 6. cxix. 55, 147, 148. 1 Pet. iv. 7. The *Jews* divided the Night into three Watches: See Judg. vii. 19. and in After-times into four: See Mark xiii. 35. Luke xii. 38. Matth. xiv. 25. The first Watch was reckoned from the Time of going to Bed.

Ibid. *Pour out thine Heart like Water.*] Offer up thy earnest Prayers with Tears to the Throne of Grace: And send up thy very Soul, and thy devoutest Affections along

with them: Compare Psal. lxii. 8. 1 Sam. vii. 6.

Ibid. *Lift up thy Hands unto him for the Life of thy young Children, &c.*] See ver. 11.

Ibid. *At the Top of every Street.*] See the same Phrase, chap. iv. 1. Isa. li. 20. *Nabum* iii. 10. *Noldius* thinks the Expression means the same, as *In every Street*: See his *Concordance*, pag. 214.

Ver. 20. *Behold, O LORD, and consider to whom thou hast done this.*] To thy People, for whom thou hast formerly expressed so much Tenderness and Affection.

Ibid. *Shall the Women eat their Fruit, and Children of a Span long?*] The Margin reads, *Swaddled with their Hands*: In which Sense the Word is used, ver. 22. We find by comparing this Verse with chap. iv. 10. that God brought upon them that terrible Judgment, which he had denounced against them, if they continued to provoke him, viz. That they should eat the Flesh of their own Sons and Daughters, Levit. xxvi. 29. Deut. xxviii. 53. Jerem. xix. 13.

Ver. 21. *The young and the old lie on the Ground in the Streets.*] Either they lie slain without any regard to Age or Condition: Or else they lie prostrate there, in a desponding Manner, and just ready to give up the Ghost: See ver. 10.

Ver. 22. *Thou hast called, as in a solemn Day, my Terrors round about.*] Terrors come upon me on every Side by thy Appointment; just as Multitudes use to flock to *Jerusalem* at the Times of the solemn Feasts. The Phrase *Magor Missabib*, Fear or Terror on every Side, is elsewhere used by *Jeremiah*, to express great Desolation and Misery: See Jer. vi. 25. xx. 3. xlv. 5. xlix. 19.

CHAP. III.

The ARGUMENT.

This Chapter is writ in a different Metre from the two former, and that which follows, as St. Jerom hath observed in his Preface to the Lamentations: And whereas in those the first Letter of every Verse follows the Order of the Alphabet, here the same initial Letter is continued for three Verses together.

The Subject of the Chapter is penitential Meditations upon the Prophet's own Calamities, as well as those of the Publick: Together with pious Reflections upon the End which God proposes in sending Afflictions, and the good Use Men ought to make of such Chastisements.

Ver. 1. **I** *AM the Man that have seen Afflictions.*] The Prophet speaks with a particular Regard to the ill Treatment he met with in the Discharge of his prophetic Office: Compare Jerem. xv. 10, 17, 18. xx. 8, &c. xxvi. 8, &c. xxxvi. 26. xxxvii. 15. xxxviii. 6.

Ver. 2. *He hath led me, and brought me into Darkness, but not into Light.*] Light is often used

used in Scripture for Happiness or Comfort, and Darknes for Affliction and Misery: See *Jerem.* xiii. 16. *Amos* v. 20. *Isa.* lix. 9. The Words probably allude to the Prophet's being cast into the Dungeon: See *ver.* 53, 55.

Ver. 3. He turneth his Hand against me all the Day.] God that was formerly kind and gracious, now exercises continual Acts of Severity. *He turneth his Hand against me,* is a Phrase equivalent to that we read, *Isa.* i. 25. *I will turn my Hand upon thee:* See the Note there.

Ver. 4. My Flesh and my Skin hath be made old.] Compare *Job* xvi. 8. *Psal.* xxxi. 10. xxxii. 3.

Ibid. He hath broken my Bones.] The Anguish in my Mind is as painful to me as if all my Bones were broken: Compare *Psal.* li. 8. *Isa.* xxxviii. 13.

Ver. 5. He hath builded against me on every Side.] He hath inclosed me on every Side, that there is no escaping the Miseries that surround me: Compare *ver.* 7, and 9.

Ibid. He hath compassed me with Gall and Travel.] See *ver.* 19.

Ver. 6. He hath set me in dark Places, &c.] He hath confined me to a Dungeon, where no Light enters; and I am sequestered from human Society, as if I were out of the World: Compare *ver.* 53, 54. and *Psal.* lxxxviii. 5, 6.

Ver. 7. He hath bedged me about, that I cannot get out.] See *ver.* 5. and compare *Job* iii. 23. xix. 8. The Words may allude to the Siege of *Jerusalem*.

Ibid. He hath made my Chain heavy.] He hath made my Bondage, or my Imprisonment grievous.

Ver. 8. Also when I cry and shout [or call aloud] he shutteth out my Prayer.] Refuseth to hearken to it, or give me any Ease or Relief: God's answering Men's Requests is commonly expressed by hearkening to their Prayers: Compare *Job* xxx. 20.

Ver. 9. He hath enclosed my way with bewen Stone.] See *ver.* 5, and 7.

Ibid. He hath made my Paths crooked.] So that I know not which way to turn myself: See *ver.* 11.

Ver. 10. He was to me as a Bear lying in wait, &c.] He falls upon me with the Fierceness of his Anger, as a Bear or Lion seize upon their Prey: Compare *Job* x. 16. *Hos.* v. 14. xiii. 7, 8.

Ver. 11. He hath turned aside my Ways, &c.] He disappoints all my Undertakings, he layeth my Country desolate, and makes it to cease from being a Nation, or Body Politick.

Ver. 12, 13. He hath bent his Bow, and set me as a Mark for the Arrow, &c.] He hath made me the Mark and Object of his Indignation: Compare *Job* xvi. 12, 13. *Psal.* xxxviii. 2.

Ver. 13. The Arrows of his Quiver.] Called here in the *Hebrew*, the *Sons of his Quiver*, by an elegant Metaphor, as they are called the *Sons of the Bow*, *Job* xli. 28. By the same Metaphor, Sparks are called the *Sons of Coal*, *Job* v. 7.

Ver. 14. I was a Derision of all my People.] This may be understood of *Jeremiab* himself: See *Jer.* xx. 7. but some Criticks suppose the Word *Ammi*, rendered *my People*, to stand for *Ammim*, *The People*, as the Word is used in some Places: See *Micb.* vi. 26. *2 Sam.* xxii. 44. compared with *Psal.* xviii. 44. and then this Sentence is to be understood of the *Jewish Nation*, and imports that their Miseries exposed them to the Scorn and Reproach of all the neighbouring Countries: See *chap.* ii. 15.

Ibid. And their Song all the Day.] See *ver.* 63. *Job* xxx. 9. *Psal.* lxix. 2.

Ver. 15. He hath made me drunk with Wormwood.] See *ver.* 19.

Ver. 16. He hath broken my Teeth with gravel Stones, he hath covered me with Ashes.] In this and the foregoing Verse, the Prophet aggravates the Calamities of his People by such Expressions as imply, That instead of any Support or Comfort, they find nothing but Miseries and Afflictions: See the Note on *Jerem.* ix. 15. The *Septuagint* render the latter Part of the Verse, *He hath fed me with Ashes, i. e.* We fare as hard as those who feed upon Bread baked in Ashes, whose Teeth are in danger of being broke with Grits and Stones: Compare *Psal.* cii. 9. *Job* vi. 7. This Translation *Nollius* defends in his *Concordance*, pag. 168.

Ver. 17. I forgot Prosperity.] I have been a Stranger to Prosperity long enough to wear the Remembrance of it out of my Mind: So *Joseph* speaking of the seven Years of Famine, saith, *That Plenty shall be forgotten in the Land of Egypt*, *Gen.* xli. 30. By the same Figure the Prophet *Isaiab* describing happy Times, saith, *The former Troubles are forgotten*, *chap.* lxxv. 16.

Ver. 18. And I said, my Strength and my Hope is perished from the Lord.] I began to despair of God's Mercy: See *Psal.* xxxi. 22.

Ver. 19. Remembering my Affliction and my Misery, [or Banishment, see chap. i. 7.] the Wormwood and the Gall.] Wormwood and Gall are put for the most severe and rigorous Treatment: See the Notes on *Jerem.* ix. 15.

Ver. 20. My Soul hath them still in remembrance.] I have still new Occasions to remember them.

Ver. 21. This I recall to mind.] The Reflections set down in the following Verses, are a sufficient Ground for our Trust in God under the severest Trials.

Ver. 22. It is of the Lord's Mercies that we are not consumed.] The *Septuagint* and *Chaldee Paraphrase* render the Sentence, *because the Lord's Mercies are not at an End*.

Ver. 23. They are new every Morning: Great is thy Faithfulness.] Thy Mercies are renewed to us every Day; and thy Faithfulness in performing them is as great as thy Goodness in promising them. God's Mercy and Truth, or Fidelity, are usually joined together: See *Gen.* xxxii. 10. *Psal.* lvii. 10. c. 4.

Ver. 24. The Lord is my Portion.] An Interest in the Favour and Promises of God is the best Inheritance: See *Jerem.* x. 16.

Ver. 25. The Lord is good to them that wait for him, &c.] To them that patiently wait his

his Time, when he thinks it a proper Season to afford them Comfort and Deliverance: And in the mean while apply themselves to him by Prayers and Humiliation: See the following Verse.

Ver. 27. *It is good for a Man that he bear the Yoke in his Youth.*] It is good to be inured betimes, to bear those useful Restraints which arise from a Sense of the Duty we owe to God, and the Obedience we ought to pay to his Laws.

Ver. 28. *He sitteth alone and keepeth Silence.*] The Discipline of Afflictions makes a Man serious and thoughtful, it disposes him to reflect upon himself and his Ways, and instructs him to acquiesce in the Disposals of Providence.

Ver. 29. *He putteth his Mouth in the Dust, if so be there may be Hope.*] He prostrates himself even to the Ground before Almighty God, in Token of the deepest Humiliation of his Soul (see *Psalms* cxix. 25.) if by that means he may recover the Divine Favour.

Ver. 30. *He giveth his Cheek to him that smiteth him.*] He only humbles himself in the Sight of God; but likewise patiently bears the ill Treatment of Men: Compare *Isa.* i. 6.

Ver. 33. *For he doth not afflict willingly, &c.*] God doth not take Pleasure in the Misery of Men, or in exercising his Authority over them, but designs all his Chastisements for our good: See *Hebr.* xii. 9, 10.

Ver. 34, 35, 36. *To crush under his Feet all the Prisoners of the Earth, — &c. the Lord approveth not.*] As God takes no Pleasure in oppressing the Poor and Helpless, so neither will he suffer any Men to escape unpunished, that are guilty of such Acts of Injustice and Cruelty, who never consider that all the Wrongs they do are committed in the Sight of the Supreme Judge of the World; and although at present he thinks fit to prosper such Oppressors, the *Chaldeans* in particular, yet in due time he will call them to a severe Account for their Wickedness.

Ver. 37. *Who is he that saith, and it comes to pass, when the Lord commandeth it not?*] The King of *Babylon*, and such haughty Tyrants may boast of their Power, as if it were equal to Omnipotence itself: But still it is God's Prerogative to bring to pass whatever he pleases, without any Let or Impediment, only by speaking or declaring his Purpose that the thing should be done, as he did at the beginning of the Creation: See *Psalms* xxxiii. 7. And ever since, nothing is brought to pass, but according to his *Determinate Counsel and Foreknowledge*: Who as he makes Men the Instrument of his Vengeance, so he can restrain their Cruelty whenever he thinks fit.

Ver. 38. *Out of the Mouth of the most High proceeds not Evil and Good?*] Do not Calamities come from God's Will and Disposal, as well as Prosperity? See *Isa.* xlv. 7. *Amos* iii. 6.

Ver. 39. *Wherefore doth a living Man complain, a Man for the Punishment of his Sins?*] If we consider God's Afflictions as a just Reward of our evil Deeds, this will prevent all Murmuring and Repining against Providence: Especially as long as Men are on this Side of

the Grave, they ought to be thankful for having an Opportunity given them for Repentance.

Ver. 43. *Thou hast covered with Anger, and persecuted us.*] See *chap.* ii. 1. Or the Words may be rendered, *Thou hast covered thy Face in Anger, &c.* See the next Verse.

Ver. 44. *Thou hast covered thyself with a Cloud.*] The same Sense is elsewhere expressed by God's *hiding his Face*.

Ver. 45. *Thou hast made us as the Off-scouring and Refuse in the midst of the People.*] That is, of the Heathen Nations, whither thou hast driven us: See *ver.* 14. and *chap.* ii. 15. *St. Paul* plainly alludes to this Text, *1 Cor.* iv. 13. and translates the Hebrew Word *Maus*, *Refuse*, by the Greek *Προσημα*. I have observed in the Notes upon *Jerem.* xxv. 10. that the Apostles in quoting the Scriptures do not always follow the *Septuagint*, but now and then make a new Translation of the Words out of the Hebrew.

Ver. 46. *All our Enemies have opened their Mouths against us.*] See the Note on *chap.* ii. 16. Or else the Words may be understood of the Reproaches they utter against us, and the God whom we worship: Compare *Revel.* xiii. 6.

Ver. 47. *Fear and the Snare is come upon us.*] See *Jerem.* xlviii. 43.

Ibid. *Desolation and Destruction.*] The Expression is much the same in the Original with that we meet with *Isa.* li. 19. See the Note there.

Ver. 51. *Mine Eye afflicteth mine Heart.*] Or preys upon my Heart: My Grief wears out my Health and Strength. *Abraham à Schultens* in his *Animadvers.* on *Job*, pag. 47. observes that *Nalal* signifies in Arabic, to weaken, grieve, or make sick.

Ver. 52. *Mine Enemies chased me sore like a Bird, without Cause.*] The Prophet in this and the following Verses describes his own Sufferings, when his Enemies seized him and put him into the Dungeon, *Jerem.* xxxvii. 16. xxxviii. 6. He compares them to a Fowler that is in pursuit of a Bird; so, saith he, they sought all Opportunities to take an Advantage against me, and to deprive me of Life or Liberty: And this they did without any Provocation given on his Part. So the Word *Hinnam*, *without Cause*, signifies: Compare *Psal.* xxxv. 7, 19. lxi. 4. cix. 3.

Ver. 53. *They have cut off my Life in the Dungeon, and cast a Stone upon me.*] I was not only sequestered from all human Society like a dead Man, see *ver.* 6. but in apparent Danger of losing my Life in the Dungeon: See *Jer.* xxxvii. 24. xxxviii. 9, 10. And their laying a Stone upon the Entrance of that dark Cavern, resembled the burying me alive: Compare *Dan.* vi. 17. *Matth.* xxvii. 60.

Ver. 54. *Waters flowed over my Head, then I said, I am cut off.*] When I sunk down into the Mire in the Dungeon, I despaired of my Life just as if I had been sinking over-Head and Ears in a River: Compare *Psalms* lxi. 2. and I said, I am cut off from the Land of the Living: See *Psalms* xxxi. 2. *Isa.* xxxviii. 10, 11.

Ver. 56.

Ver. 56. *Hide not thine Ear at my Breathing.*] Or, *Sighing*: God's answering our Prayers is commonly expressed by *Opening his Ears*: *Hiding* them denotes the contrary.

Ver. 60. *Thou hast seen all their Vengeance, &c.*] See *Jer.* xi. 19.

Ver. 63. *Behold their sitting down, and their uprising: I am their Musick.*] In every Part of their Life (compare *Psal.* cxxxix. 2.) I am the Object of their Scorn and Derision: See *ver.* 14.

Ver. 64. *Render to them a Recompence, &c.*] See the Note upon *Jer.* xi. 20.

Ver. 66. *Destroy them—from under the Heavens of the LORD.*] Let them be destroyed from off the Face of the Earth: Compare *Jer.* x. 11.

CHAP. IV.

The ARGUMENT.

The Prophet returns to the same Metre he used in the two first Chapters, and treats of the same Subject.

Ver. 1. **H**OW is the Gold become dim! &c.] How is the Glory of the Temple obscured! The Sanctuary which was overlaid with Gold (See 2 *Chron.* iii. 8.) now lies in Ruins: And the Stones of it are not distinguished from common Rubbish! In like manner the Priests and Levites who attended upon God's Service, and the Elders of the People, the Members of the great Sanhedrim, who kept their Court within the Precincts of the Temple (See the Note on *Jerem.* xxxv. 4.) These Persons that might be resembled to the Pillars or Corner-Stones of that sacred Building, are now involved in the same common Destruction with the meanest of the People: See *ver.* 16. and *chap.* ii. 20.

Ibid. *At the Top of every Street.*] See the Note on *chap.* ii. 19.

Ver. 2. *The precious Sons of Sion, comparable to fine Gold, how are they esteemed as earthen Pitchers!*] These that in Honour and Worth exceed the meanest, as much as Gold doth Earthen-Ware, now lie undistinguished in their Death. The Words are an Explication of what is said in more general Terms in the Verse before.

Ver. 3. *Even the Sea-monsters draw out the Breast, &c.*] [Dr. Pocock translates the Word *Tannin*, Jackals, Sea-Monsters having no Breasts: See the Notes upon *Micah* i. 8.] The Word *Tannin* signifies any great Fish, as a Whale or a Crocodile: See the Note on *Isa.* xxvii. 1. and is here very fitly rendered *Sea-Monsters*. These the Prophet saith are not so unnatural, as to neglect the Care of their young ones: Whereas the Women of *Jerusalem* have been reduced to that miserable Necessity, as not only to disregard their Children, not having wherewithal to provide for themselves, but likewise to feed upon them, *ver.* 4, 10.

Ibid. *Like the Ostriches in the Wilderness.*] See *Job* xxxix. 14, 16.

Ver. 5. *They that were bred up in Scarlet, embrace Dunghils.*] Are content to lie down

upon a Dunghil, or to seek for Food there: Compare *Job* xxiv. 8.

Ver. 6. *That was overbrowed as in a moment, and no bands stayed on her.*] *Sodom* was not given up into the Hands of an Enemy that laid Siege to it, nor condemned to the lingering Destruction of Famine: See *ver.* 9.

Ver. 7. *Her Nazarites.*] A Nazarite signifies a Person dedicated to God. Their Vow did often include an Attendance upon the Worship of God in the Temple: See the Note upon *Amos* ii. 11. It is of such Nazarites the Word seems here to be meant.]

Ibid. *They were more ruddy in Body than Rubies.*] Or, *Their Skin was clearer than Rubies*, or Pearls, as *Bochart* translates the Words, *Hierozyic. Lib.* II. *Cap.* 6. The Word *Adam* signifies Clear, or Transparent, and is so to be understood, *Cantic.* v. 10. where our Translation renders it *Ruddy*, as it does here. Thus the Latin Word *Purpureus* is used by *Virgil*, when he saith, *Lumenque juventa Purpureum*. *Ludolphus* renders the Words, *They were more beautiful than Pearls*; from the Sense which the Word *Adam* still retains in the *Ethiopic* Language, where it signifies Beautiful: From which Signification he supposes the First Man had the Name of *Adam*: See his *Commentary in Histor. Aethiop. Lib.* I. *N.* 107.

Ver. 8. *Their Visage is blacker than a Coal.*] The Famine and other Hardships they have endured hath spoiled their Complexion, and made them look dry and withered: Compare *chap.* v. 10.

Ver. 9. *Stricken through for want of the Fruits of the Earth.*] Their Vitals are pierced through as if they had been pierced with a Sword, but with this Difference, that it is by Famine, the most cruel, because the most lingering Death. The Preposition *Min* is rightly translated *For want of*; so it is taken, *Jerem.* xlviii. 45: See the Note there.

Ver. 10. *The Hands of the pitiful Women have soddened their own Children.*] The Affection of a Mother toward her Child, is the strongest of all natural Affections: Compare *Isa.* xlix. 15. and yet the Famine hath forced that tender Sex to divest themselves of it: See *chap.* ii. 20.

Ver. 11. *He hath kindled a Fire in Zion, and it hath devoured the Foundations thereof.*] It hath made an entire Destruction, so as not to leave one Stone upon another: See *Jerem.* vii. 20.

Ver. 12. *The Kings of the Earth, and all the Inhabitants of the World would not have believed, &c.*] The City was so well fortified, and had been so often miraculously preserved by God from the Attempts of its Enemies, that it seemed incredible that it should at last fall into their Hands.

Ver. 13. *For the Sins of her Prophets, and the Iniquities of her Priests.*] See *Jerem.* v. 31. vi. 13. xxiii. 11. *Ezek.* xxii. 26, 28. *Zeph.* iii. 4.

Ver. 14. *They have wandered as blind Men in the Streets, they have polluted themselves with Blood.*] When they fled for their Lives, they were like blind Men, not knowing which way to go, because of the many Carcasses which lay in their way: Whereby they became stained

ed with Blood, and so legally polluted: See Numb. xix. 16. Thus they carried the Marks of their Sin in their Punishment.

Ibid. *So that Men could not touch their Garments.*] The Syntax in the Original is very obscure, which causes different Interpretations of the Sentence. Some render it, *They touch'd [the Blood] with their Garments, which they might not lawfully do:* In which Sense the Verb *Tacal* is used, Deut. xii. 17. Others translate the Words, *So that they could not but touch it with their Garments:* Which made others cry, *Depart, &c.* as it follows in the next Verse.

Ver. 15. *They cried, Depart, depart, it is unclean, [or, ye polluted] depart, &c.*] When they fled to save their Lives, they could find no safe Retreat, but every Body shunn'd and avoided them: And used the same Words to express their Abhorrence of this Defilement of such Persons, whose Office it was to cleanse and purify others, as the Lepers were by the Law obliged to pronounce upon themselves, and cry, *Unclean, unclean:* See Levit. xiii. 45. The filthy Garments of the Priest were an Emblem of their filthy Minds: See Zech. iii. 4, 5, and called to remembrance the innocent Blood which had been shed by their means: See ver. 13. when People saw their Sin thus retaliated upon them.

Ibid. *They said among the Heathen, They shall no more sojourn there.*] When those Priests were driven out into Heathen Countries, every one looked upon their Banishment as a just Judgment upon their Wickedness, and accounted them unworthy to attend any longer upon God's Worship in his Temple.

Ver. 16. *The Anger of the LORD hath divided them, &c.*] God in his just Displeasure hath scattered and dispersed them into foreign Courts, where no Respect will be given to their Characters.

Ver. 17. *In watching we have watched for a Nation that could not save us.*] We have long waited for, and have at last been disappointed in the Succours we expected from the Egyptians: See Jerem. xxxvii. 7. and the Note upon chap. xxii. 20.

Ver. 18. *They hunt our Steps, that we cannot go in our Streets.*] Our Enemies pursue us as wild Beasts hunt their Prey, and lay wait for us in every Turning and Corner of the Streets: See 2 Kings xxv. 3, 4.

Ibid. *Our End is come.*] Compare Ezek. vii. 6. Amos viii. 2.

Ver. 19. *Our Persecutors are swifter than the Eagles of the Heavens.*] God has brought upon us that Judgment which he threatened by Moses, of bringing a Nation against us as swift as the Eagle flieth, Deut. xxviii. 49. Such were the Horsemen of the Chaldean Army: See Jerem. iv. 13. lii. 8.

Ibid. *They pursued us upon the Mountains, they laid wait for us in the Wilderness.*] We could no where escape them, neither by flying to the Mountains, nor by hiding ourselves in the Valleys. The *Wilderness* is elsewhere taken for the lower or pasture Grounds: See Isa. lxiii. 13, 14. Joel i. 19.

Ver. 20. *The Breath of our Nostrils, the A-*

ointed of the LORD, was taken in their Pits, &c.] This Verse some Expositors understand of King Josiah, and thereupon ground their Opinion that the Lamentations were written upon Occasion of his Death: See the Argument to chap. i. But I rather conceive that Zedekiah is here meant, of whom the Prophet saith, that he was taken in those Toils his Enemies had laid to catch him: See Jerem. lii. 8. Ezek. xii. 13. As long as he was safe, we had hopes of preserving some Face of Government, although we were carried away into a foreign Country.

[Ibid. *Under his Shadow we shall live among the Heathens.*] The Protection a King affords his Subjects, is compared to the Shelter of a great Tree, which is a Covert against Storms and Tempests: See Ezek. xvii. 23. xxxi. 6. Dan. iv. 12. And we might then have hoped to preserve some Face of Religion and Government.]

Ver. 21. *Rejoice and be glad, O Daughter of Edom.*] An Ironical Expression, like that of Solomon, Eccles. xi. 9. *Rejoice, O young Man, &c.* As if the Prophet had said, Rejoice while thou mayest, O Edom, over the Calamities of the Jews: See Psalm cxxxvii. 7. Obad. ver. 10. But thy Joy will not last long, for in a little time it shall come to thy Turn to feel God's afflicting Hand: See Jerem. xlix. 7, &c.

Ibid. *That dwellest in the Land of Uz.*] See the Note on Jerem. xxv. 20.

Ibid. *The Cup also shall pass through unto thee.*] See the Note on Jerem. xxv. 15, 16.

Ibid. *And shalt make thy self naked.*] God's astonishing Judgments, often compared to Drunkenness, shall have the usual Effect of Drunkenness upon thee, viz. That thy Nakedness shall thereby be discovered: See the Note on Jerem. xiii. 22. The Word may be translated, *Thou shalt be made naked:* For the Conjugation *Hith-pael*, is sometimes taken in a Passive Sense: As Glassius hath observed in his *Philologia Sacra*, pag. 840. Some render the Word, *And shall empty thyself* [by Vomiting.] To this Effect of Drunkenness God's Judgments are compared, Habak. ii. 16. Isa. xix. 14. especially as that resembles Men's disgorging their Wealth and Treasures when an Enemy overpowers them, and leaves them empty and exhausted.

Ver. 22. *The Punishment of thine Iniquity is accomplished, O Daughter of Sion.*] It is usual for the Prophets, when they have denounced God's Judgments against any Heathen Nation, at the same time to give gracious Promises to Israel: Thereby importing, that God will never cast off his People utterly, as he doth Strangers, but will in due time extend his Mercy toward them: Compare Jerem. xlvi. 27, 28. l. 18. 19, 20. Ezek. xxviii. 24, 25, 26. Obad. Ver. 17, &c.

Ibid. *We will no more carry thee into Captivity.*] Several such like Promises we find in the Prophets: See Jerem. xxxi. 40. such as these of Isaiah, chap. lii. 1. *There shall no more come into thee the Uncircumcised, and the Unclean:* And chap. liv. 9. *I have sworn I would not be wroth with thee:* Compare chap. li. 22. These

and such like Expressions, if they be understood in a strict literal Sense, must relate to the final Restoration of the *Jews*: See the Notes on *Isa.* li. 22. and liv. 9. and compare *Ezek.* xxxix. 28.

Ibid. *He will discover thy Sins.*] He will discover how great thine Iniquities are, by the remarkable Judgments wherewith he punisheth thee: Compare *Job* xx. 27. The Margin reads, *He will carry thee Captive for thy Sins*: In which Sense the Verb *Galab* is used in the same Verse.

CHAP. V.

The ARGUMENT.

The Title of this Chapter in the Vulgar Latin is, Oratio Jeremio, The Prayer of Jeremiah: It is not writ in Metre, as the foregoing Chapters, but contains, like them, a pathetic Complaint to God of the miserable Condition of the Jews, with respect both to their spiritual and temporal State.

Ver. 1. **C**ONSIDER and behold our Reproach.] Which we suffer from the Heathen: Compare *chap.* ii. 15. iii. 61. *Psalms* lxxxix. 50, 51.

Ver. 4. *We have drunken our Water for Money, our Wood is sold unto us.*] When our Country was in our own Possession, we had free Use of Water and Wood, which now we are forced to buy.

Ver. 5. *Our Necks are under Persecution.*] We are become Slaves to our Enemies, who put an iron Yoke upon our Necks, according to the Threatening denounced by *Moses*, *Deut.* xxviii. 48.

Ver. 6. *We have given the Hand to the Egyptians, and to the Assyrians, &c.*] We have made ourselves Slaves or Tributaries to those People: Which was done by the Ceremony of giving the Hand, a Form used when an Oath or Covenant was entered into: See *Ezek.* xvii. 18. *Gen.* xxiv. 2. The *Jews* are often upbraided for the Alliances they made with *Egypt* and *Assyria*, for which they are threatened with being forced to live there as Exiles: See *Hos.* vii. 11. ix. 3. xii. 1. These two Countries being the Places whither many *Jews* fled for Refuge from the Calamities which threatened them at Home; the Prophecies that mention their Return from their several Dispersions, speak of *Assyria* and *Egypt*, as the principal Places from whence they should return: As hath been observed in the Notes upon *Isaiah* xi. 16.

Ver. 7. *Our Fathers have sinned, and are not, &c.*] See the Note on *Jerem.* xxxi. 29. The

Expression *Is not*, or *Are not*, is used of those who are departed out of this World: See *Gen.* xlii. 13.

Ver. 8. *Servants have ruled over us.*] Servants to the great Men among the *Chaldeans*, and other Strangers, are become our Masters: See *Nehem.* v. 15.

Ver. 9. *We got our Bread at the Peril of our Lives, because of the Sword of the Wilderness.*] If we fly to the most solitary Places, in hopes to get a Livelihood there, yet thither the Enemy pursues us.

Ver. 10. *Our Skin was black like an Oven, &c.*] See *chap.* iv. 8.

Ver. 11. *They ravished the Women in Sion:*] See *Isa.* xlii. 6. *Zech.* xiv. 2.

Ver. 12. *Princes are hanged up by their Hand.*] By the Hand of their Enemies.

Ibid. *The Faces of Elders were not honoured.*] See *chap.* iv. 16.

Ver. 13. *They took the young Men to grind.*] To grind at the Mill was the common Employment of Slaves: See *Exod.* xi. 5. Such was the *Pistrinum* among the Romans.

Ibid. *The Children fell under the Wood.*] They made Children turn the Handle of the Mill, till they fell down for Weariness: So some explain it, with relation to the former part of the Verse. But it may be understood of making them carry such heavy Burdens of Wood, that they fainted under the Load.

Ver. 16. *The Crown is fallen from our Head.*] All our Glory is at an End, together with the Advantages of being thy People, and enjoying thy Presence amongst us, by which we were distinguished from the rest of the World: Compare *Job* xix. 9. The Word *Crown* may signify both the Kingdom and the Priesthood; the *Mitre* being sometimes called the *Crown*: See *Zech.* vi. 11.

Ver. 17. *For these Things our Eyes are dim.*] See *chap.* ii. 11.

Ver. 19. *Thou, O LORD, remainest for ever, &c.* Our only Hope is in the Eternity, and Unchangeableness of thy Nature; and that thou still governeest the World, and orderest all the Events of it; whereby thou art always able to help us, and art never forgetful of the Promises which thou hast made to thy People: Compare *Psalms* cii. 28. *Habak.* i. 12.

Ver. 21. *Turn thou us unto thee, O LORD, and we shall be turned, &c.*] Do thou give us the Grace of Conversion and Amendment, and then thou wilt remove thy heavy Judgments, and restore us to that Happiness and Prosperity which we formerly enjoyed.

Ver. 22. *But thou hast utterly rejected us.*] Thou art resolved to cast off the *Jews* of this Generation, and wilt not shew us any Favour, till the Seventy Years of our Captivity are expir'd.

TO THE
MOST REVEREND FATHER IN GOD

WILLIAM

BY DIVINE PROVIDENCE

Archbishop of CANTERBURY

Primate of All England, and Metropolit.

A

And One of His Majesty's most Honourable Privy-Council.

COMMENTARY

UPON THE

Prophet *EZEKIEL*.

K k 2

W. LORD.

His Majesty's Most Obedient and Obedient Servant,

WILLIAM LOWTH

THE LAMENTATIONS, &c.

COMMENTARY

UPON THE

Prophet EZEKIEL.

K k 2

A CON

TO THE
MOST REVEREND FATHER IN GOD

WILLIAM,

(By DIVINE PROVIDENCE)

Lord Archbishop of CANTERBURY,

Primate of All *England*, and Metropolitan,

And One of his MAJESTY's most Honourable Privy-Council.

May it please your GRACE,

IN Pursuance of my Design to explain the Prophetical Writings, I humbly offer to your GRACE the following *Commentary* upon the Prophet *Ezekiel*; the Depth of whose Thoughts and Expressions might justly deter me from undertaking a Work of so much Difficulty: But begging your GRACE's and my Reader's Pardon if I have been guilty of lesser Mistakes, I hope at least that I have avoided committing any dangerous Errors, by carefully following those Directions, which the Text itself, and the Labours of several judicious Commentators upon it, have suggested to me; having had likewise the Assistance of some very learned Friends, who have been pleased to communicate their Thoughts to me upon the most difficult Passages of it.

The most remarkable Difficulties of this Prophecy relate to the Description of the *Temple*, represented to the Prophet in an heavenly Vision. By the general Consent of Interpreters, this Vision, in its mystical Sense, sets forth a Model or Pattern of the *Catholick Church of Christ*, viewed in its State of Perfection; of its Largeness and Extent, its Strength and Compactness, its Beauty and Order, and all those other Qualifications which are proper to edify and adorn this Spiritual *House of the Living GOD*, the *Pillar and Basis of Truth*.

Our Church, in Conformity with that of the first and purest Ages, hath always been careful to maintain those Principles of *Catholick Unity and Charity*, which, if they were generally embraced and received, would render the Christian Church like that *Jerusalem* which was a Figure of it, a *City at Unity in itself*. And since it hath pleased the Divine Providence to appoint your GRACE as a *Wise Master-Builder* to preside over it, we may hope that under his MAJESTY's most Gracious Protection, and your GRACE's Auspicious Conduct, it may receive new Accessions of Strength and Edification, and, according to the obliging Words of the late ROYAL Promise, *be not only in a Safe, but likewise in a Flourishing Condition*.

That becoming Zeal which your GRACE expressed against those *dangerous Opinions* which every where spread and abound, in your excellent *Speech* at the *Opening* of the *Convocation*, as it gave great Satisfaction to all those who had the Honour to hear it; so it may justly be looked upon as a certain Indication of your continual Care and Concern for the Advancement of true Piety and Religion among us.

That GOD who hath advanced your GRACE to this High Station, may long continue you in it, and may prosper all your Pious Designs for the promoting his *Glory*, and the *Good of his Church*, as it is the united Prayer of that GREAT BODY of the CLERGY placed under your GRACE's Jurisdiction, so it is of none more earnestly than of Him who begs Leave to subscribe himself,

My LORD,

Your GRACE's Most Dutiful and Obedient Servant,

WILLIAM LOWTH.

THE
MOST REVEREND FATHER IN GOD
P R E F A C E.

EZEKIEL was a Prophet of the Priestly Order, carried away into Babylon with several other Jews in Jehoiachin's Captivity, and therefore dates his Prophecies by the Years of that Captivity. Clemens Alexandrinus tells us, some thought him Contemporary with Pythagoras, and that they had conversed together in Babylon, Strom. lib. 1. N. 15. This Opinion he rejects as inconsistent with the Age of Pythagoras, whom he supposes to have flourished about the sixty-second Olympiad, ibid. N. 21, which was near sixty Years after Ezekiel was carried into Babylon. The late learned Bishop of Worcester, in his Chronological Account of Pythagoras's Life, supposes him born about nine Years after Ezekiel's coming to Babylon, and that Pythagoras himself came to Babylon at eighteen Years of Age; but there is no Proof that ever he conversed with Ezekiel. Though it appears by the Testimony of Hermippus, in Josephus, lib. 1. cont. Appion, N. 22. that he had Conversation with some Jews; and learned Men have observed, that there is great Resemblance between several of his Symbols, and some of the Precepts of the Jewish Law.

But whatever became of Pythagoras, the Accounts of whose Life are very uncertain, it is certain that Ezekiel, being at Babylon, directed many of his Prophecies to his Fellow-Exiles there, who, as St. Jerom observes in his Preface to Ezekiel, repined at their Ill-Fortune, and thought their Countrymen, who remained in Judea, in a much better Condition than themselves. The Prophet, with regard to those Circumstances, sets before their Eyes that terrible Scene of Calamities which God would bring upon Judea and Jerusalem, which should end in the utter Destruction of the City and Temple. He recounts the heinous Provocations of the Jews, which brought down these heavy Judgments upon them, in strong and lively Colours; his Style exactly answering the Character the Greek Rhetoricians give of that Part of Oratory they call *Δείκνους*, which Quintilian defines to be *Oratio quæ rebus asperis, indignis & invidiosis vim addit*, lib. vi. cap. 3, its Property being to aggravate Things in themselves monstrous and odious, and represent them with great Force and Efficacy of Expression. For the same Reason Rapin, in his Treatise of Eloquence, calls Ezekiel's Style *le Terrible*, as having something in it that strikes the Reader with an holy Dread and Astonishment.

Josephus, lib. x. Antiq. cap. 6. divides this Prophecy into two Books; but it is generally supposed, that he took that Part of the Prophecy which contains a Description of the Temple, beginning at the XLth Chapter, for a distinct Book from the rest, as treating altogether of a different Subject.

St. Jerom hath more than once observed*, that the Beginning and latter Part of this Prophecy is more than ordinary difficult and obscure, and may justly be reckoned among the *Δυσωρμή*, or Things in Scripture which are Hard to be understood. To contribute what I could to the clearing of these Difficulties, I have took the Liberty of transferring into the following COMMENTARY whatever I thought useful for that Purpose in the elaborate Work of Villalpandus, a Book which is in very few Hands; and in the later Observations of Bernardus L'Amy, in his learned Book de Tabernaculo Fœderis.

But I must not conceal the kind Assistance I have received upon this and former Occasions, from that Great Master of Divine and Human Learning, the Right Reverend Father in GOD EDWARD, Lord Bishop of COVENTRY and LICHFIELD; and I gladly embrace the Opportunity of making my grateful Acknowledgments to his LORDSHIP in this Publick Manner, for his many and constant Favours.

* Prefat. in Ezek. & in Prolog. Galeato.



A

COMMENTARY

ON THE

Prophecy of *EZEKIEL*.

CHAP. I.

The ARGUMENT.

The first Chapter contains a Description of God's Appearing in a glorious manner to Ezekiel, in order to the giving him a Commission to execute the Prophetical Office.

Ver. 1. **N**OW it came to pass.] The Hebrew Text reads, *And it came to pass*; but it is usual in that Language to begin a Discourse or Book with the Particle *Vau*, or *and*: See *Jonah* i. 1. and the beginning of most of the Historical Books of the Old Testament; which Particle is very properly translated in those Places, *Now it came to pass*: So that there is no ground for the Fancy of *Spinoza*, who would conclude, from hence, that this Book of *Ezekiel* is but a Fragment of a larger Book, and contained several Prophecies, now lost, which were in Order of Time before those set down in these and the following Chapters.

Ibid. In the Thirtieth Year.] It is a great Question from whence this Computation of Time commences. The most probable Answers

are; first, that of *Scaliger*, who supposes this Thirtieth Year to be meant of the Years of *Nebupolassar's* Reign; who, as he tells us from *Berosus*, quoted by *Josephus*, l. 1. *contr. App.* reigned twenty-nine Years complete: So the Thirtieth Year, here mentioned, was the last Year of his Reign and Life: And is likewise the thirteenth Year current of his Son, *Nebuchadnezzar's* Reign, who reigned so many Years together with his Father: See *Scaliger's Canon Isagog.* p. 281, 294. his *Prolegom. ad. Lib. de emend. Temporum*; and his Notes on the *Greek Fragments*, at the end of those Books.

But there is one considerable Objection against this Opinion of *Scaliger*, that according to *Berosus's* Account, as his Works are quoted in another Place of *Josephus*, *Antiq.* l. x. c. ii. *Nebupolassar* reigned only Twenty-one Years, the *Greek* Text reading, by a little Variation, εἰκοσὶ ἔν for εἰκοσὶ ἑννέα. Which is the same Number of Years assign'd to *Nebupolassar* in the *Æra Nabonassari*, and agrees better with *Berosus's* own Story, viz. that when he had committed the Command of the Army to his Son, and sent him on an Expedition to *Syria* and *Phœnicia*, he died in a short Time after.

Vallalpandus in like manner makes his Computation to commence from the beginning of *Nabu-*

Nabopolassar's Reign: See his Commentary upon *Ezek. xl. 1.* He allows nineteen Years for his Reign, distinct from that of his Son, and supposes *Nebuchadnezzar* to reign two Years with his Father; which indeed agrees with the Scripture Computation: See the Note on *Jer. xxv. 1.* But, according to that very Account, the fifth Year of *Jeboiachin's* Captivity will be coincident with the thirteenth Year of *Nebuchadnezzar's* Reign: For the nineteenth Year of the same Reign is assign'd for the Destruction of *Jerusalem*, *Jer. lii. 12.* which was about six Years afterwards. So this Computation will make *Jeboiachin's* Captivity to have happened not in the thirtieth, but in the thirty-second Year, reckoning from the beginning of *Nabopolassar's* Reign.

A more probable Answer to this Difficulty is that which the *Chaldee Paraphrast*, Archbishop *Usher*, *A. M. 3409.* Dr. *Prideaux ad an. A. C. 594.* and other learned Men follow, viz. that these thirty Years are to be reckoned from the Time when *Josiah* and all the People of *Judah* entred into that solemn Covenant mentioned *2 Kings xxii. 3.* which was in the eighteenth Year of *Josiah*, *ibid.* from which Time the same Learned Writers compute the forty Years of *Judah's* Transgression, mentioned *chap. iv. 6.*

Ibid. As I was among the Captives by the River *Chebar.*] Those which were carried away with *Jeboiachin*, King of *Judah*: See the next Verse. These were placed in Towns or Villages that lay upon the River *Chebar* in *Mesopotamia*, called by *Ptolemy* and *Strabo*, *Chaboras* or *A-boras*, and by *Pliny*, *Lib. i. c. xxvi. Cobaris.*

Ver. 2. Which was in the fifth Year of *Jeboiachin's* Captivity.] This was coincident with the thirteenth Year of *Nebuchadnezzar's* Reign: For *Jeboiachin* was carried Captive in the eighth Year of his Reign: See *2 Kings xxiv. 12.* The Hebrew Writers use several Computations of the Beginning of the *Babylonish* Captivity: See the Note upon *Jer. xxv. 11.* That under *Jeboiachin*, wherein *Ezekiel* was made a Captive, is the Computation he always follows in the succeeding Parts of his Prophecy: See *chap. viii. 1. xx. 1. xxix. 1, 17. xxxi. 1. xxxiii. 1. xl. 1.*

Ver. 3. The Word of the LORD came expressly, &c.] The Word of the LORD signifies any sort of Revelation, whether by Vision, such as is related in the following Verses, or by a Voice, as *chap. ii. 3.*

Ibid. And the Hand of the LORD was there upon him.] He felt sensible Impressions of God's Power and Spirit: Compare *chap. iii. 14, 22. viii. 1. xxviii. 1. xl. 1. 1 Kings xviii. 46. 2 Kings iii. 15.*

Ver. 4. And I looked, and behold a Whirlwind came out of the North.] God's Anger and Judgments are often compared to a Whirlwind: See *Isa. xxi. 1. Jerem. xxiii. 19. xxv. 32. Psal. lviii. 9.* It is described here as coming out of the North, because of the Northerly Situation of *Babylon* with respect to *Judea*: Compare *Jer. i. 13. iv. 6. vi. 1. and chap. xliii. 3.* of this Prophecy.

Ibid. A great Cloud, and a Fire infolding itself, and a Brightness was about it.] The Divine Presence is usually described in Scripture, as a bright Light, or flaming Fire breaking out of

a thick Cloud: See *Psal. xviii. 2. 1. 3. xcvi. 2, 3.* God also is described as a consuming Fire, when he comes to execute his Judgment upon Sinners, *Deut. iv. 24.* Compare *ver. 13.* of this *chap.* Fire infolding itself, is the same as appearing in Folds, like one Wreath within another.

Ibid. And out of the midst thereof as the Colour of Amber.] Compare *chap. viii. 2.* Fire resembles the Colour of Amber, especially the lower Parts of it: So in that Vision of Christ, described *Rev. i. 13. &c.* 'tis said *ver. 15.* that his Feet, or lower Parts, were like unto fine Brass, or rather unto Amber, as Dr. *Hammond* rightly explains the Word *χαλκοῖσιν*.

Ver. 5. Also out of the midst thereof came the Likeness of four living Creatures.] Compare *Rev. iv. 6.* where our English Translation improperly renders the Word *zōa* Beasts; whereas it should be rendered living Creatures, the better to distinguish them from the *Antichristian Beast* always expressed in that Book by *θηρίον*. These living Creatures were four Cherubims that carried or supported God's Throne in the following Vision: It may be in Allusion to the Triumphal Chariots of the Eastern Kings, which were drawn by several sorts of Beasts; the Cherubims as they are placed in the Temple, being called God's Chariot, *1 Chron. xxviii. 18.*

Ibid. They had the likeness of a Man.] Their Shape was erect like the Form of a Man.

Ver. 6. And every one had four Faces.] Of a Man, of a Lion, of an Ox, and of an Eagle, *ver. 10.* each of them resembled the Cherubims, which over-shadowed the Mercy-Seat in the Temple: See *chap. x. 20.* The Jewish Tabernacle was a Pattern of Heavenly Things, *Heb. viii. 5. Wisd. ix. 8.* and the Encampment of the Twelve Tribes about the Tabernacle in the Wilderness, was a Representation of the Angelical Ministry about the Throne of God in Heaven. So there is an Analogy between the Cherubims, as they attended the Divine Presence in the Holiest of all, and as here described, in a Figure of their Heavenly Ministry, and the Body of the Jewish Nation placed round about the Tabernacle, and divided into four Standards, and a several Ensign allotted to each Standard, as you may read *Num. ii. 2, 3, 10, 18, 25.* What those Ensigns were, that Text does not express; but the Jewish Writers unanimously maintain that they were a Lion for the Tribe of *Judah*, an Ox for the Tribe of *Ephraim*, a Man for the Tribe of *Reuben*, and an Eagle for the Tribe of *Dan*; under which Variety each of these four Cherubims is here represented: Compare *Rev. iv. 6.* and in that Text the four living Creatures denote some Part of the Christian Church, as appears by comparing that Place with *Rev. v. 8, 9.* Here likewise may be an Allusion to the four Cherubims in *Solomon's* Temple; for he placed two others of larger Dimensions; one on each side of the Ark, and of the two Cherubims, which *Moses* had placed in the Tabernacle: Compare *1 Kings vi. 24.* with *Exodus xxv. 17, 20.*

Ibid. And every one had four Wings.] See *ver. 11.*

Ver. 7. And their Feet were straight Feet.] Like a Man's, without such a middle Joint as Beasts have,

have, the Use of which is to secure them against Weariness, to denote their Steadiness and Resolution in executing all God's Commands.

Ibid. *The Sole of their Feet was like the Sole of a Calf's Foot.*] A Creature remarkable for its treading firm and sure. These living Creatures are a sort of Hieroglyphicks made up of several Shapes, but yet they resembled most that of an Ox or a Calf; and therefore were called *Cberubims*, that Word signifying an Ox; in which Sense it is taken, *Chap. x. 14.* of this Prophecy, where the *Face of a Cberub* is equivalent to the *Face of an Ox*; at the 10th ver. of this Chapter.

Ibid. *And they sparkled like the Colour of burnished Brass.*] Compare *Dan. x. 6.* *Rev. i. 15.* The Appearance of their Feet was bright and flaming: See *ver. 13.* and *Psal. civ. 4.* The *Seraphims* have that Name from their bright flaming Colour.

Ver. 8. And they had the Hands of a Man under their Wings.] Compare *chap. x. 8.* *Isa. vi. 6.* This denotes the Prudence and Dexterity of their Management: The Hand being peculiar to Mankind among all living Creatures, and the chief Instrument of all Artificial Operations.

Ibid. *They four had their Faces and their Wings.*] They had all the same Appearances and Proportions; or had Wings equal to their Faces.

Ibid. *Their Wings were joined one to another.*] See *ver. 11.*

Ibid. *They turned not when they went.*] They needed not to turn their Bodies, that their Faces might stand the Way they were to go; for go which Way they would, they had a Face that looked that Way. This signifies that nothing ever diverted them from fulfilling God's Commands: See the Note on *chap. x. 11.* where these living Creatures are represented as coming near to a square Figure, which is equal on all Sides, the Emblem of Firmness and Constancy.

Ver. 10. They four had the Face of a Man, and of a Lion on the right Side, &c.] See the Note on *ver. 6.* *Grotius* and *Villalpandus* by the Word Face understand the Shape or Appearance, and explain the Words to this Sense: That these living Creatures were like a Man with respect to their Visage, or their Upper Parts; they resembled a Lion with respect to their back Parts; their Wings were like the Wings of an Eagle, and their Feet like those of an Ox. But this Exposition does not well agree with what is said here, that the Face of the Lion was on the Right Side, and that of the Ox on the Left; or, as *Castellio* translates it, and I think to a better and clearer Sense, *That the Face of the Man and the Lion were on the Right Side, and the Face of the Ox and Eagle on the Left.* And by comparing the several Parts of this Description, their Figure may be rather concluded to be Quadruple; and as the Wheels were made to turn every way, so the living Creatures could move toward any Point without turning about. To signify, as I observed before, the Stedfastness of their Motions and Purposes: Compare *ver. 15, 19, 20.* of this Chapter, with *chap. x. 11, &c.*

Ver. 11. Their Wings were stretched upwards.] In a Posture of flying, to shew their Readiness

to execute God's Commands: Compare *ver. 24.* with *chap. x. 16.* or they were stretched to cover their Faces, as the *Seraphims* are represented, *Isa. vi. 2.* Compare *ver. 23.* of this Chapter. Some translate the former Part of the Verse thus: *Their Faces and their Wings were stretched upward,* to denote a Posture of Attention, and as if they were hearkening to the Voice of God's Word, as the Angels are represented, *Psal. ciii. 20.*

Ibid. *Two Wings of every one were joined one to another.*] Being thus stretched out, they touched one another, or the Wings of one living Creature touched those of another, as the Wings of the *Cberubims* did over the Mercy-Seat: See *1 Kings vi. 27.*

Ibid. *And two covered their Bodies.*] See *Isa. vi. 2.* *Grotius* upon *ver. 6.* of this Chapter, assigns a Reason why in that Text of *Isa.* and *Rev. iv. 6.* each *Seraphim* hath six Wings assign'd him, whereas the living Creatures here have but four, viz. The *Seraphims* in these Texts make use of two of their Wings to cover their Faces out of Reverence to the Divine Presence, before which they stand; whereas here the living Creatures are supposed to stand under the Throne, as supporting it: Compare *chap. x. 19.*

Ver. 12. And they went every one straight forward.] See *ver. 9.*

Ibid. *Whitber the Spirit was to go, there they went.*] That is, that Spiritual or Angelical Power, which was the principal of all their Motions: See *ver. 20.*

Ibid. *And they turned not as they went.*] See *ver. 17.*

Ver. 13. Their Appearance was like burning Coals of Fire, &c.] The Angels are always described of a bright and flaming Colour: See *ver. 4. 7.* But here the Coals of Fire and the Lightning, breaking forth out of the Fire, denotes God's Vengeance coming in flaming Fire to destroy the City and Temple of *Jerusalem*: Compare *chap. x. 2.* *Psal. xviii. Rev. iv. 5—12.*

Ver. 14. And the living Creatures ran and returned, as the Appearance of Lightning.] The Swiftmess of their Motions every way resembled the Flashes of Lightning: Compare *Matth. xxiv. 27. Zech. iv. 10.*

Ver. 15. And behold one Wheel [or the same sort of Wheel] upon the Earth by the living Creatures, with his four Faces.] or on his four Sides; that is, on the four Sides or Faces of the square Body as it stood: So that a Wheel was before every one of the living Creatures on the outside of the Square. So *Dr. Lightfoot* expounds the Words, in his *Description of the Temple, chap. xxxviii.* The Sentence may be translated thus: *Behold one Wheel upon Earth by the living Creatures to each of the Creatures with the four Faces;* so the Word *Learbang* is used, *ver. 10.* The Word *Wheel* is certainly used collectively for each Wheel; as the *Cberub* stands for *Cberubims, chap. ix. 3. x. 4.* and *Living Creature* signifies the four living Creatures, *ibid. ver. 15, 19.* That there were four Wheels, according to the Number of the living Creatures, is plain, by comparing this Verse with the 16th and 19th; and with *chap. x. 9.* The Wheels are represented here as standing upon the Earth, or near the Earth: At other

Times they appear'd as being lifted up above it: See *ver. 20, 21. and chap. x. 17.*

Ver. 16. The Appearance of the Wheels was like unto the Colour of a Beryl.] Azure, the Colour of the Sky, mixed with a bright Green: Compare Dan. x. 6.

*Ibid. Their Appearance and their Work was, as it were, a Wheel in the middle of a Wheel.] As it were one Wheel put a-cross within another, like two Circles in a Sphere, cutting one another at right Angles, to signify the stability and uniformity of their Motions, and the subserviency of one part of Providence to another: See the following Verse, and the Note upon *ver. 9.**

Ver. 17. When they went, they went upon their four Sides.] Each Wheel consisted of four Semi-circles, crossing one another, as appears by the foregoing Verse; and each of them had its proper Motion.

Ibid. They returned not when they went.] They never went backward: See chap. x. 11. to signify that Providence doth nothing in vain, but always accomplishes its End: So God speaks of his Word and Decree, Isa. lv. 11. It shall not return unto me void; but shall accomplish that which I please. To return by the Way that he went, is a proverbial Speech, signifying a Man's missing his Aim, or not accomplishing his Designs: See 1 Kings xiii. 9. 2 Kings xix. 33.

Ver. 18. As for their Rings [or Strakes] they were so high that they were dreadful.] Their Circumference was so vast, as to cause a Terror in the Prophet that beheld them: To signify the vast compass of Providence which reacheth from one End to another mightily, Wisd. viii. 1. or as St. Paul expresseth it, the Height and Depth both of the Wisdom and Knowledge of God, how unsearchable his Judgments are, and his Ways past finding out, Rom. xi. 33. Dr. Lightfoot translates it, And they were Reverend; that is, they were observant of that Presence and Glory upon which they waited, and watchful to obey its Commands.

Ibid. And their Rings were full of Eyes, about these four.] And so were also the living Creatures themselves: Compare chap. x. 12. to signify that all the Motions of Providence are directed by a consummate Wisdom and Foresight. To the same Sense the Angels who are the Instruments of Providence, are called the Eyes of the LORD, Zech. iv. 10. Rev. v. 6.

Ver. 19, 20, 21. And when the living Creatures went, the Wheels went by them, &c.] Both the living Creatures and the Wheels were animated by the same Principle of Understanding and Motion, to signify, with what Readiness and Alacrity all the Instruments of Providence concur in carrying on its great Designs and Purposes: Compare chap. x. 16, 17.

*Ver. 20. The Wheels were lifted up over-against them.] That is, the Wheels, which were placed just by them: See *ver. 15, 19.* The Word *Leumatham* is render'd besides them, chap. x. 19. xi. 22.*

*Ibid. For the Spirit of the living Creatures was in the Wheels.] That is, the Spirit of each living Creature, as the Word is used in *ver. 22.**

Ver. 22. And the Likeness of the Firmament upon the Heads of the living Creatures, was as the Colour of the terrible Chrystal.] Over the Heads of all the living Creatures, or of this whole Vi-

sion of living Creatures (compare *chap. x. 15, 20.*) was the Likeness of a clear Sky or Firmament, where the Divine Glory appear'd as upon a Throne: See *ver. 26. and chap. x. 1.* and compare *Rev. iv. 2, 3.* By the terrible Chrystal is meant such as dazzles the Eyes with its Lustre.

*Ver. 23. And under the Firmament were their Wings streight.] The Sense is the same with that of *ver. 11.* denoting that two of the Wings of each living Creature were stretch'd upward, out of Reverence to the Divine Presence, or to express their Readiness to obey his Commands: See *ver. 11. and 24.* and with the two other they covered their Bodies.*

Ver. 24. And when they went, I heard the Noise of their Wings like the Noise of many Waters, &c.] To denote the Terribleness of the Judgments which they were to execute upon Jerusalem and the whole Jewish Nation: Compare chap. xliii. 2. Dan. x. 6. Rev. i. 15.

*Ibid. As the Voice of the Almighty.] It resembled great and dreadful Thunder: Compare Job xxxvii. 4, 5. Psal. xxix. 3. lxviii. 33. St. Jerom in his Note upon the Place, tells us, that the LXX. translate these Words *φωνὴ τοῦ Ἀλφειοῦ*, The Voice of the *Ἀλφειοῦ*, or second Person in the blessed Trinity: Which Words are now in the Alexandrian Copy. The Vatican Copy is defective, but the Alexandrian Copy runs thus: *ὡς φωνὴ ἰκανὴ ἐν τῷ ποταμῷ αὐτῷ φωνὴ τοῦ Ἀλφειοῦ ὡς φωνὴ τῆς παραβολῆς.* As the Voice of the Almighty. When they went [there was] the Voice of Speech, like the Voice of an Host. This Reading shews that the LXX. designed to translate the following Words by *φωνὴ τοῦ λόγου*, where we read, The Voice of Speech: And then the Word *Ἀλφειοῦ* may probably be taken in its ordinary Signification: Tho' we may certainly conclude, that this was the Appearance of the second Person of the Blessed Trinity, both because he appears under the Resemblance of a Man, *ver. 26.* and from what hath been said upon this Subject in the Note upon *Isa. vi. 1.**

Ibid. The Voice of Speech, like the Noise of an Host.] Like the confused Murmur of an Army; either to denote the Army of the Babylonians that should besiege the City, or to signify the Angels who are called God's Host.

Ibid. And when they stood, they let down their Wings.] They put themselves in a posture of hearkening to God's Voice; and as it were quietly waiting to receive his Commands: See the next Verse.

Ver. 25. And there was a Voice from the Firmament when they stood.] The Vulgar Latin renders it, when there was a Voice they stood, in an attentive Posture: Compare Psal. ciii. 20.

Ver. 26. And above the Firmament was the likeness of a Throne, as the Appearance of a Sapphire Stone.] God is described in Scripture, as dwelling in Light, and cloathing himself with it: Compare Exod. xxiv. 10. Rev. iv. 2, 3. Psal. civ. 2. 1 Tim. vi. 16. So the Throne of God here described, was made up of Light, resembling the Colours and Brightness of a Sapphire.

Ibid. And upon the Likeness of the Throne, was the Likeness as of the Appearance of a Man above upon it.] When Moses and the Elders saw the God of Israel, Exod. xxiv. 8. or the Glory of God,

God, as the *Targum* explains it, they saw no determinate Figure, but an inconceivably resplendent Brightness, that they might not think God could be represented by any Image, *Deut.* iv. 16. But in this Vision, the Form and Shape of a Man is directly represented to *Ezekiel*, as a *Preludium*, or Figure of the Incarnation: See the Note on *Jerem.* i. 4.

Ver. 27. *And I saw as the Colour of Amber, as the Appearance of Fire round about within it, &c.* The upper Part of this Appearance was of an Amber Colour outwardly, but appeared more flaming inwardly; the lower Part of a deeper Red, encompass'd with a bright Flame, to represent God's coming to take Vengeance of the *Jews*: See the Notes on *ver.* 4.

In most of our *English* Bibles the Stops are placed wrong in this Verse; whereas the whole Verse should be pointed thus: *And I saw as the Colour of Amber, as the Appearance of Fire round about within it, from the Appearance of his Loins even upwards, and from the Appearance of his Loins even downwards, I saw as it were the Appearance of Fire, &c.* The Words should be thus pointed, as appears by comparing them with *chap.* viii. 2.

Ver. 28. *As the Appearance of the Cloud, &c.* The Light reflected from this Vision had the Appearance of a Rainbow, a Token of God's Covenant of Mercy, *Gen.* ix. 11, &c. to denote that God, in the midst of Judgment, would remember Mercy, and not utterly destroy his People: Compare *Rev.* iv. 3. Especially this Vision being an evident Representation of the Word that was to be made *Flesh*, whose Incarnation is the Foundation of God's Covenant of Mercy with Mankind: A Rainbow, the Symbol and Token of Mercy, was a very fit Attendant upon that Glorious Vision: Compare *Rev.* x. 1.

Ibid. This was the Appearance of the Likeness of the Glory of the *LORD*.] This is a Description of that Glorious Vision wherein God appeared, and whereby he made manifest his Attributes and Perfections.

Ibid. And when I saw it, I fell upon my Face.] As struck down with Fear and Astonishment: Compare *chap.* xi. 2. iii. 23. *Dan.* viii. 17. *Rev.* i. 17. Prostration was also a Posture of Adoration used upon any Token of the Divine Presence: See *Gen.* xvii. 3. *Numb.* xiv. 5. xvi. 4.

CHAP. II.

The ARGUMENT.

This Chapter contains *Ezekiel's* Commission for executing his Prophetical Office, and Instructions given him for the Discharge of it.

Ver. 1. **A**ND he said unto me, Son of Man.] This Expression is commonly understood to signify the same with a common and ordinary Man, as it is usually expounded in that Text, *Psal.* viii. 4. What is Man that thou art mindful of him, or the Son of Man that thou visitest him? So here most Commentators understand it as applied to the Prophet, to put him in Mind of his Frailty and Mortality, and of the infinite Distance between God and Man. In which Sense it is supposed to be taken when spoken of

Christ in the New Testament, implying his great Humility in assuming our Nature, and appearing no otherwise than an ordinary Man: And so the Hebrew Phrase *Ben Adam* is plainly used, when it is opposed to *Ben Ish*; and is rightly translated *Men of low Degree, or mean Men*, *Psal.* lxxix. 2. *Isa.* ii. 9.

But some Criticks have observed, that the Phrase *Son of Man*, is likewise taken for a Man of Dignity or Character, as in *Psal.* lxxx. 17. The Man of thy Right Hand, and the Son of Man whom thou madest so strong for thy self. And *Psal.* cxlvi. 3. Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help. And there is no Incongruity in supposing that Christ himself may be called the Son of Man, *καὶ ἱσχυρῶς*, by way of Eminence, as a Title denoting him to be that Great Person whom God promised to raise up to be a Prince and a Saviour of his People. And so the Title of Son of Man may be given to the Prophet in the Text, as one set apart for the prophetical Office: In like manner as *Daniel* is called Son of Man, *chap.* viii. 17. who in the next Chapters hath the Title of a Man greatly beloved, *chap.* ix. 23. x. 11.

Ibid. Stand upon thy Feet.] Put thyself into a Posture of attending to what I say: See *ver.* 2. and compare *Dan.* x. 11.

Ver. 2. And the Spirit entered into me, &c.] God's Spirit revived me and gave me new Life and Vigour, that I could attend to what was said unto me: See the Note on *chap.* iii. 24. and compare *ver.* 12 and 14 of that Chapter.

Ver. 3. To a rebellious Nation.] The Hebrew Word is *Goiim*, Nations, the Word which is commonly used to denote the Heathens, intimating that the *Jews* had out-done the Wickedness of the Heathens: See *chap.* v. 6, 7.

Ver. 4. For they are impudent Children, and stiff-hearted.] The Original might be more significantly rendered, They are Children impudent in their Countenance, and hardened in their Hearts. They are so far hardened in Wickedness as to have cast off all Shame, and even the very outward Shew of Modesty.

Ver. 5. And they, whether they will hear, or whether they will forbear, shall know that there hath been a Prophet among them.] Whether they will regard what is said by thee or not: See *chap.* iii. 27. Yet the Event answering thy Predictions, shall render thy Authority unquestionable, and them inexcusable for not hearkening to the Warnings thou hast given them: See *chap.* xxxiii. 33.

Ver. 6. And thou, Son of Man, be not afraid of them.] The Prophets and Messengers of God are often exhorted to take Courage, and are promised a proportionable Assistance in the Discharge of their Office, without fearing any Man's Person, or standing in awe of any Man's Greatness: See *chap.* iii. 8, 9. *Jer.* i. 8, 18. *Matt.* x. 28. Such a Presence of Mind is expressed by *παρρησία*, Boldness, in the New Testament; and is spoken of as a peculiar Gift bestowed upon the first Preachers of the Gospel: See *Acts* iv. 13, 29. *Eph.* vi. 19. *Phil.* i. 20. called the Spirit of Might, or Courage, *Col.* i. 11. *2 Tim.* i. 7. And they had need of great Presence of Mind, who are to reprove Men hardened in Sin, who are always impatient of Reproof, and become the Enemies of those

those who tell them such Truths as they have no Mind to hear.

Ibid. *Though Briars and Thorns be with thee.* Such as study to vex and torment thee: Compare *Micah* vii. 4. The Prophets often denote the Wicked by Briars and Thorns: See the Note on *Isa.* ix. 18.

Ibid. *And thou dost well among the Scorpions.*] Who would sting thee to Death, and are as venomous as the worst of Serpents: Compare *Matt.* iii. 7. xxiii. 33.

Ibid. *Be not afraid of their Words, neither be dismayed at their Looks.*] Be not afraid of their Threats wherewith they would affright thee; neither be afraid of their Looks wherewith they would Brow-beat thee.

Ver. 8. *Open thy Mouth, and eat what I give thee.*] The Knowledge of Divine Truths is often expressed by the Metaphors of Bodily Food and Nourishment: See *Isa.* lv. 1, 2. *Josh.* vi. 27. So to eat the Words of this Prophecy, signifies to commit them to Memory, to meditate upon them and digest them: Compare *Rev.* x. 10.

Ver. 9. *Behold, an Hand was sent unto me, &c.*] I saw a Hand stretched out toward me as from that Divine Person which appeared to me in the Shape of a Man, *chap.* i. 26. Compare *chap.* viii. 3. *Jer.* i. 9. *Dan.* x. 10.

Ibid. *And lo, a Roll of a Book was therein.*] Wherein was contained the Contents of the following Prophecy: Compare *Rev.* v. 1.

The ancient way of Writing was upon long Scrolls of Parchment rolled upon Sticks: See *Isa.* viii. 1. *Jer.* xxxvi. 1.

Ver. 10. *And he spread it before me.* That I might understand the Contents of it.

Ibid. *And it was written within and without.*] It was written on both sides, both that which was innermost when it was rolled up, and on the Outside also; to denote a large Collection of Prophecies: Compare *Rev.* v. 1.

Ibid. *And there was written therein Lamentations, and Mourning, and Wo.*] All the Prophecies contained therein consisted of God's Judgments and mournful Events, without any Mixture of Mercy, at least with respect to the Jews of the present Age.

CHAP. III.

The ARGUMENT.

The Prophet hath more particular Instructions given him for the Discharge of his Office; and is encouraged to undertake it by a Promise of God's especial Assistance.

Ver. 1. **E***AT this Roll.*] See *chap.* ii. 8, 9. Ver. 2. *So I opened my Mouth.*] I readily complied with God's Command, which this Vision figuratively expressed: Compare *Jerem.* xxv. 17.

Ver. 3. *Cause thy Belly to eat, and fill thy Bowels with this Roll.*] The Belly often signifies in Scripture the Mind, or secret Thoughts: See *Job* xxii. 18. *Prov.* xviii. 8. xx. 27. *John* vii. 38. So here the Expressions denote the laying up this Prophecy in his Memory: See *ver.* 10. and the Note on *chap.* ii. 8.

Ibid. *It was in my Mouth as Honey for Sweetness.*] I took Delight in having God's secret Counsels communicated to me, and in delivering his Commands to my Brethren; and was pleased with the Hopes of being an Instrument of their Conversion, and the Amendment of some of them: But yet this Pleasure was afterwards very much allayed by the heavy Tidings I was to be the Messenger of, and the ill Treatment I was to expect: See *ver.* 14. Compare *Jer.* xv. 16, 17. *Rev.* x. 10.

Ver. 5. *For thou art not sent to a People of a strange Speech.*] It would be a great Addition to the Burden of thy Office, if thou wert sent as a Prophet to a foreign Nation, and to a People whose Language thou couldst not understand, nor they thine, as *Jonah* was.

Ver. 6. *Surely had I sent thee to them, they would have hearken'd unto thee.*] And yet in all Appearance those Strangers would have hearkened to thy Preaching sooner than the House of *Israel* will, as the *Ninevites* did to *Jonah's*: Compare *Matt.* xii. 41. xi. 21. The Particles *Im lo* are very well rendred *surely*: They are the Form of an Oath, the Words, *As I live*, being understood: Compare *chap.* v. 11. xvii. 19. *Numb.* xiv. 28.

Ver. 7. *For they will not hearken unto me.*] They have so long resisted the Means of Grace that I have offered them by the former Prophets: See *Jerem.* xxv. 4. that there is less Hopes of their Conversion, than if they were Infidels: Compare *Matt.* v. 13.

Ver. 8. *Behold, I have made thy Face strong against their Faces.*] I have given thee Courage and Assurance proportionable to the Hardiness and Impudence of those thou hast to deal with: See *chap.* ii. 6. and *Isa.* l. 7.

Ver. 10. *All the Words that I shall speak unto thee, receive in thy Heart.*] See the Note on *chap.* ii. 8.

Ver. 12. *Then the Spirit took me up.*] Carried me from the Place where I was before, when I saw the Vision mentioned *chap.* i. 3, 4. See the Note on *chap.* viii. 3.

Ibid. *And I heard behind me the Voice as of a great Rushing.*] I heard a Voice so loud that it shook the Earth like Thunder: See *John* xii. 27, 28.

Ibid. *Blessed be the Glory of the LORD from his Place.*] Whatever Place God honours with his especial Presence, is equivalent to his Temple, and there the Angels always attend upon the Divine Majesty, to give him the Honour due unto his Name: Compare *Gen.* xxviii. 13, 16, 19. The Words imply, that though God should forsake his Temple (see the Note on *chap.* ix. 3.) and destroy the Place that is called by his Name, yet his Presence will make a Temple of every Place, and Multitudes of the Heavenly Host will always be ready to do him Service.

Ver. 13. *I heard also the Noise of the Wings of the living Creatures.*] See the Note on *chap.* i. 20.

Ibid. *The Noise of the Wheels over against them.*] That is, besides them, as the Hebrew Phrase is elsewhere rendred: See the Note on *chap.* i. 20.

Ver. 14. *So the Spirit lifted me up.*] See *ver.* 12. and the Note upon *chap.* viii. 3. xxxvii. 1.

Ibid. *And I went in Bitterness, in the Heat of my Spirit.*] The Joy that I first conceived in receiving

ceiving the Divine Message, was quickly turned into Grief and Anguish of Mind: See *ver. 15.*

Ibid. And the Hand of the LORD was strong upon me.] I was unable to resist the Impulses of God's Spirit: See *chap. i. 4. viii. 1. Jer. xx. 9.*

Ver. 15. Then I came to them of the Captivity of Telabib, that dwell by the River of Chebar.] These seem to be a distinct Colony of Captives from those that are mentioned *chap. i. 3.* See *ver. 23.* of this Chapter. The King of Babylon carried away the Jews by several Captivities; some in the first Year of his Reign, *Dan. i. 1.* Some in the seventh, *Jerem. lii. 28.* then follow'd *Jechoniah's* Captivity in the eighth Year of *Nebuchadnezzar*, *2 Kings xxiv. 12.* when *Ezekiel* himself was carried Captive.

Ibid. And I remained there among them astonished seven Days.] Having my Spirit wholly cast down and amazed under the Apprehension of these terrible Judgments which were to come upon my Nation, and of which I was to be the Messenger: Compare *Jer. xxiii. 9. Habak. iii. 16.* Seven Days was the Space of Time appointed for Mourning: See *Gen. l. 10. 1 Sam. xxxi. 13. Job ii. 3. Eccus. xxii. 12.*

Ver. 17. I have made thee a Watchman to the House of Israel.] Prophets have the Title of Watchmen given to them: See *Isa. lvi. 10. Jerem. vi. 17.* like Watchmen placed on the Tower, (see *Habak. ii. 1.*) they by their Prophetical Spirit foresee the Evils coming upon the Ungodly, and are bound to give People timely Notice to avoid them by a sincere Repentance: See the following Verse.

Ver. 18. When I say unto the Wicked, Thou shalt surely die.] This is, unless he repent, a Condition generally to be understood in such like Threatnings: See *chap. xviii. 27.*

Ibid. And thou givest him not Warning, &c.] We are to distinguish a Prophet's immediate Commission to go to any particular Person in God's Name, from such a general Charge to inform others of their Duty, which is incumbent upon all Pastors and Teachers. These latter can only give Men general Warnings, unless where they have received such Informations as are a sufficient Ground for a particular Reproof.

Ibid. The same wicked Man shall die in his Iniquity.] He shall die in a State of Sin, and be condemned to those Punishments to which Death translates Sinners: See *Job viii. 24.* and the Note upon *chap. xviii. 4.*

Ibid. But his Blood will I require at thy Hand.] Thou shalt be accountable for the Loss of his Soul, just as a Man's Blood is laid to the Charge of him that is any way accessory to his Death: Compare *Gen. ix. 5.*

Ver. 19. But thou hast delivered thy Soul.] Thou art clear from the Guilt of his Sin: Compare *Acts xx. 26.*

Ver. 20. And I lay a stumbling Block before him.] I cause his Iniquity to become his Ruin, as the Word *Mischol* is translated *chap. xviii. 30.*

Ver. 22. And the Hand of the LORD was there upon me.] See *ver. 14. and chap. i. 3.*

Ibid. Arise, Go into the Plain.] As a Place more retired and fitter for Contemplation.

Ver. 23. The Glory of the LORD stood there.] See *chap. i. 28.*

Ibid. As the Glory which I saw by the River of Chebar.] This Part of that River seems distant from that Place where the former Vision was shewed him: Compare *ver. 15.* with *chap. i. 3.* Then the Spirit entered into me, and set me upon my Feet, and spake with me. The Words are literally to be translated thus: Then the Spirit entered into me, and set me upon my Feet; and he spake unto me: For the last Verb is in the Masculine Gender, and the two former in the Feminine. In like manner the Fifth Verse of the eleventh Chapter should be read, And the Spirit of the LORD fell upon me, and he said unto me. The Spirit or Power of God which the Prophet felt within him, (called likewise the Hand of the LORD, *ver. 14. and 22.* of this Chapter, and *chap. viii. 1.*) being distinguish'd here from the Divine Glory or *Shekinah*, which the Prophet saw, as it is very plainly *chap. ii. 2.* And the Spirit entered into me, when HE spake unto me.

Ibid. Go shut thy self within thy House.] Hereby to represent the Siege of Jerusalem: See *chap. iv. 1, &c.*

Ver. 25. They shall put Bands upon thee, &c.] Thou shalt be confined to lie so many Days upon thy Right Side, and so many upon the Left, as if thou wast bound and not able to stir: See *chap. iv. 8.* The LXX and the Vulgar Latin read, Bands shall be put on thee. And it is very common in the Hebrew Language to take the Verb Transitive in an Impersonal Sense: See the Notes on *Isa. xlv. 18.*

Ibid. Thou shalt be dumb, and shalt not be to them a Reprover.] Ezekiel's Dumbness might proceed from two Causes: Excess of Grief, as we read *ver. 15.* of this Chapter, that he remained astonished seven Days: Wherein he was a Type or Figure of the Condition of the Jews when they were to be astonished one with another: *Chap. iv. 17.* Another Cause of his Silence might be by way of Reproof to them for disbelieving what he had before delivered by the Commands of God: See the Note on *chap. xxxii. 22. xxiv. 17.* And because they regarded not the Words which God commanded him to speak to them, he was directed to instruct them only by Signs, such as are those Emblems of the Siege contained in the next Chapter.

Ver. 27. But when I speak with thee [or to thee] I will open thy Mouth.] But when I bid thee declare my Commands by Word of Mouth, thou shalt have free Liberty to speak: See *chap. xi. 25.*

Ibid. He that beareth, let him bear; and he that forbeareth, let him forbear.] The Sum of what thou shalt say unto them is this: To let them know that this is the last Warning God will give them; and therefore let them take it as such, and either give Heed to what is said to them, or neglect it at their utmost Peril: Compare *1 Cor. xiv. 38. Revel. xxii. 11.*

C H A P. IV.

The A R G U M E N T.

Under the Emblem of a Siege, and of the Straitness of Provision during the Siege, is shewed the Miseries the Jews shall suffer when the City is besieged: And by the Prophet's lying upon his right and left Side a certain Number of Days, is declared of how long Continuance those Sins were which GOD did visit upon that People.

Ver. 1. **T**AKE thee a Tile, and lay it before thee.] The Prophets often foresaw impending Judgments by significative Emblems, being of greater Force and Efficacy than Words. So *Jeremy* was commanded to go down to the Potter's House, and see how frequently Vessels were marred in his Hands, *chap. xviii.* and to take one of those earthen Vessels, and break it in the Sight of the Elders of the Jews, *chap. xix.* that they might thereby be sensibly taught the Greatness of God's Power, and their own Frailty. So here God commands the Prophet to take a Tile, or such a Slate as the Mathematicians draw Lines or Figures upon, and there make a Portraiture of *Jerusalem*, thereby to represent it as under a Siege. We may observe that God often suits Prophetical Types and Figures to the Genius and Education of the Prophets themselves. So the Figures which *Amos* makes use of are generally taken from such Observations as are proper to the Employment of a Shepherd or an Husbandman. *Ezekiel* had a peculiar Talent for Architecture, so several of his Representations are suitable to that Profession. And they that suppose the Emblem here made use of to be below the Dignity of the Prophetical Office, may as well accuse *Archimedes* of Folly, for making Lines in the Dust.

Ver. 2. And lay Siege against it, &c.] Make a Portraiture of a Siege, and of such warlike Preparations as are necessary to it.

Ver. 3. Moreover take thou unto thee an Iron Pan.] A Plate or Slice, as the Margin reads. This may either represent the Wall of *Jerusalem*, which were to be broken down, in order to the taking of it, as the following Words may be thought to imply; or else some of those Works which the Besiegers cast up for their own Defence; so this is another Representation of the Siege mentioned *ver. 1.*

Ibid. This shall be a Sign to the House of Israel.] *Ezekiel* often expressed God's Purposes by Signs: See *chap. xii. 2—12. xxiv. 24, 27.* and the Notes upon *ver. 17.* of this Chapter.

Ver. 4. Lie also on thy left Side.] Lie on that Side without stirring or moving thyself: See *ver. 8.*

Ibid. According to the number of the Days thou shalt lie upon it, thou shalt bear their Iniquity.] By lying on one Side thou shalt signify God's Forbearing their Punishment for so many Years: So the Words are commonly explained; but in my Opinion not agreeable to the genuine Sense of the Phrase, *To bear one's Iniquity*; [The Word *Nasa*, to bear, when it is joined with *Sin*, or *Iniquity*, doth sometimes signify to forgive, or

forbear the Punishment due to Sin, particularly *Psal. xxv. 18.* and is sometimes rendered by *atque* in the LXX, but it usually denotes bearing or suffering Punishment: See *Levit. xvi. 22.* Especially when it is joined with *laying on Iniquity*, as it is here: See *ver. 4, 5.* And we find the Circumstances under which *Ezekiel* was here placed, were all of them penal.] As also that other Expression of *Laying Iniquity upon* any, imports the imputing the Guilt of it, or inflicting the Punishment due unto it. So here the Prophet does in Vision bear the Punishment due to the Idolatry of *Israel* and *Judab*, which had continued, the one for three hundred and ninety, the other for forty Years.

The Circumstances of this Vision prove that the Prophet did really perform what is here related; or else it could not have been a Sign unto the House of Israel, *ver. 3.* unless they themselves had been Eye-witnesses of it. Compare *chap. xii. 7, 11.* The chief Objection against this Opinion is, that there is not the Distance of four hundred and thirty Days between this Vision, and that which is next related, *chap. viii. 1.* but that may be answered by supposing this to be an *Intercalary Year*, which may be supposed to have happened often in the Jewish Computation of Time, whose Years consisted at most but of three hundred and sixty Days, or, as some think, were Lunar Years, reduced by Intercalations to the Solar Form: See *Dr. Prideaux, Script. Hist. Par. 1. p. 281.* [Concerning the Form of the Jewish Year, see many useful Observations on *Mr. Marshall's Treatise upon the LXX Weeks, Par. II. ch. 4.*]

Ver. 5. Three hundred and ninety Days.] The most probable Computation of this Time, is, to date its Beginning from *Jeroboam's* first setting up the idolatrous Worship of the golden Calves, to the last Captivity of the Jews, in the twenty-third Year of *Nebuchadnezzar's* Reign: See *Jer. lii. 30.* This seems to have made an entire Riddance of the Natives of the Land, and consequently to be the finishing Stroke of the Jewish Captivity. Both *Judab* and *Israel* being now entirely carried away, whereas before that Time many of the ten Tribes lived in their own Habitation: See *2 Chron. xxix. 14. xxxi. 11, 18. xxxii. 33. Ezra vi. 17.*

Ver. 6. Thou shalt bear the Iniquity of the House of Judab forty Days.] This Series of Time may probably be computed from the eighteenth Year of *Josiah*, at which Time the King and People entered into a solemn Covenant to serve and worship God, so that the Idolatry they were afterward guilty of, received a new Aggravation, as being a Breach of this solemn Covenant, the greater Part of the People being still idolatrous in their Hearts: See the Notes on *Jerem. iii. 6—10.* The thirtieth Year, mentioned in the beginning of this Prophecy, is supposed to take its Date from the Eighteenth Year of *Josiah*; which makes it probable that the Prophet refers to the same *Æra* in this Place.

Scaliger and some others begin these forty Years from *Jeremiah's* Mission as a Prophet, which was in the thirteenth Year of *Josiah*, from which Time till the last Year of *Zedekiah*, when the City and Temple were destroyed, is just forty

forty Years. [The learned Bishop of Coventry and Litchfield, in his Defence of Christianity, Ch. iii. §. 1. explains the forty Days of Judah's Transgression of the Years wherein Judah had exceeded Israel in Idolatry under the Reign of Manasses. The Sins committed at that Time filled up the Measure of Judah's Transgressions: See 2 Kings xxi. 11, 12, 13. xxiii. 26. xxiv. 3. Jer. xv. 4.]

Ibid. *I have appointed each Day for a Year.*] Days frequently stand for Years in the Propheatical Accounts of Time. See Numb. xiv. 34. *After the Number of forty Days, each Day for a Year shall you bear your Iniquities, even forty Years,* Dan. ix. 24. The Days of the seventy Weeks must necessarily be understood in the same Sense, so as to make up the Sum of four hundred and ninety Years. And the one thousand two hundred and sixty Days mentioned Rev. xi. 3. are, according to the Genius of the prophetic Style, to be understood of so many Years.

Ver. 7. *Therefore thou shalt set thy Face toward the Siege of Jerusalem.*] When thou liest in one Posture as is commanded thee, ver. 4, 6. thou shalt still have the Portraiture of the Siege of Jerusalem before thy Face, ver. 1. or *setting thy Face toward the Siege of Jerusalem*, may signify looking earnestly, or with a threatening Visage toward it; as the Prophet is said to *set his Face against* a Place, when he prophesies against it: See chap. vi. 2.

Ibid. *And thy Arm shall be uncovered, or, stretched out.*] Their Habits were anciently contrived, so that the right Arm was disengaged from the upper Garments, that they might be the more ready for Action. So ancient Statues and Coins represent Heroes with their right Arm bare, and out of the Sleeve of their Garments. Thus God is said to *make bare his Arm*, Isa. lii. 10. where he is represented as subduing his Adversaries, and bringing Salvation to his People.

Ibid. *And thou shalt prophesy against it.*] By Signs and not by Words. See the Note on chap. iii. 26.

Ver. 8. *I will lay Bands upon thee.*] See chap. iii. 25.

Ibid. *Till thou hast ended the Days of thy Siege.*] The three hundred and ninety Days mentioned ver. 5, and 9. were designed not only to signify the Years of Israel's Sin, but the Continuance of the Siege of Jerusalem. That Siege lasted, from the Beginning to the Ending of it, seventeen Months, as appears from 2 Kings xxv. 1—4. But the King of Egypt coming to relieve the City was the Occasion of raising the Siege for some Time, as appears from Jer. xxxvii. 3. So that it may reasonably be gathered from the Authority of the Text joined to the Circumstances of the Story, that the Siege lasted about thirteen Months, or three hundred and ninety Days: See Archbishop Usher's *Annals*, ad An. Mundi 3415.

Ver. 9. *Take thou also unto thee Wheat and Barley, &c.*] In Time of Scarcity 'tis usual to mix a great deal of the coarse kinds of Grain with a little of the better sort, to make their Provisions last the longer. Thus Ezekiel was commanded to do, to signify the Scarcity and coarse Fare the Inhabitants should endure in the Siege of the City.

Ibid. *According to the number of the Days thou*

shalt lie upon thy Side, three hundred and ninety Days shalt thou eat thereof.] During which Time the Siege lasted: See ver. 8. The forty Days mentioned ver. 6. seem not to be reckoned into this Account. These denoted Judah's Sin of forty Years Continuance, from the eighteenth Year of Josiah, ver. 6. And as they were superadded to the three hundred and ninety Days of the Siege, they may signify the Days spent in plundering the City, and burning the Temple, and carrying away the Remnant of the People. Jerusalem was taken on the ninth Day of the fourth Month, Jerem. lii. 6. and on the tenth Day of the fifth Month the Temple was burnt, ver. 12. and so we may reasonably conjecture by the eighteenth of that Month, which was the fortieth from the taking of the Place, the whole City was burnt, and the few Jews which were left were carried into Captivity.

Ver. 10. *And the Meat which thou shalt eat shall be by weight, twenty Shekels a Day.*] In Sieges 'tis common to stint every one to a certain Allowance, by which Means they can guess how long their Provisions will last. Twenty Shekels is but ten Ounces, a short Allowance for a Day's Sustenance: See ver. 16. and Jerem. xxxvii. 21.

Ibid. *From Time to Time shalt thou eat it.*] This shall be thy daily Allowance during the whole three hundred and ninety Days.

Ver. 11. *The sixth Part of an Hin.*] Which is something above a Pint and an half of our Measure: See Bishop Cumberland's Account of Jewish Weights and Measures, placed at the End of many English Bibles.

Ver. 12. *And thou shalt eat it as Barley Cakes.*] Such as People make in Hasten, when they have not Time for preparing a set Meal: See Exod. xii. 39. This represents the Hurry and Disorder of a Siege.

Ibid. *And thou shalt bake it with Dung, &c.*] To signify the Scarcity of all sorts of Fuel: See ver. 15.

Ver. 13. *Even thus shall the Children of Israel eat their defiled Bread among the Gentiles, &c.*] Their Circumstances in their Captivity shall not permit them to observe the Rules of their Law relating to unclean Meats, and they will be constrained to partake of Meats, part of which hath been offered unto Idols: Compare Hof. ix. 1. Dan. i. 8. Bread is often used in the Hebrew for all sorts of Food: See Gen. xliii. 31.

Ver. 14. *Behold my Soul hath not been polluted, &c.*] I have always carefully observed the Distinction between Meats clean and unclean: I beseech thee command me not now to eat any thing so contrary to my former Practice.

Ibid. *Neither came there abominable Flesh into my Mouth.*] The Hebrew Word Piggul, *abominable*, is properly used of such Meats as are forbidden by the Law: See Levit. vii. 18. xix. 7. Isa. lxv. 4. Such are those here mentioned: See the Texts quoted in the Margin of our Bibles.

Ver. 16. *I will break the Staff of Bread in Jerusalem.*] The Siege shall produce a Scarcity of Bread in Jerusalem, 2 Kings xxv. 3. and deprive you of the chief Support of Man's Life: Compare Levit. xiv. 13. xxvi. 26. Isa. iii. 1.

Ibid. *They shall eat their Bread by Weight and with Care, &c.*] See ver. 10, 11. When they have consumed

consumed their last Allowance, they shall be in great Care where to get more for the next Meal; and some of you be forced to eat the Flesh of their nearest Relation: See *chap. v. 10.*

Ver. 17. *And be astonished one with another, and consume away in your Iniquities.*] Look one upon another as Persons under Astonishment for the Greatness of your Calamities, and pining away or dying a lingering Death through Famine and other Hardships: See *chap. xxiv. 23.*

CHAP. V.

The ARGUMENT.

The Prophet is commanded to shave his Hair, and then consume it, to signify thereby God's Judgment upon Jerusalem for her repeated Provocations, by Famine, Sword and Dispersion.

Ver. 1. **T**AKE thee a sharp Knife, take thee a Barber's Razor.] The latter Expression explains the former: Hair being an Ornament, and Baldness a Token of Sorrow, thereupon Shaving denotes a great Calamity or Desolation: Compare *Isa. vii. 20. Maimonides, Moreh Nevoch. l. 2. c. 46.* observes upon this Place, that the Priests were forbidden to shave their Heads: See *chap. xlv. 20.* and not allowed to do it in the Time of Mourning, *Lev. xxi. 5.* from whence that Author concludes that what the Prophet has here commanded, was performed only in Vision. But there is no Need of such an Evasion to answer that Difficulty. For the immediate Command of God to any Prophet is a sufficient Discharge from any Obligations of the ceremonial Law. So *Elijah* offered Sacrifice upon Mount Carmel: *1 Kings xviii. 20.* contrary to the Rule of the Law, *Deut. xii. 5.*

Ibid. *Then take the Balances, &c.*] To signify the Exactness of the Divine Justice.

Ver. 2. *And thou shalt burn a third Part in the Midst of the City.*] Of that Portraiture of the City which the Prophet was commanded to make, *chap. vi. 1.* This signifies the Destruction of the Inhabitants within the City by Famine and Pestilence: See *ver. 12.* and *chap. vii. 12.*

Ibid. *And thou shalt take a Third Part, and smite it about with a Knife.*] To shew that a third Part of the Inhabitants shall be slain with the Sword, just after they have escaped out of the City: See *ver. 12.* This was remarkably fulfilled in the Slaughter of *Zedekiah's* Sons, and the rest of his Retinue, *Jerem. lii. 10.*

Ibid. *And a third Part thou shalt scatter in the Wind, and I will draw out a Sword after them.*] The rest shall be dispersed to all the four Winds: See *chap. vi. 8.* And even my Vengeance shall pursue many of them in their Dispersions: See *ver. 12.* and compare *Lev. xxvi. 33. Jer. xxiv. 10. xlv. 12. Amos ix. 4.*

Ver. 3. *And bind them in thy Skirts.*] The Hebrew reads, *in thy Wings*; to signify that they should be placed under the Divine Protection: See *Psal. xci. 4.* This denotes those that should be left in the Land under *Gedaliah*, *Jerem. xl. 5, 6.*

Ver. 4. *Then take of them again, and cast them*

into the midst of the Fire.] This denotes the Conspiracy with *Ismael* formed against *Gedaliah*, and the Calamities that followed thereupon.

Ibid. *For thereof shall come a Fire forth into all the House of Israel.*] This was the Occasion of the utter Ruin of that poor Remainder of the Jews which were left in their native Country. Thereupon some of them went down into Egypt, where they were all consumed, according to *Jeremiah's* Prophecy against them: See *chap. xlv. 11, &c.* and the rest that remained in the Land were entirely carried away Captive by *Nebuzaradan*: See *Jerem. lii. 30.*

Ver. 5. *This is Jerusalem, I have set it in the midst of the Nations.*] This Jerusalem thou dost now prophesy against, was placed in the midst of the Heathen Nations; it made a Figure among them for the sake of my Temple, and the visible Tokens of my Presence there: See *chap. xvi. 14. 1 Kings viii. 41, 42.* It was a City set on a Hill, on purpose that it might be a Pattern of Religion and Virtue to them: Compare *Matt. v. 14.*

Ver. 6. *And she hath changed my Judgments into Wickedness.*] Or, *she hath rebelled against my Judgments, for the sake of Wickedness*; that is, to fulfil her wicked Desires: For so the Verb *Marab* is rightly translated, *chap. xx. 8.*

Ibid. *More than the Nations.*] She hath sinned against a clearer Light and greater Convictions: Compare *chap. xvi. 48.* and *Matt. xii. 41, 42.*

Ibid. *For they have refused my Judgments.*] The Reason why the Heathen have rejected my Laws, is because they have kept constant to the Religion of their Forefathers: Whereas the Jews have forsaken that Religion which their Forefathers received from me: See the next Verse.

Ver. 7. *Because you have multiplied more than the Nations.*] The French Translation reads, *Because thou hast multiplied thy Wickedness.* Some such Word ought to be added to supply the Sense.

Ibid. *Neither have done according to the Judgments of the Nations round about you.*] Or rather, *According to the Manner of the Nations round about you*; as the very same Phrase is translated, *chap. xi. 12.* You have not been so constant and zealous for the true Religion as they are in a false one: Compare *chap. xvi. 47. Jerem. ii. 10, 11. Micah iv. 5.*

Ver. 9. *And I will do unto thee that which I have not done.*] As your Sins have particular Aggravations above those other Nations, so your Punishment shall be proportionably greater: See *Dan. ix. 12. Lam. iv. 6. Amos iii. 2.*

Ibid. *And I will not do any more the like.*] The Punishments you shall suffer shall be more remarkable for their Greatness than those I shall at any Time inflict upon other Nations. The Punishment due to the Sins of *Israel* and *Judah*, which the Prophet was to bear for four hundred and thirty Days, by way of Type or Vision, may probably signify a Judgment to continue for such a Length of Time as is not yet expired; according to God's Threatenings, that for their Obstinacy and Irreclaimableness, he would go on to punish them seven times more for their Sins, *Lev. xxvi. 18—28.* Multiplying the Length of their Calamities by a sevenfold Proportion. And taking the Words in this large Extent, so as to comprehend all the Marks of God's Indignation

nation, which have already lain upon that People for above sixteen hundred Years, and how much longer they may continue we know not, it may truly be said that none of God's Judgments have been like it.

Ver. 10. *Therefore the Fathers shall eat the Sons in the midst of thee.*] A terrible Judgment threatned by Moses, *Levit. xxvi. 29. Deut. xxviii. 53.* and afterwards by *Jeremy, chap. xix. 9.* and actually fulfilled in the Famine that attended the Siege of Jerusalem. See *Lamen. ii. 20. iv. 10.*

Ibid. *And the whole Remnant of them will I scatter into all the Winds.*] This is another Judgment threatned against them by Moses: *Deut. xxviii. 56.* and remarkably fulfilled in this their last Dispersion, when every known Part of the World hath some share of them, and yet they live every where like Strangers, only upon Sufferance.

Ver. 11. *Because thou hast defiled my Sanctuary with all thy detestable Things, and with all thy Abominations.*] Thou hast profaned my Temple, by placing Idols in it: See *chap. vii. 20. viii. 5. xxiii. 38. 2 Chron. xxxvi. 14.* detestable Things and Abominations are Words of the same Signification, denoting Idols: See *chap. xi. 21.*

Ibid. *Therefore will I also diminish thee, neither shall mine Eye spare, &c.*] or, *I will destroy thee* (for so this Word is used, *Numb. xxvii. 4.*) *without shewing any Pity or Compassion:* See *chap. vii. 4, 9. viii. 18. ix. 10. xxiv. 14.*

Ver. 12. *A third Part of thee shall die by the Pestilence,* (See *chap. xiv. 22.*) *and with the Famine, &c.*] See *ver. 2.* and *chap. vi. 12. Jerem. xv. 2. xxi. 9.*

Ibid. *And I will draw out a Sword after thee.*] And thereby fulfil that Threatning denounced against them, *Levit. xxvi. 33.* Compare likewise *Deut. xxviii. 65. Amos ix. 4.* All which Places import, that God's Anger should still pursue them even into the Countries whither they were banished and carried Captive. This was particularly fulfilled in those that went into Egypt: See *Jerem. xlv. 7.* and it was remarkably verified in the several Persecutions and Massacres they have undergone at different Times, in most of the Countries of Europe, in latter Ages: Of which see an Account in *Basnage's continuation of Josephus.*

Ver. 13. *I will cause my Fury to rest upon them.*] See the Note on *Chap. viii. 18.* The Words may be rendred thus, *I will cause my Fury toward them to rest,* as the Phrase is translated, *chap. xvi. 42.* that is, my Anger shall be appeased toward them, after I have executed due Punishment upon their Sins.

Ibid. *And I will be comforted.*] This and the former Expression is borrowed from Men's Passions, who find some Ease and Rest in their Minds upon their venting them, and bringing Offenders to condign Punishment. So God is here described as feeling Ease and Satisfaction in executing his Justice upon obstinate and incorrigible Sinners. Compare *chap. xvi. 42. xxi. 17. Isa. i. 24.*

Ibid. *They shall know that I the LORD have spoken it in my Zeal.*] Out of a just Concern for mine own Honour and Authority which they

have slighted and despised. See *chap. xxxvi. 5, 6. xxxviii. 17.* The Word may likewise be taken here for that Passion of Jealousy that is proper to a Husband when his Wife proves false to him, and is applied to God, when his People forsake his Worship and serve Idols, *chap. xvi. 35, 42. xxiii. 25.*

The Covenant between God and his People is often represented under the notion of a marriage Contract: See *Chap. xvi. 8.* whereupon Idolatry is called *Going a Whoring after other Gods,* and committing *Adultery with Stocks and Stones:* *Jerem. iii. 9.*

Ver. 14. *I will make them waste and a Reproach among the Nations, &c.*] See *Deut. xxviii. 37. 1 Kings ix. 7. Psal. lxxix. 4. Jer. xxiv. 9. Lam. ii. 15.*

Ver. 15. *So it shall be — an Instruction to the Nations.*] They shall learn from such an Example of Vengeance, to hear me and be afraid of my Judgments.

Ibid. *In furious Rebukes.*] See *chap. xxv. 17.*

Ver. 16. *When I shall send upon them the Evil Arrows of Famine, &c.*] God's Judgments are elsewhere expressed by Arrows: See *Deut. xxxii. 23. Psal. vii. 13. lxiv. 7. xci. 5.*

Ibid. *And I will break the Staff of your Bread.*] See *chap. iv. 16.*

Ver. 17. *So I will send upon you Famine and evil Beasts.*] Wild beasts multiply in a Land when it is become uninhabited, *Exod. xxiii. 29.* This is likewise a Punishment threatned against the Jews among other Desolations. See *Levit. xxvi. 22. Deut. xxxii. 24.* and compare *chap. xiv. 21. xxxiii. 27. xxxiv. 25.* of this Prophecy.

Ibid. *And Pestilence and Blood shall pass through thee.*] Blood signifies any unusual sort of Death, and denotes here such a Pestilence as will destroy Multitudes. Compare *chap. xiv. 19.* Or it may be equivalent to the Sword which is joined with the Pestilence, *ver. 12.* See *chap. xxxviii. 22.*

CHAP. VI.

The ARGUMENT.

The Prophet continues to denounce God's severe Judgments upon the Jews for their Idolatry: But tells them that a Remnant shall be saved, and by their Afflictions shall be brought to a Sense of their evil Doings.

Ver. 2. **S**ET thy Face toward the Mountains of Israel.] Direct thy Face and thy Speech toward the Mountains in the Land of Judea: Compare *chap. iv. 7. xx. 46. xiii. 17. xxi. 2. xxv. 2. xxxviii. 2.*

Ibid. *Toward the Mountains of Israel.*] Judea was a hilly Country: See *Josh. xi. 21. xx. 7.* So the whole Land of Judea is expressed here and elsewhere by the *Mountains of Israel:* See *chap. xix. 9. xxxiii. 18. xxxiv. 14. xxxv. 12. xxxvi. 1. xxxvii. 22. Isa. lxv. 9. Micah vi. 1.* The Prophets sometimes direct their Discourse to the inanimate Parts of the Creation, thereby to upbraid the Stupidity of Men: See *Isa. i. 2.*

Ibid. *And Prophecy against them.*] As the most conspicuous Parts of the Land: But the Judgments denounced extend to all the other

Parts of the Country, as appears in the following Verse.

Ver. 3. *Thus saith the Lord God to the Mountains and to the Hills, to the Rivers and to the Valleys.*] Every Part of the Country had been defiled with Idolatry: The Altars built for Idol-Worship were commonly placed upon Mountains and Hills: See *chap. xvi. 16, 24. Jerem. ii. 20. iii. 6.* The shady Valleys and River Sides were likewise made use of for the same Purpose; *ibid. ver. 23.* particularly for the sacrificing of Children offered to *Moloch.* See *Isa. lvii. 5. Jer. vii. 31.* So the Prophet denounces a general Judgment against the whole Country.

Ver. 4. *Your Altars shall be desolate, and your Images shall be broken, &c.*] The Verse is plainly taken from *Levit. xxvi. 30.* where *Moses* denounces the same Judgments against the *Jews* upon their Provocations. The Word *Hamanim*, *Images*, is generally supposed to signify such as were erected to the Honour of the Sun, and is accordingly translated *Sun-Images* in the Margin. Compare *2 Chr. xxxiv. 4. Isa. xvii. 8.*

Ibid. I will cast down your slain Men before your Idols.] So that their Sin may be read in the Manner of their Punishment. See *Lev. xxvi. 30.*

Ver. 7. *And ye shall know that I am the LORD.*] An *Epiphonema*, or Conclusion of a severe Denunciation often repeated by this Prophet; importing that the Judgments God intended to bring upon the *Jews*, would make the most hardened and stupid Sinners sensible that this was God's Hand.

Ver. 8. *I will leave a Remnant, &c.*] A gracious Exception that often occurs in the Prophets, when they denounce general Judgments against the *Jews*: Implying that God will still reserve a Remnant of that People to whom he will fulfil the Promises made to their Fathers. See *chap. xiv. 22.* and the Notes upon *Is. iv. 2. Jer. xlv. 14.*

Ver. 9. *And they that escape of you shall remember me among the Nations.*] Their Afflictions shall bring them to the Sense of themselves, and their Duty to me, See *Hof. v. 15.*

Ibid. Because I am broken with their whorish Heart.] My Patience is tired out with this People's Idolatries, called in Scripture Spiritual Whoredom. See the Note on *chap. v. 13.*

God is here introduced, as speaking after the Manner of Men, whose Patience is tired out by the repeated Provocations of others, especially when they see no hopes of Amendment. Compare *Isa. xliii. 24.*

Ibid. And with their Eyes which go a whoring after their Idols.] The Eyes are the Seat of lascivious Inclinations: See *2 Pet. ii. 14.* So in Pursuance of the same Metaphor, they are said to be enticed to Idolatry; being often tempted to idolatrous Worship by the Costliness of the Images, and the fine Shew which they make. See *Jerem. x. 4, 9. Dan. xi. 38.*

Ibid. And they shall loath themselves for the Evils which they have committed.] They shall abhor themselves, as *Job* speaks *chap. xlii. 6.* when they reflect upon their manifold Provocations: See *chap. vii. 16. xii. 16. xx. 43. xxxvi. 32.*

Ver. 10. *And that I have not said in vain.*] Or without Cause, as the Word *Hinnam* is more significantly translated, *chap. xiv. 22.*

Ver. 11. *Smite with thy Hand, and Stamp with thy Foot, &c.*] Join to thy Words the Gestures which are proper to express Grief and Concern at the Wickedness of thy People, and for their Calamities that will ensue. Compare *chap. xxi. 12, 14. Numb. xxiv. 10.*

Ibid. For they shall fall by the Sword, &c.] See *chap. v. 12.*

Ver. 12. *He that is far off.*] He that is out of the Reach of the Siege.

Ver. 13. *When their slain Men shall be round about their Altars, &c.*] See *ver. 4, 5.*

Ibid. Upon every high Hill in all the Tops of the Mountains, &c.] These were the noted Places for idolatrous Worship: See *Jerem. ii. 20. Hof. iv. 13.* and the Notes upon *ver. 3.* of this Chapter.

Ibid. And under every green Tree, and under every thick Oak.] The offering Sacrifice in Groves and shady Places was another ancient Rite of Idolatry: See the Note on *Isa. i. 29.* upon which Account Groves and Images are often joined together by the sacred Writers.

Ver. 14. *Yea more desolate than the Wilderness towards Diblath.*] *Diblath* was Part of the Desert in the Borders of *Moab*: See *Numb. xxxiii. 46. Jerem. xlviii. 22.*

CHAP. VII.

THE ARGUMENT.

The Prophet denounces the irreversible Judgment of Captivity, and final Desolation upon the Jews for their Idolatry and other heinous Sins.

Ver. 2. **UPON** the Land of Israel.] This comprehends the whole Country of *Judea*: Comp. *chap. xii. 22. xiii. 9. xviii. 2.* *Israel* is often put for *Juda* after the Captivity of the ten Tribes, See *Micah i. 14. iii. 9, 10. Malach. i. 1. ii. 11.* They that were left of the ten Tribes, joining themselves to the Tribe of *Judah*. See *2 Chron. xxx. 11, 18.* Dr. *Prideaux* supposes that *Manasses* and his Successors in the Kingdom of *Judah* had the Dominion of the whole Land of *Canaan*, formerly divided into the two Kingdoms of *Judah* and *Israel*, as Tributaries under the Kings of *Affria*. See his *Connexion of Scripture History*, Part 1. p. 34.

Ibid. The End is come upon the four Corners of the Land.] Upon the whole Country: Compare *Numb. xxiv. 17.*

Ver. 4. *Mine Eye shall not spare thee, &c.*] See *chap. v. 17.*

Ibid. And ye shall know that I am the LORD.] See *chap. vi. 17.*

Ver. 5. *An only Evil, behold, is come.*] Such an Evil as shall comprehend all other Calamities in it.

Ver. 6. *An end is come.*] A Destruction which shall be fatal to a great Part of those that go into Captivity, as well as to those who are consumed in their own Country. See *chap. v. 12. vi. 8. Jerem. xlv. 27.*

Ver. 7. *The Morning is come upon thee.*] God's Judgments shall overtake thee speedily and unexpectedly: Compare *Psal. xvi. 9.* The Expression alludes to the Time, when the Magistrates use to give Sentence against Offenders, which

which was in the Morning. See the Notes upon *Jerem. xxi. 12.*

Ver. 7. *The Time is come.*] The Time of God's Vengeance, called elsewhere the Day of the LORD. Compare *ver. 12. chap. xxi. 25. xxx. 3. Jerem. xvii. 7.*

Ibid. *And not the Sounding again of the Mountains.*] The Sound of War and Tumults; not such a joyful Sound as useth to echo from the Mountains, by which the Traders of Grapes express their Satisfaction at the Time of the Vintage; which the Hebrew Word *Hed* or *Heidad* properly signifies: See *Isa. xvi. 9. Jerem. xxv. 30. xlviii. 33.*

Ver. 10. *The Rod hath blossomed, Pride hath budded.*] Wickedness daily spreads and increases, till it becomes ripe for Judgment.

Ver. 11. *Neither shall there be any wailing for them.*] In an utter Destruction there shall none escape to bewail the Calamities of their Brethren; or they shall use no Expressions of Sorrow, as Persons that are astonished under the Greatness of their Afflictions. Compare *chap. xiv. 16, 22. Deut. xxviii. 28, 34.*

Ver. 12. *Let not the Buyer rejoice, nor the Seller mourn.*] The Buyer will have no reason to rejoice, because he will not enjoy what he hath bought; nor the Seller cause to mourn for the Loss of his Possessions, which the approaching Captivity will for ever deprive him of.

Ver. 13. *For the Seller shall not return to that which is sold, altho' they were yet alive.*] The Year of Jubilee shall be no Advantage to the Sellers, when once they are gone into Captivity: For tho' they should live so long, yet they shall not enjoy the Benefit of the Law, *Levit. xxv. 13.* nor return any more to their Possessions.

Ibid. *Neither shall any strengthen himself in the Iniquity of his Life.*] And though they harden themselves in Sin, and shut their Eyes against the Judgments which hang over their Heads, these will at last unavoidably overtake them.

Ver. 14. *They have blown the Trumpet.* [See *Jerem. vi. 1.*] *but none goeth to the Battle.*] Men's Hearts fail them, as looking upon themselves as given up to Destruction. See *ver. 17.*

Ver. 15. *The Sword is without, the Pestilence and Famine within.*] See *chap. v. 2, 12.*

Ver. 16. *But they that are escaped of them, shall escape.*] Some few of them shall have the Favour of escaping the common Calamity, called elsewhere the *Escaped* or the *Remnant*, from whence is derived the Phrase of *Σωζόμενοι* in the New Testament, such as are or should be saved: See the Note on *Isa. i. 9.* and *Jerem. xlv. 14.*

Ibid. *And shall be upon the Mountains like Doves in the Valleys, &c.*] When they flee from the Enemy to the Mountains. [Compare *Psal. xi. 1. Matth. xxiv. 16.*] and are escaped out of the imminent Danger that threatened them, they will then reflect upon their former Provocations, and bemoan themselves, and their Calamities the Effects of them. See *chap. vi. 9.* and compare *Isa. xxxviii. 14. lix. 11.*

Ibid. *All of them Mourning.*] St *Jerom.* renders it, *All of them trembling*: An Epithet ascribed to Doves, *Hos. xi. 11.* who are by nature exceeding timorous: This interpretation implies, that their Guilt should make them very

apprehensive of God's Judgments, and fearful of what should befall them.

Ver. 17. *All Hands shall be feeble and all Knees shall be weak as Water.*] Weakness and Failing of Spirits doth Cause Feebleness in the Hands and Knees. Compare *chap. xxi. 7. Isa. xxxv. 3. Job iv. 3, 4.*

Ver. 18. *Horror shall cover them,*] or *overwhelm them* as the phrase is translated, *Psal. lv. 6.*

Ibid. *Shame shall be upon all Faces.*] The Marks of Confusion and Misery, covering the Face, or shaving the Head, and making it bald, as it follows; See the Note on *Isa. xv. 2.*

Ver. 19. *They shall cast their Silver into the Streets, and their Gold shall be removed,*] or, *shall be accounted an unclean Thing*; so the Margin renders the Word *Lemiddab*, in the following Verse: It shall be valued no more than Dung or Filthiness, as being made a Prey to the Conquerors.

Ibid. *They shall not satisfy their Souls, nor fill their Bowels.*] Their Wealth will not procure them the Necessaries of Life under the Strictures of Famine or Miseries of Bondage.

Ibid. *Because it is the Stumbling-Block of their Iniquity.*] They laid out their Silver and Gold in making Ornaments for their Idols: Compare *chap. xiv. 2. xvi. 17. xlv. 12.*

Ver. 20. *As for the Beauty of his Ornament, he set it in Majesty, &c.*] The Expressions may most probably be understood of the Glory and Magnificence of the Temple, called elsewhere the Beauty of Holiness: Compare *ver. 22.* This very Place they have defiled with Idolatry. See *chap. v. 11.* therefore I have given it into the Hands of the Gentiles to profane and pollute it. For to that Sense the marginal Reading rightly translates the following Words. The Preterperfect Tense is often used by the Prophets for the Future; who to denote the Certainty of the Event, speak of what is to come, as if it were already done. See the Note upon *Isa. xxi. 9.* The same Sense is expressed in the following, *I will give it into the Hands of Strangers, &c.*

Ver. 21. *To the Wicked of the Earth.*] See *ver. 24.*

Ver. 22. *My Face also will I turn from them, &c.*] I will not hear them when they cry to me in their Distress: See *chap. viii. 18.* but will deliver up the Holiest Part of the Temple, where none but the High Priest used to enter, into the Hands of the Chaldeans that shall profane and plunder it.

Ver. 23. *Make a Chain.*] The Prophets foretold Things by Actions as well as by Words. So *Jeremiab* is commanded to make Bonds and Yokes. *Jerem. xxviii. 2.* and *Ezekiel* here to make a Chain, to foreshew the approaching Captivity, when King and People should be carried in Chains to *Babylon*. See *2 Kings xxv. 7. Jerem. xl. 1.*

Ibid. *For the Land is full of bloody Crimes.*] The innocent Blood that has been shed in it, cries aloud for Vengeance. See *chap. ix. 9. xxiii. 27. xxvi. 18.*

Ver. 24. *Therefore will I bring the Worst of the Heathen.*] The Chaldeans who were at that Time the great Oppressors of the World, and a Ter-

ror to all the Countries round about them. See *chap. xxviii. 7. xxx. 11.*

Ibid. I will make the Pomp of the Strong to cease.] All the State and Magnificence of the mighty Men shall be brought to nothing. Compare *chap. xxxviii. 28.*

Ibid. And their Holy Places shall be defiled.] The Word Holy Places being in the Plural Number denotes the Temple and all its outward Courts, where the People assembled for the Worship of God, and thereupon were accounted Holy. Compare *chap. ix. 7. xxi. 2. Psalm lxviii. 35. lxxiii. 17. Jerem. li. 61.*

Ver. 26. Then shall they seek a Vision from the Prophet.] Men are desirous to hear what the Event shall be in Times of Perplexity: See *chap. xiv. 9. xx. 1. xxxviii. 17.*

Ibid. But the Law shall perish from the Priest and Counsel from the Antients,] *Jeremias, Daniel, and Ezekiel* himself shall go into Captivity. So there shall either be no Prophet left among you, or if there be any left, they shall not be favoured with divine Revelations. See *Lament. ii. 8.*

Ibid. And Counsel from the Antients,] or the Elders, as the Word is elsewhere translated; *chap. viii. 1. xiv. 1. xx. 1.* Men of Authority and famous for Wisdom, whose Advice they asked in all Cases of Difficulty: See *Psal. cxix. 100. Isa. iii. 2.* In like manner the Prophet, the Priest and the wise Men are joined together, *Jerem. xviii. 18.*

Ver. 27. The King shall mourn, and the Princes shall be clothed with Desolation, and the Hands of the People shall be troubled.] There shall be a general Consternation of all Ranks and Degrees of Men. They that are in Authority shall want Presence of Mind to give Counsel and Directions, and the Inferiors shall have no Heart to put them in Execution. The Word Prince is synonymous with the King, as may appear by comparing *chap. xii. 10, 12. xxi. 25.*

CHAP. VIII.

The ARGUMENT.

The Prophet is carried in Vision to Jerusalem, and there shewed the Idolatries committed by the Jews within the Precincts of the Temple.

Ver. 1. AND it came to pass in the sixth Year] of Jeboiakim's Captivity. See *chap. i. 2.*

Ibid. And the Elders of Judab.] Men of Note for their Age or Authority, perhaps such as had been Members of the Greater or Lesser Consistories before their Captivity. These Elders came to me to enquire of the LORD concerning their present State of Affairs: Compare *chap. xiv. 1, 4. xxxiii. 31.* It is probable that they together with the Priests of the Captivity often met together to consult about the Publick Affairs, or to make Orders and Rules for the better Government of the People. So when *Sbarezer* and *Regemmelech* came to Jerusalem to ask Counsel of the Prophets and Priests about observing the Fasts relating to their former Calamities, *Zech. vii. 2, 3.* it is highly probable that they were sent by the Elders and Priests that met in Babylon for this Purpose. See Dr. Pri-

deaux Connex. of Script. Hist. Part. 1. p. 272.

Ibid. Sat before me.] This was the Posture of those that came to hear the Instructions of any Prophet or Teacher. Compare *chap. xiv. 1. xx. 1. xxxiii. 31. 2 Kings iv. 38.* In after Times the Teachers sat in a Chair or eminent Seat, and the Hearers sat on lower Forms at the Feet of their Masters: See *Luke x. 39. Act. xxii. 3.*

Ibid. That the Hand of the LORD fell upon me.] See Note on *chap. i. 3.*

Ver. 2. I beheld.] A Divine of great Learning and Character thinks the Hebrew Words should be understood of the Time past, and translated *I had beheld:* and that we are not to suppose the Prophet began to see this Vision while the Elders were before him, but related to them by God's Direction what he had formerly seen in the fourth Month, the Season set apart for the Worship of the Idol *Tammuz*: See the Note on *ver. 14.* This Sense is confirmed by comparing the Place with *chap. xi. 25. 1* Then or, *Thus I speak to them of the Captivity all the Things that the LORD had shewed me.*

Ibid. And lo, a Likeness as the Appearance of Fire, &c.] See the Note on *chap. i. 27.*

Ver. 3. He put forth the Form of an Hand.] Just as the Form of an Hand appeared writing upon the Wall, *Dan. v. 5.*

Ibid. And the Spirit lift me up, and brought me in the Vision of God to Jerusalem.] This Expression in the Visions of God, (which is likewise used again at the End of the Recital of this Prophecy, *chap. xi. 24. and chap. xl. 2.*) may import that all this Representation was performed only in Vision; that is, by a lively Representation to the Mind, as if the Prophet had been personally present at Jerusalem. In the same manner *Elisha* was present with *Gebazi* when he took *Naaman's* Present, *2 Kings v. 26.* and heard the Words that were spoken in the King of Syria's Bedchamber; *ibid. chap. vi. 12.* And *St. Paul*, tho' he was absent in Body, yet was present in Spirit at the Church of the *Colossians*, beholding their Order, &c. *Colos. ii. 5.* But the Words may also signify a Local Translation of the Prophet from Chaldaea to Jerusalem; Compare *chap. iii. 14. xl. 1.*

This latter Interpretation is confirmed by the Spirit's lifting him up between Heaven and Earth, and bringing him to Jerusalem, and afterward carrying him back into Chaldaea, *chap. xi. 24.*

Ibid. To the Door of the inner Gate.] The Entrance that goes into the inner Court, called the Court of the Priests, where the Altar of Burnt-offerings stood: See *ver. 5.* The Prophet stood at the outside of this Door and viewed the Image here mentioned, placed in some outward Verge of the Temple; which yet was all accounted Holy Ground, and called in Scripture the Mount of the LORD, or the Holy Mountain. See *chap. vii. 24.*

Ibid. Where was the Image of Jealousy, that provoketh to Jealousy.] An Image set up within the Precincts of the Temple, to provoke God to Jealousy, by setting up a Rival against him in the Place dedicated to his own Worship. See the Note on *chap. v. 11.*

Ver. 4. And behold the Glory of the God of Israel was there.] To shew that that was the Place of his peculiar Residence. *Ver. 5.*

Ver. 5. *Northward at the Gate of the Altar.*] Northward of the Gate or Entrance that was over-against the Altar.

Ver. 6. *That I should go far off from my Sanctuary.*] That I should forsake it, and deliver it up to be polluted by the *Heathen*, chap. vii. 21, 22. which is significantly represented by the *departing of the Divine Glory from the Threshold of the Temple*, chap. x. 18.

Ibid. *And thou shalt see greater Abominations.*] Because committed by Persons of greater Authority, and nearer the Place of my immediate Presence. See ver. 11, 14, 16.

Ver. 7. *And he brought me to the Door of the Court.*] This Dr. *Lightfoot of the Temple*, chap. xxviii. understands of the East-Gate of the inner Court, called the *Gate of Nicanor*, over which was the Council-Chamber where the *Sanhedrim* used to meet, and in some of the Rooms near it they secretly practised Idolatry, as God discovered to the Prophet, ver. 11.

Ibid. *Behold an Hole in the Wall.*] Thro' which I could look in, and see what Abominations were committed there.

Ver. 8. *Then said he unto me, Dig now in the Wall.*] This was done only by Vision, to give the clearer Proof and Conviction of the Idolatries there committed, by thus introducing him into the Rooms where they were practised.

Ibid. *And when I had digged in the Wall, behold a Door.*] Which had been made up, and another more secret Entrance contrived, that they might go in and out unobserv'd.

Ver. 9. *And he said unto me, Go in, &c.*] To give me the fullest Conviction I did not only peep through the Hole, mentioned ver. 8. but went into the very Room where these Idolatries were committed.

Ver. 10. *So I went in and beheld—every Form of creeping Things and abominable Beasts portrayed upon the Walls round about.*] Pictures were as much prohibited by the Law, as carved Images: See *Numb. xxxiii. 53*.

The worshipping Serpents and other brute Creatures were Idolatries practised in *Egypt*, and upon that Account particularly forbidden by *Moses*: *Deut. iv. 17, 18*.

Ver. 11. *And there stood before them seventy Men of the Ancients of the House of Israel.*] Those probably were the Members of the *Sanhedrim* or great Council of the *Jews*. See the Note on *Jerem. xxvi. 19*. The Place of this Idolatry was near the Council-Chamber where they used to sit: See ver. 7.

Ver. 12. *Hast thou seen what the Ancients of the House of Israel do in the dark.*] See ver. 7, 8.

Ibid. *For they say, The LORD seeth us not, the LORD hath forsaken the Earth.*] They either deny the Being and Providence of God, See chap. ix. 9. or else they say in their Hearts, God hath cast us off, and withdrawn his wonted Protection from us. They seem to have been of the same Mind with King *Abaz*, who resolved to worship the Gods of the *Syrians* his Conquerors: *2 Chron. xxviii. 23*. So these Men worshipped the Idols of their Neighbours whom they saw more prosperous than themselves.

Ver. 14. *Then he brought me to the Door of the Gate of the LORD's House, which was toward*

the North.] Which was over-against the Temple: Dr. *Lightfoot (ubi supra)* distinguishes this Door from that mentioned, ver. 5. that this was the upper North-Gate, and that the Lower; this being just over-against the Temple itself, whereas that was opposite to the Altar.

Ibid. *And behold there sat Women weeping for Tamuz.*] St. *Jerom* by *Tamuz* understands *Adonis*, which learned Men suppose the same with *Osiris*: See *Vossius de Idololatriâ, lib. 2. c. 4, 10*. By *Osiris* is generally understood the *Sun*. [We may rather understand by *Osiris*, the God that the *Egyptians* supposed to preside over the Fruits of the Earth, which were then cut and gathered in: This being called the Death of *Osiris*, was celebrated with Mourning and Lamentations. See Dr. *Spencer, de Leg. Hebr. lib. 2. c. 24. §. 1*. This gives a plain account why this Solemnity was kept in the Month of *Tamuz*, answering to part of our *June* and *July*, because the Harvest was finished in those hot Countries by or before that Time.]

This Idolatry was derived from the *Egyptians*, and afterwards the *Phœnicians* and *Greeks* improved it by the Addition of a new Fable, viz. of *Venus's* Mourning for the Death of *Adonis*.

The fourth Month of the *Jews*, which answered Part of our *June* and *July*, was called *Tamuz*, from a Feast dedicated to this Idol in that Month. The *Egyptian* Year consisted but of three hundred and sixty five Days, without any *Bissextile*, which was afterwards added in the *Julian* Year. By this Means they lost a Day every four Years, which in Process of Time made a great Change in the Beginning of their Year and a Variation in their Festivals, which must consequently remove from one Season of the Year to another. It is therefore probable that under the idolatrous Kings of *Judah*, who brought in the Worship of *Tamuz*, this Festival fell in the Month that answered the fourth Month of the *Jews*, and gave that Month this Name; in which Month *Ezekiel* probably saw this Vision: See the Note on ver. 2. and *Selden de Diis Syris, Syntagm. 2. c. 11*.

Ver. 16. *At the Door of the Temple of the LORD between the Porch and the Altar.*] Near the Entrance into the Temple, where the brazen Altar stood, in the Middle of the Court before the House of the LORD, See *2 Chron. viii. 7. 2 Kings xvi. 14*.

Ibid. *Were about five and twenty Men with their Backs toward the Temple of the LORD, and their Faces toward the East, &c.*] So they turned their Backs to God Almighty, and their Faces toward the Sun. Perhaps *Hezekiah* may allude to some such Idolatrous Practice, in that Confession of his, *2 Chron. xxix. 6*. *Our Fathers have done Evil in the Sight of the LORD, and have forsaken him, and turned away their Faces from the Habitation of the LORD, and turned their Backs.*

They turned their Back to God, and not their Face; as *Jeremy* expresses their Contempt toward him, chap. ii. 27. xxxii. 33. Compare chap. xxiii. 35. of this Prophecy. For this Reason the People were commanded to come in at the North or Southern Gates of the out-

ward Court of the Temple, when they came to worship that they might not at their Return turn their Backs upon God. See *chap. xlv. 9.* God ordered the Holy of Holies in his Temple to be placed toward the West, in Opposition to this Species of Heathen Idolatry, which consisted in worshipping the Rising Sun. And the Jews always turned their Faces toward the Temple, when they worshipped. See Dr. Spencer, *De Legib. Hebr. lib. 3. c. 2. Sect. 4.*

Ver. 17. *For they have filled the Land with Violence, and have returned to provoke me to Anger.* Or, *Again they provoke me to Anger.* See the Note on *Isa. vi. 13.* After their repeated Acts of Injustice and Oppression (see *chap. xxii. 6, 7.*) they add new Aggravations to their Wickedness by committing these hainous Provocations of Idolatry.

Ibid. And lo they put the Branch to their Nose. Those that translate the Words to this Sense suppose them to relate to some Custom among the Idolaters, of dedicating a Branch of Laurel, or some other Tree, to the Honour of the Sun, and carrying it in their Hands at the Time of their Worship. But this Text is one of those which the Rabbins reckon among the *Tikkun Sopherim*, or such as have been corrected by their Scribes and learned Men; and the Original Reading, say they, was *Appi, to my Nose, or Face*, instead of the present Reading *Appam*. According to which Reading the Sense will be, *And they put a Stink to my Nose*, that is, they put an open Affront upon me, by turning their back Parts to me in the Place dedicated to my Worship.

To this Sense the LXX. render it, *αὐτοὶ ὡς μὲν ἐπὶ ζῶντες*, *They are as those that mock me, or publickly affront me.*

Dr. Lightfoot upon *John xv. 6.* renders the Place, *They put the Branch to my Wrath, or to their Wrath*: That is, they add more Fuel to my Wrath, which will burst out like a Flame to consume them; just as if one should lay an Heap of dry Sticks upon a Fire. Compare *chap. xv. 6.*

[These religious Rites were called among the Greeks *ἄρχοφρία, θαλλοφρία, θυροφρία*. See Dr. Spencer, *de Legib. Hebr. lib. 4. c. 5.*

Ver. 18. *Therefore will I also deal in Fury.* God's unalterable Decree of executing Vengeance upon them for their hainous Iniquities, is described like the Fury of an enraged Person, which cannot be appeased but by bringing the Offender to condign Punishment. See *chap. v. 13. xvi. 42. xxiv. 13.*

CH A P. IX.

The A R G U M E N T.

This Part of the Vision represents the Destruction of the Inhabitants of Jerusalem, beginning with those that were nearest the Temple.

Ver. 1. **H**E also cried in mine Ears with a loud Voice.] To denote the Terribleness of God's Judgments: See *chap. i. 24. Rev. xiv. 7, 9, 15*

Ibid. Cause them who have a Charge over the City to come near.] The Angels who had the Charge of executing God's Judgment upon the City. Compare *2 Kings x. 24.*

Ver. 2. *Six Men came from the Way of the upper Gate, which lyeth toward the North.*] See the Note on *chap. viii. 14.* There is mention of the Higher or Upper Gate of the LORD's House which *Jotham* built or repaired, called the *New Gate*, *Jerem. xxvi. 10. 2 Kings xv. 35.* But that is generally thought to be at the East Side of the Temple, and the same with that which was afterward called the *Gate of Nicanor*; whereas this is supposed to be on the North Side of the Temple and Altar, because there the Sacrifices were ordered to be slain. See *Levit. i. 11.* and the Note upon the following Words. Six Slaughtermen came like so many Levites, expecting an Order from the chief Sacrificing Priest, which Beast to slay, and at what Time.

Ibid. And one Man among them was clothed with Linen.] That is, an Angel (see *ver. 4.* and compare *chap. xl. 3. xliii. 6.*) who was to supply the Place of the chief Sacrificing Priest. Angels, as Ministering Spirits always attending upon God's Service, are sometimes described in the Habit of Priests; see *Revel. xv. 5, 6.* As God's Ministers for the same Reason have the Title of Angels given them, *Revel. i. 20.*

Ibid. With a Writer's Inkborn by his Side.] To set a Mark on those that were to be saved from the common Destruction. But the LXX. translate the Words, *With a Girdle of Sapphires, or Embroidery upon his Loins*; which agrees better with what goes before, as being Part of the Priest's Habit, *Exod. xxviii. 8.* and the above-cited Place in the Revelation. And this Interpretation of the Phrase Dr. Castel follows in his *Lexicon*, in the Word *Keseth*.

Ibid. And they went and stood by the brazen Altar.] To denote that the Men ordained to Destruction were offered up as so many Sacrifices, to make an Atonement to God's Justice. The Destruction of the Wicked is elsewhere expressed by the Name of a Sacrifice: See *chap. xxxix. 17. Isa. xxix. 2. xxxiv. 6.*

Ver. 3. *And the Glory of the God of Israel was gone up from the Cherub whereupon he was, to the Threshold of the House.*] Ezekiel saw the Glory of God depart out of the inner Sanctuary to the Threshold, or Door of the Temple; to shew that God would shortly forsake this Temple. Compare *chap. x. 4, 18, 19. xi. 23.* The Word *Cherub* stands for *Cherubims*, as *chap. x. 2.* We are to distinguish this Apparition of the Divine Glory, which had its constant Residence in the Temple, from that which was shewed particularly to Ezekiel: *Chap. i. 26. iii. 23. viii. 24. x. 1.*

Ibid. And he called to the Man, &c.] The Logos, or second Person of the Blessed Trinity gave his Commands to the Angel mentioned *ver. 3.*

Ver. 4. *Set a Mark upon their Foreheads.*] Compare *Rev. vii. 31.* The Expression alludes to the Custom of the Eastern Nations to mark their Servants in the Forehead: See *Grotius* upon that Place of the Revelations. The Vulgar Latin renders the Words, *Mark with the Letter Thau the Foreheads*; and it is very probable the ancient Reading in the LXX. was

ταύ Σημαῖον, tho' the present Copies read τὸ Σημαῖον. See *Huetius Demonstr. Evang. Prop.* 9.

It was the general Opinion of the Fathers that the Ancient Samaritan Letter *Tbau* was made in the Form of a Cross; and St. *Jerom* (a very competent Judge in this Matter) does attest the same in his *Commentary* on this Place.

This Opinion *Scaliger* rejects in his Notes upon *Eusebius's Chronicon*, p. 109. but Bishop *Walton* defends it at large in his third *Prolegomenon*, N. 36. and the Dissertation upon the ancient Hebrew Sicles in his *Apparatus* to the *Polyglot Bible*, p. 36, 38. The Ethiopick Letter *Tawi* or *Tau* still retains the Form of a Cross; and the learned *Ludolphus* supposes, that the Ethiopick Letters were borrowed from the Samaritans. The Coptick Letter of that Sound is in the same Form. The modern Antiquaries do all agree, that the Samaritan *Tbau* was in the Form of a Greek X. But whether their Authority be sufficient to outweigh that of St. *Jerom*, must be left to the Learned to judge. It is observable that the High Priest was anointed upon the Forehead, in the Form of an X, as *Selden* assures us, *lib. 2. de Success. in Pontif. c. 9*.

[The Words of the Learned *Montfaucon*, *Palæograph. Græc. L. 2. C. 3.* decide this Controversy in favour of the Antients: *In nummis Samaritanis quæ in musæis occurrunt, Tbau forma Crucis exaratum frequentissime visitur: In quos si incidisset Scaliger, Origenis & Hieronymi testimonio refragatus non esset.* He tells us, "That in several Samaritan Coins, to be found in the Collections of Medals, the Letter *Tbau* is engraven in form of a Cross, which if *Scaliger* had seen, he would not have contradicted the Testimony of *Origen* and *Jerom* upon this Subject.]

Ibid. Of the Men that sigh and cry for all the Abominations that are done in the Midst thereof. [The irreclaimable Temper of Sinners that hate to be reformed, is just Matter of Grief to good Men. See *Psal. cxix. 136. Isa. lvii. 18. Jerem. xiii. 17. 2 Cor. xii. 21. 2 Pet. ii. 8.* And when the Number of such Mourners is not sufficient to divert God's Judgments from a Nation, they shall at least deliver their own Souls. See *chap. xiv. 14.*

Ver. 5. Let not your Eye spare, &c.] See *chap. v. 11.*

Ver. 6. Slay utterly old and young, &c.] This Denunciation was executed by the *Caldeans*: See *2 Chron. xxxvi. 17.*

Ibid. And began at my Sanctuary.] Judgment often begins at the House of God, *1 Pet. iv. 17.* because such Persons sin against greater Light and clearer Convictions. See *Amos iii. 2. Luke xii. 47.*

Ibid. Then they began with the Antient Men that were before the House.] Who committed Idolatry in the several Courts and Apartments belonging to the Temple. See *chap. viii. 11, 12, 16.*

Ver. 7. Defile the House, and fill the Courts with the Slain.] God declares he will own the Temple no longer for his Place of Residence. See *ver. 3.* as having been polluted with Idolatry, *chap. viii. 10, &c.* and therefore delivers up both the inner and outer Courts belonging to it, (Compare *chap. x. 3, 5.*) to be polluted by Blood and Slaughter.

Ver. 8. And I was left.] The Prophet thought himself preserved alone out of the common De-

struction, the Slaughter was so great; altho' those who had a Mark set upon them were certainly preserved, as well as he.

Ibid. I fell upon my Face.] In a Posture of Supplication to deprecate God's Anger, (See *Numb. xii. 5. xvi. 4, 22, 45.*) and to beseech him not to make an utter Destruction of those small Remains that were left of the Nation: *Jerusalem* being almost the only Place which was not in the Enemies Power. See *chap. xi. 13.*

Ver. 9. The Land is full of Blood and the City of Perverseness.] See *chap. viii. 23.*

Ibid. The LORD hath forsaken the Earth, &c.] See *chap. viii. 12.*

CHAP. X.

The ARGUMENT.

The Vision of the Cherubims, which the Prophet saw at the Beginning of this Prophecy, is here renewed; from whence Coals are scattered over the City to denote its Destruction by Fire. At the End of the Chapter the Divine Glory is described as still removing farther from the Temple.

Ver. 1. IN the Firmament that was above the Head of the Cherubims, &c.] See the Note on *chap. i. 26.*

Ibid. As the Appearance of the Likeness of a Throne.] And God sitting upon it. *ibid.*

Ver. 2. Go in between the Wheels, even under the Cherubims.] Or, Between the Cherubims, as *Noldius* translates the Phrase, N. 3, 98. according to the Explication given of it, *ver. 7.*

Ibid. And fill thine Hand with Coals of Fire from between the Cherubims, and scatter them over the City.] For the Coals of Fire sparkled and ran up and down between the living Creatures: See *chap. i. 13.* This part of the Vision was to represent the burning of the City. Coals of Fire do elsewhere denote the Divine Vengeance. See *Psal. cxx. 4. cxi. 10. Revel. viii. 5.*

Ver. 3. Now the Cherubims stood on the Right Side of the House.] The Cherubims which were Part of the Vision shewed to *Ezekiel*: See *ver. 1.* and the Note upon *chap. ix. 3.* they stood now in the inner Court, on the North Side of the House. See *ver. 18.* The *Chaldee* Paraphrase understands it of the South Side of the House, but then it is spoken with respect to those that came out of the Temple. See *chap. xlvii. 1.*

Ibid. And the Cloud filled the inner Court.] This bright Cloud seems to be an Attendant upon that Glory which was represented in this Vision to *Ezekiel*, *chap. viii. 4. x. 1.* Or else the Words may be understood of the Cloud or *Shekinah*, removing from the inner Sanctuary, and coming toward the Door of the House: See the following Verse.

Ver. 4. The Glory of the LORD went up from the Cherub, &c.] The Words may better be translated thus, Now (or, For) the Glory of the LORD was gone up, &c. For the Prophet repeats here what he had related before, *chap. ix. 3.*

Ibid. And the House was filled with the Cloud, and the Court was full of the Brightness of the LORD's Glory.] A bright Cloud was the Sign of God's Presence which first filled the Tabernacle *Exod. xl. 35.* afterward the Temple, *1 Kings viii. 10.* where it fixed itself upon the Mercy

Mercy Seat, *Levit. xvi. 2.* From whence God is said so often to dwell between the Cherubims. This Glory now removed from that its Residence in the inner Sanctuary, and came down toward the Porch of the Temple, and fixed itself partly in the Temple, and partly in the inner Court adjoining to it, to denote God's being just about to leave the Temple and disown any Relation to it. See the Note on chap. viii. 3. The *Shekinah*, or Divine Glory, is represented as a bright Flame breaking out of a thick Cloud: See the Note on *Isa. vi. 1.* So both together make up the Description of it.

Ver. 5. *And the Sound of the Cherubims Wings was heard even to the utter Court, &c.*] See chap. i. 24. The Cherubims in *Ezekiel's* Vision seem to have moved to attend upon the *Shekinah*, which now had took its Residence at the Threshold of the House. Compare verses 18, 19. and chap. xi. 22.

Ver. 7. *Who took it and went out.*] To signify the putting the Command in Execution.

Ver. 8. *And there appeared in the Cherubims the Form of a Man's Hand.*] See chap. i. 8.

Ver. 9, 10, 11, 12. The same in Substance, which was described chap. i. 16, 17, 18.

Ver. 11. *To the Place where the Head looked, they followed it.*] Each Wheel consisted of four Semicircles (see the Note on ch. i. 16, 17.) in Correspondence to the four Heads of each Animal.

Ver. 13. *It was cried to them in my hearing, O Wheel.*] Or, *Move round*, as some render the Word. They are put in Mind of continually attending upon their Duty; for the Wheels and living Creatures were animated with the same Principle of Understanding and Motion. See chap. i. 6, 10.

Ver. 14. *And every one had four Faces, &c.*] See chap. i. 19, 20, 21.

Ibid. *The first had the Face of a Cherub.*] That is, of an Ox, as appears by comparing this Verse with chap. i. 10. The Word *Cherub* does originally signify an Ox: See *Dr. Spencer de Legib. Hebr. l. 3. c. 3. Sect. 1.* The several Faces are here represented in a different Order from the Description given of them chap. i. 10. of which Difference this Reason may be assigned. In the first Chapter the Prophet saw this Vision coming out of the North, and advancing Southward, ver. 4. where the Face of a Man being placed on the South side, was first in view. The Lion being on the East Part was toward his Right Hand; the Ox being placed toward the West, was on his Left; and the Eagle was toward the North. This Interpretation is justified from the Situation of the Standards of the several Tribes, *Numb. ii. 2, 10, 18, 25.* Where *Judah*, whose Standard was a Lion, was placed on the East Side: *Reuben*, whose Standard was a Man, was placed on the South Side: *Ephraim*, whose Standard was an Ox, was placed on the West Side: and *Dan* whose Standard was an Eagle, was placed on the North Side. See the Note upon chap. i. 6. Here the Prophet is supposed to stand by the Porch of the Temple, see chap. viii. 16. Westward of the *Shekinah*, as that was moving out of the inner Court Eastward, see ver. 18, 19. So the Ox was first in his View, as being nearest to him.

Ver. 15. *And the Cherubims were lifted up.*] To attend upon the Divine Glory where-ever

it went, and particularly at its Removal from the Temple. See ver. 5. 19.

Ver. 16, 17. See chap. i. 19, 20, 21.

Ver. 18. *Then the Glory of the LORD departed from off the Threshold of the House, and stood over the Cherubims.*] The Divine Presence here makes a farther remove from the Temples: See ver. 4. It now quite leaves the House itself, and settles upon the Cherubims which stood in the Court adjoining it: ver. 3.

Ver. 19. *The Cherubims lift up their Wings—the Wheels also were beside them.*] See chap. i. 19. 26.

Ibid. *And every one of them stood at the Door of the East Gate of the LORD's House.*] This is still a farther remove of God's Presence from the Temple; for the East Gate was just at the Entrance into the inner Court before the Temple. See the Note on chap. viii. 7. and compare xliii. 4.

Ver. 20. *This is the likeness of the living Creatures that I saw under the God of Israel, &c.*] See chap. i. 22, 23, 26.

Ibid. *And I knew that they were the Cherubims.*] Having often seen that Form which was carved in several Places upon the Walls and Doors and Utensils of the Temple: 1 *Kings vi. 29, 35.* viii. 29, 36.

Ver. 21, 22. See chap. i. 8, 10, 12.

CHAP. XI.

The ARGUMENT.

God denounces his Judgments upon those wicked Men who remained in the City, and made a Mock of the Judgment of the Prophets: He promises to favour those who are gone into Captivity, and truly turn to him: intimating likewise that there shall be a general Restoration of the Nation in After-times. Then the Divine Glory leaves the City, denoting God's putting it out of his Protection.

Ver. 1. *Moreover the Spirit lift me up.*] See chap. iii. 12, 14. viii. 3.

Ibid. *And brought me unto the East Gate of the LORD's House.*] Where the Divine Glory had then placed itself, chap. x. 19.

Ibid. *Five and twenty Men.*] The same probably that came thither to worship the Sun; chap. viii. 16.

Ibid. *Princes of the People.*] Members of the Great Sanhedrim. Compare chap. viii. 11. and see the Note on *Jeremiah xxxvi. 10.*

Ver. 3. *Which say, it is not near: Let us build houses.*] They were such as put the evil Day far from them; *Amos vi. 3.* Were not willing to believe that the Judgments threatened would soon overtake them. Compare chap. xii. 27. and so securely went on in building new Houses, and making such like Improvements.

Ibid. *This City is the Caldron, and we are the Flesh.*] *Jeremiah* hath foretold the Destruction of *Jerusalem* under the Figure of a Seething Caldron, *Jeremiah i. 13.* And *Ezekiel* himself uses the same Metaphor, chap. xxiv. 3, 4, &c. So these Infidels made use of the same Expression on purpose to deride the Menaces of the Prophets; as if they had said, If this City be a Caldron, we had rather take our Chance of being consumed in it, than leave our fine Houses and other Accommodations, and run the risque of War or Captivity. Compare ver. 7, 8, 11.

Ver. 5. *And the Spirit of the Lord fell upon me, and said unto me,]* See the Note on Chap. iii. 24.

Ver. 6. *Ye have multiplied your slain in this City.]* See Chap. xxii. 3, 4.

Ver. 7. *Your slain, whom ye have laid in the midst of it, they are the Flesh, and this City is the Caldron.]* The comparing of the City to a Caldron may fitly be applied to the slain, whom you have butchered in your Streets, and cut in Pieces in the midst of it, just as Pieces of Flesh prepared for the Caldron. See Chap. xxiv. 6. and compare Micah iii. 3.

Ibid. *But I will bring you out of the midst of it.]* You shall not die there, but I will reserve you for another Punishment. See ver. 9, 11.

Ver. 9, 10. *I will bring you out of the midst thereof, and deliver you into the Hands of Strangers.]* Ye shall be carried out of the City by the Chaldeans, and afterwards be slain by them in the Land of Hamath: See Jerem. xxxix. 5. 2 Kings xxv. 19, 20, 21. Which is called the Entrance of Hamath, 2 Kings viii. 65. 2 Kings xiv. 25. because it was just upon the Borders of Judea.

Ver. 12. *But have done after the Manners of the Heathen.]* Have defiled yourselves with their Idolatries. See Chap. viii. 10, 14, 16.

Ver. 13. *Then I fell down upon my Face, and cried with a loud Voice, &c.]* The Prophet thought this an Earnest of the common Destruction which was coming upon all the Inhabitants of the City, and thereupon he earnestly deprecated so severe a Judgment. See Chap. ix. 8.

Ver. 15. *Thy Brethren, the Men of thy Kindred.]* Those of thy Kindred and Acquaintance who are carried away Captive with thee.

Ibid. *To whom the Inhabitants of Jerusalem have said, Get ye far from the LORD, &c.]* The Jews who were left in their own Country, thought themselves more in God's Favour, than those who were carried away Captive; whom they look'd upon as Out-casts, and such as had no Right either to the Privileges of Jews, or the Land of Judea: See the Note on Jerem. xxiv. 5.

Ver. 16. *Yet will I be to them a little Sanctuary.]* The Jews were under God's immediate Protection, expressed in Scripture by dwelling under the Shadow of his Wings. The Phrase alluding to the Wings of the Cherubims covering the Mercy Seat, and signifying God's Presence among them and Protection over his People. Therefore to comfort those who were under a State of Exile and Captivity, God tells them, that altho' they were deprived of the Benefit of attending upon his Sanctuary, and being placed under that Protection his Presence did there import, yet he would supply that by being a constant Refuge and Defence to them in the Countries where they were scattered. Compare Psal. xxxi. 20. xci. 1. Isa. viii. 14.

Ver. 17. *I will even gather them from the People.]* This may be in some Degree fulfilled in those that returned from Captivity, but the utmost Completion of this and the following Verses must be expected at the general Restoration of the Jewish Nation. See the following Notes, and compare Chap. xx. 4. xxviii. 25. xxxiv. 13. xxxvi. 24.

Ver. 18. *They shall take away all the detestable Things thereof.]* They shall live pure from all

the Pollutions of Idolatry, wherewith the Land had been formerly defiled. See Chap. xxxvii. 23.

Ver. 19. *And I will give them one Heart.]* They shall serve me with one Consent, Zeph. iii. 9. and not be distracted by the several idolatrous Worshipships which were set up in opposition to God's true Worship, when the ten Tribes separated themselves from Judah. Compare Jerem. xxxii. 39. Hos. x. 2. Psal. lxxxvi. 11.

Ibid. *I will put a new Spirit within them.]* These Promises chiefly relate to the general Conversion of the Jews; when God shall pour out upon them the Spirit of Grace, in order to their Conversion. Zech. xii. 10. Compare Chap. xxxvi. 26, 27. and see the Notes upon Jerem. xxiv. 7. xxxi. 33, 34. xxxii. 39. Conversion is commonly spoken of in Scripture as if it were a new Creation, because of the new Dispositions and Powers which accompany it. See Psal. li. 10. 2 Cor. v. 17. Gal. vi. 15. and the Note upon Chap. xvii. 31.

Ibid. *I will take the stony Heart out of their Flesh.]* Men's Insensibility as to religious Matters, is often ascribed to the Hardness of their Hearts, being such as will receive no Impression. Here God promises to give them teachable Dispositions, and to take away the Vail from their Heart, as St. Paul expresses it, speaking of this Subject, 2 Cor. iii. 16. The same Temper being indifferently expressed either by Blindness, or Hardness of Heart.

Ver. 20. *They shall be my People.]* They shall never apostatize any more from me to serve Idols, but shall constantly adhere to my Worship; and I will own them as my People, those who are under my immediate Protection. Compare Chap. xiv. 11. xxxvi. 28. xxxviii. 27. Jerem. xxx. 22.

Ver. 21. *But as for them whose Heart goeth after the Heart of their detestable Things, &c.]* The Prophet speaketh of Idols, called here their detestable Things, as ver. 18. the Prophet mentions the Heart of their detestable Things, as if their Idols had Understanding and Appetites, because their Worshipers applied to them as such, and because evil Spirits who were worshipped in and by them, were pleased with the Devotions in that Manner paid to them.

Ibid. *I will recompence their Way upon their own Heads.]* See ver. 9, 10. and the Notes upon Chap. xx. 38.

Ver. 22. See Chap. i. 19, 26. x. 19.

Ver. 23. *And the Glory of the LORD went up from the midst of the City.]* God's Presence was before departed from the Temple, Chap. x. 19. and now it quite left the City, to signify that he would acknowledge no longer his Relation to either, but deliver them up to be profaned by Heathens.

Ibid. *And stood upon the Mountain which is on the East side of the City.]* That is, the Mount of Olives: From whence it is described returning, when God shall again make the City and Temple the Seat of his Presence. See Chap. xliii. 2. Zech. xiv. 4.

Ver. 24. *Afterward the Spirit took me up, &c.]* See the Notes on Chap. viii. 3.

Ibid. *And brought me in Vision by the Spirit of God into Chaldaea.]* Returned me back into Chaldaea, in the same Manner as it carried me
N n away

away from thence, being still under the Power of a Divine Extasy, and the immediate Influences of God's Spirit.

Ver. 25. *Then I spake to them of the Captivity, &c.*] See the Note on Chap. viii. 2.

CHAP. XII.

The ARGUMENT.

Ezekiel being commanded to remove his Household-
Stuff, and to take his Sustenance with Quaking
and Trembling, is a Type of the Captivity both
of King and People, and of the Consternation
which their Calamities will bring upon them;
he afterwards reproves the Infidelity of those
who disbelieved his Prophecies.

Ver. 2. **S**ON of Man,] See Chap. ii. 1.

Ibid. *Thou dwellest in the midst of a rebellious House,*] See Chap. ii. 3, 6, 7. The Prophet applies himself to those of the Captivity among whom he dwelt. They saw Jerusalem still inhabited, and under the Government of its own King. And as they that were left at Home insulted over the Exiles; see Chap. xi. 15. so these repined at their own ill Fortune, and thought those who dwelt at Jerusalem in a much better Condition than themselves. Therefore the following Parables are designed to shew, that they who are left behind to endure the Miseries of a Siege, and the Insults of a Conqueror, will be in the worst Condition of the two.

St. Jerom, in his Preface to Ezekiel, observes this was the Temper of those Captives to whom Ezekiel prophesied; *Is qui cum eo Captivi fuerant prophetavit, pœnitentibus quod ad Jeremie vaticinium se ultro adversariis tradidissent, & viderent adhuc urbem Hierosolymam stare, quam ille casuram esse prædixerat.*

Ibid. *Which have Eyes, and see not, &c.*] Who will not make use of that Sense and Understanding that God hath given them. See Isa. vi. 9. Jerem. v. 21.

Ver. 3. *Prepare thee Stuff for removing, &c.*] Get all thy Goods together, and pack them up as those do that move from one House to another. Do this openly and at Noon Day, that they may all see and take Notice of it. The Prophets often prophesied by Signs, as being of greater Force and Efficacy than Words. See Chap. iv. 1.

Ver. 4. *Thou shalt go forth at Even in their Sight, as they that go forth into Captivity.*] As Men do that would go off by Stealth: to signify also that Zedekiah and his Retinue should escape out of the City by Night, 2 Kings xxv. 4.

Ver. 5. *Dig thou thro' the Wall in their Sight.*] To shew that the King shall make his Escape by the same Means: See ver. 12.

Ibid. and Ver. 6. *And carry out thereby. In their Sight thou shalt bear it upon thy Shoulders — in the Twilight.*] This, which the Prophet was commanded to carry out in the Twilight, was something different from the Goods he removed in the Day-Time, See ver. 4, 7. and therefore must mean necessary Provision for his present Subsistence.

Ibid. *Thou shalt cover thy Face, that thou see not the Ground.*] As Zedekiah shall do; that he might not be discovered.

Ibid. *I have set thee for a Sign to the House of Israel.*] See ver. 12. Chap. iv. 3.

Ver. 5. *Hath not the House of Israel, the rebellious House, said to thee, What dost thou?*] They enquire by way of Derision and Contempt, what these Signs mean. Compare Chap. ii. 5. xvii. 12. xx. 49. xxiv. 19.

Ver. 10. *This Burden concerneth the Prince in Jerusalem.*] King Zedekiah: See Chap. vii. 27.

Ver. 12. *And the Prince that is among them shall bear upon his Shoulder in the Twilight.*] He shall be glad to carry what he can with him in the Dusk of the Evening, and his Retinue shall make a private Way to get out of the City, that they may not be discovered. See Jeremiab xxxix. 4.

Ibid. *He shall cover his Face, &c.*] That no Body may know or discover him, till he is got beyond his Enemies Camp.

Ver. 13. *My Net also will I spread upon him, &c.*] Tho' he thinks to escape, yet I will bring his Enemies upon him, who shall encompass him, and stop his Flight, as when a wild Beast is entangled in a Net, 2 Kings xxv. 5, 6, 7. and compare Chap. xvii. 20. xix. 8. xxxii. 3. of this Prophecy.

Ibid. *Yet ye shall not see it, tho' he shall die there.*] Having his Eyes put out before he came thither. Ibid. Josephus tells us, *Antiq. lib. xi. c. 10.* that Zedekiah thought this Prophecy inconsistent with that of Jeremiab, Chap. xxxiv. 3. *That Zedekiah's Eyes should see the Eyes of the King of Babylon:* and therefore believed neither. But they both actually came to pass as the Sacred Story assures us: The King of Babylon passing Sentence upon him at Riblah, as one that had broke the Oath and Covenant he had made with him, and then putting out his Eyes, and carrying him to Babylon.

Ver. 14. *And I will scatter toward every Wind all that are about him to help him.*] See 2 Kings xxv. 4, 5.

Ibid. *And I will draw out the Sword after them.*] See the Note upon Chap. v. 12.

Ver. 16. *But I will leave a few Men of them, that they may declare the Abominations among the Heathen.*] And there justify my Proceedings against them. See Chap. vi. 8, 9, 10.

Ver. 18. *Eat thy Bread with Quaking, and drink thy Water with Trembling and Carefulness.*] Shew all the Signs of Anxiety and Consternation whenever thou takest thy common Sustenance.

Ver. 19. *Thus saith the Lord God of the Inhabitants of Jerusalem, and of the Land of Israel,*] This was designed to inform the Captives, that they were not in a worse Condition than those that were left behind in Judea. See the Note] ver. 2.

Ibid. *They shall eat their Bread with Carefulness, &c.*] See Chap. iv. 16, 17.

Ver. 20. *And ye shall know that I am the LORD.*] See Chap. vi. 7.

Ver. 22. *In the Land of Israel*] See the Note on Chap. vii. 2.

Ibid. *The Days are prolonged, and every Vision faileth.*] Words with the same import with those

at ver. 27. and Chap. xi. 3. Both of them the Words of Infidels, who turn the Grace of God into Wantonness and take Encouragement from his Patience and Long-suffering to despise his Threatnings, as if they would never be fulfilled. Compare Isa. v. 19. Amos vi. 18. 2 Pet. iii. 3, 4.

Ver. 23. *The Days are at Hand.*] The same is elsewhere expressed by *the Day of the LORD is at Hand*: See Joel ii. 1. Zeph. i. 14. The Time when God will shew his Wrath, and make his Power and Justice known to the World. See ver. 25.

Ver. 25. *For there shall be no more any vain Vision, &c.*] The false Prophets, who foretold Peace and Safety, shall see their Prophecies so confuted by the Events quite contrary to what they foretold, that they will never pretend any more to publish new Prophecies. Compare Chap. xiii. 23.

Ibid. *It shall be no more prolonged.*] My Threatnings shall come to pass in your own Days, and ye shall have ocular Demonstration of their Truth.

Ver. 27, 28. See ver. 22, 23, 25.

CHAP. XIII.

THE ARGUMENT.

The Prophet denounces God's Judgments against false Prophets who made a Gain of their Profession, and encouraged Men to go on in their Sins, by giving them false Visions of Peace and Security; and at the same Time disheartened the truly pious, and discouraged them from continuing in the Ways of Holiness.

Ver. 2. **S***AY thou unto them that prophesy out of their own Hearts.*] The true Prophets often denounce God's Judgments against the false ones; laying to their Charge many Misdemeanors in their private Conversation, and upbraiding them for Unfaithfulness in the Office they undertook of guiding and directing Men's Consciences. See Chap. xxii. 25, 28. Jerem. vi. 14. xxiii. 11, &c. xxviii. 14. xxix. 8, 22, 23. Micah iii. 5.

Ver. 4. *O Israel, thy Prophets are like the Foxes in the Deserts.*] Deceitful Workers, as the Apostle styles such Persons, 2 Cor. xi. 13. who craftily insinuate false Doctrines into weak and unstable Minds; and withal hungry and ravenous, and such as greedily catch at any Appearance of Advantage. Compare Chap. xxii. 25.

Ver. 5. *Ye have not gone up into the Gaps.*] Or, stood in the Gap, or Breach, as it is expressed Chap. xxii. 30. Psal. cvi. 23. Which Place alludes to the Intercession which Moses made for the Israelites, whereby he with-held God's Hand, as it were, when it was just stretched out to take Vengeance upon the People for their heinous Sin, in making the Golden Calf. See Exod. xxxii. 10, 11.

The Phrase is taken from those that put a Stop to the Enemy when he is just entering in at a Breach. In like manner, it was the Office and Duty of those Prophets, if they had truly been what they pretended, by their Prayers and

Intercessions to put a Stop to God's Vengeance when it was just ready to be poured out upon a sinful People.

Ibid. *Nor made up a Fence for the House of Israel.*] Or, made up a Wall, as the Vulgar Latin translates it. Another Expression taken from those that are besieged, and if a Breach be made in a Wall, presently make it up, or build up a new one within it: to prevent the Enemy from entering, and becoming Masters of the City. The Word *Geder*, Fence, signifies any other sort of Fortification: See Psal. lxii. 3. lxxxix. 40.

Ibid. *To stand in the Battle, in the Day of the LORD.*] When God shall come like a Leader or General, at the Head of his Army, i. e. his Judgments, to execute Vengeance upon his Enemies. Compare Jer. xxv. 30. Joel ii. 11.

Ver. 6. *They have seen Vanity and lying Divinations.*] Concerning Peace and Prosperity: See ver. 10. and Chap. xii. 23, 24.

Ibid. *And they have made others to hope that they would confirm the Word.*] Or, that the Word should be confirmed; the Transitive Verb being often taken in an Impersonal Sense: See the Note on Isa. xlv. 18. Their speaking with so much Assurance made others confidently expect that the Event should answer their Predictions; and sometimes even imposed upon the true Prophets for a Time; as Hananiah did upon Jerem. See Jer. xxviii. 6.

Ver. 9. *They shall not be in the Assembly of my People.*] They shall not be Members of the Church here, nor partake of the Communion of Saints in Heaven. The Hebrew Word *Sod*, signifies a secret Assembly or privy Council; such as are acquainted with the most inward Thoughts and secret Intent of a Prince; and from thence it is applied to God's chosen People, those that are acquainted with the whole Counsel of God, and whom he instructs by the secret Directions of his Holy Spirit. See Psal. xxv. 14. Jerem. xxiii. 18. So the Prophet tells these Men that pretended to know so much of the Secrets of the Almighty, that they should never be of the Number of those Favourites of Heaven, to whom God will reveal himself and his Counsels.

Ibid. *Neither shall they be written in the Writing of the House of Israel.*] The Sense is much the same with that of the foregoing Sentence; the Expressions being an Allusion to the Registers that use to be kept of the Members of any City or Corporation, the Privileges of which Society none can pretend to, but they whose Names are entered into such Registers. Comp. Ezra ii. 62. Psal. xlix. 28. Exod. xxxii. 32. Luke v. 20. Phil. iv. 2. Heb. xii. 23. It may be, these false Prophets foretold a speedy Return to the Exiles; whereupon God tells them that they shall never live to see it, nor shall their Names be entered into the Register, of those that return Home. See Nehem. vii. 5.

Ibid. *Neither shall they enter into the Land of Israel.*] They shall never see their own Country again, nor shall they have a Share among the true Israelites. See the Note on Chap. xx. 38.

Ver. 10. *They have seduced my People, saying Peace, and there was no Peace.*] They have deceived my People, by telling them that none of those

those Judgments should overtake them, which *Jeremy* and the other true Prophets threatened them with, and they have spoke Peace to Men's Consciences upon false Grounds and Principles: See *Jeremiah* iv. 10. vi. 14. xxxiii. 14; 17.

Ibid. And one built a Wall, and to others daubed it with untempered Mortar.] Instead of providing such a Fence and Bulwark, as might secure the People against the Judgments that threaten them, See *ver.* 5. they have made a slight Wall without any Mortar, or Cement to bind and strengthen it; that is, they have applied slight and palliating Remedies to publick Calamities, which will never give true Peace to Men's Consciences, nor stand them in any stead when God visits for their Iniquities. Just as if an unskilful Builder should undertake to set up a Wall, and his Fellow-Workmen should daub it with untempered Mortar. See *Verses* 11, 12, 16.

Ver. 11. There shall be an overflowing Shower, and ye, O great Hailstones, shall fall, &c.] God's Judgments are often compared to Storms and Tempests, the Artillery of Heaven: See *Chap.* xxxviii. 22. *Job* xxvii. 20. *Psal.* xi. 6. xviii. 13, 14. Especially when he executes his Judgments by a victorious Army: See *Isa.* xxxviii. 2. xxix. 6. *Jeremiah* iv. 18. Compare *Ecclus.* xlix. 9.

Ver. 13. I will rent it with a stormy Wind in my Fury, &c.] Under these Metaphors is probably foretold the Destruction of *Jerusalem* by the *Chaldean* Army. Thus the *Chaldee* Paraphrase expounds it: I will bring a mighty King with the Force of a Whirlwind, and destroying People as it were an overflowing Storm, and powerful Princes like great Hailstones.

Ver. 14. So will I break down the Wall, and bring it down to the Ground, &c.] The *Chaldee* explains this Verse to the same Sense: I will destroy the City wherein ye have uttered these false Prophecies: Which Exposition is confirmed by the following Words, And ye shall be consumed in the midst thereof, that is, you shall be destroyed in the same common Calamity.

Ibid. And ye shall know that I am the LORD.] See *Chap.* vi. 7.

Ver. 15. The Wall is no more, nor they that daubed it.] The *Chaldee* expounds it, The City is no more, nor the false Prophets.

Ver. 16. See Visions of Peace, and there is no Peace.] See *Jeremiah* vi. 10. viii. 11.

Ver. 17. Set thy Face against the Daughters of thy People that prophesy.] Direct thy Discourse against those She-pretenders to Prophecy; Comp. *Chap.* xx. 46. xxi. 2. God did sometimes bestow the Gift of Prophecy upon Women: See *Exod.* xv. 20. *Judg.* iv. 4. 2 *Kings* xxii. 14. This encouraged others of that Sex to pretend to the same Gift. Compare *Revel.* ii. 20.

Ver. 18. Wo to the Women that sow Pillows to all Armboles, &c.] The learned *Gataker*, in his *Cinnus*, p. 200, thinks the Words may more properly be rendred, That put (or fasten) Pillows to all Armboles; so he understands the same Word, *Job* xvi. 15. I have put Sackcloth upon my Skin. As the Prophet compares the deceitful Practices of the false Prophets to the Daubing of a Wall, so he represents the Artifices of those Female Seducers, by sowing

Pillows under their Hearers Elbows, that they might rest securely in their evil Ways; and by covering their Faces with Vails, or Kerchiefs, Ornaments proper to Women, thereby to keep them in Blindness and Ignorance.

Ibid. To the Head of every Stature.] Of every Age, both great and small: So the Greek Word ἡλικία, used by the LXX here, signifies Age as well as Stature. See *Dr. Hammond* upon *Matt.* vi. 37.

Ibid. To hunt Souls.] That they may drive them into those Nets and Snares that they have laid for them, and make them their Prey. Comp. *Chap.* xxv. 25. *Micah* ii. 7. 2 *Pet.* ii. 14.

Ibid. Will ye hunt the Souls of my People, and will ye save the Souls alive that come to you? Or, Will ye promise Life unto those that come to you? See *Verses* 19, 22. that is, will ye make a Prey of Men's Souls, by deluding them with fair Hopes and Promises.

Ver. 19. And will ye pollute me among my People? Will ye profane my Name, by making use of it to give Credit to your own Dreams and Lies; See *ver.* 7.

Ibid. For Handfuls of Barley, and for Pieces of Bread.] For the meanest Reward: See *Prov.* xxviii. 21. So greedy are they of making Gain to themselves. Comp. *Chap.* xxii. 25. *Micah* iii. 5.

Ibid. To slay the Souls that should not die, &c.] Thus they threatened Death to those that yielded themselves to the *Chaldeans* in *Jeconiah's* Captivity: and yet God preserved them alive. See *Jer.* xxix. 5, 6. And they have encouraged those that remain at *Jerusalem* with Promises of Peace and Safety, who shall all be destroyed. See *Chap.* v. 12. or the Words may be meant in general of discouraging the Godly, and confirming the Wicked in their evil Ways. See *ver.* 22. and compare *Jerem.* xxiii. 14. 17.

To slay and to make alive, signify here to promise Men Life, or threaten them with Death: See *ver.* 22. So the Prophet saith he came to destroy the City, *Chap.* xliii. 3. that is, to pronounce the Sentence of Destruction upon it. And the Priest is said to have made the Leper unclean, *Levit.* xiii. 3. that is, to pronounce him unclean, as our Translation rightly expresses the Sense.

Ver. 20. Wherewith ye hunt the Souls to make them fly.] To make them run into those Nets and Snares that you have laid for them: See *ver.* 18. The Metaphor is continued from the Manner of Hunting and Pursuing living Creatures, by that Means to drive them into the Toils prepared for them.

Ibid. I will tear them from your Arms.] I will make your Cheats and Impostures appear so evidently, that no body shall be in Danger of being seduced by you any more. See *ver.* 23.

Ver. 22. Because with Lies ye have made the Heart of the Righteous sad, &c.] As you have deluded the Wicked with vain Hopes (See *ver.* 10.) so you have disheartened the Righteous with groundless Fears, *ver.* 19. and compare *Chap.* xxii. 25.

C H A P. XIV.

The ARGUMENT.

The Prophet denounces God's Judgments against those Hypocrites who pretended to be his Worshipers, and at the same Time secretly practised Idolatry. He afterwards sets forth God's Mercy toward the Jews in sparing a few of that sinful Nation, and those no better than the rest that were destroyed, when he might in Justice have involved all of them in one common Destruction.

Ver. 1. **T**HEN came certain of the Elders of Israel, &c.] See Chap. viii. 1.

Ver. 3. *These Men have set up their Idols in their Heart, and put the Stumbling-block of their Iniquity before their Face.*] They are not only Idolaters in their Heart, but they have actually set up Idols and worshipped them; and thereby have fallen into that great Sin of deserting me and my Worship. See Chap. vii. 19.

Ibid. Should I be enquired of at all by them?] Tho' they have the Impudence to come to ask Counsel of God (See Chap. vii. 26.) they shall not receive a favourable Answer, but such a one as their Hypocrisy deserves. See the following Verse, and compare Chap. xxxvi. 37.

Ver. 5. *That I may take the House of Israel in their own Heart.*] That I may deal with them according to their Deserts, and thereby convince them that I am a Searcher of Hearts, and know the inward and secret Wickedness of their Thoughts.

Ver. 6. *From all your Abominations.*] Your Idolatries: See Chap. viii. 10. xvi. 2.

Ver. 7. *Or of the Stranger that sojourneth in Israel.*] *The Stranger within thy Gates,* as it is expressed in the Fourth Commandment. These, tho' they were not all of them circumcised, yet devoted themselves to the Service of the one True God, for which Reason they are styled the *Worshippers of God*, A&T. xvi. 14. xviii. 7.

Ibid. Who separates himself from me.] Who turns Apostate from me and my Service; for Men cannot serve God and Idols; he having declared himself a *Jealous God*, that will not admit any Rival in his Worship. See *Job*. xxiv. 19.

Ibid. I the LORD will answer him by myself.] I will punish him immediately by my own Hands: See the following Verse.

Ver. 8. *And I will set my Face against that Man.*] I will make him a Mark of mine Indignation. See Chap. xv. 7. *Jerem.* xlv. 11.

Ibid. And will make him a Sign and a Proverb.] I will make him a signal and remarkable Instance of my Vengeance. Comp. *Numb.* xxvi. 10. *Deut.* xxviii. 38.

Ibid. And will cut him off from the midst of my People.] By a sudden Death attended with extraordinary Circumstances: See *Levit.* xx. 9, 17, 18.

Ver. 9. *And if a Prophet be deceived,*] This is to be understood of the false Prophets, whose Practices are reproved throughout the whole foregoing Chapter.

Ibid. I the LORD have deceived that Prophet.] I have suffered him to be deceived: See the

Note on *Isa.* lxiii. 17. I have given him up to strong Delusions, as a just Judgment upon him for going after Idols, and setting up false Pretences to Inspiration. See Chap. xiii. 2, 7, 23. *Jerem.* iv. 10. *1 Kings* xxii. 23. and compare 2 *Thess.* ii. 11, 12. Or the Words may be explained to this Sense: I will disappoint the Hopes and Expectations of those Prophets who seduce my People by speaking Peace to them, Chap. xiii. 10. For I will bring upon them those Evils, which they with great Assurance have declared should never come to pass. To this purpose it follows, *I will stretch out my Hand upon him, &c.* i. e. I will send such a Judgment upon him, as I inflicted upon Hananiab the false Prophet, *Jer.* xxviii. 16, 17.

Ver. 10. *The Punishment of the Prophet shall be even as the Punishment of him that seeketh to him.*] Because both Parties are equally guilty of going astray from me, and seeking after Idols, and other unlawful Means of Divination. See ver. 11. and compare 2 *Kings* i. 3, 4.

Ver. 11. *That the House of Israel may go no more astray from me.*] The Judgments I inflict upon the false Prophets, and those that consult them, shall be an Instruction to my People to keep close to me and my Worship, and not hanker after the idolatrous Practices of the Neighbouring Nations.

Ibid. But that they may be my People, &c.] See the Note on Chap. xi. 20.

Ver. 13. *When the Land trespasseth grievously &c.*] Or, *when a Land*— The Design of this and the following Verses is to shew, that when the Inhabitants of a Land have filled up the Measure of their Iniquities, and God ariseth to execute Judgment upon them, the few Righteous that are left among them shall not be able by their Prayers and Intercessions to deliver the Nation from the Judgments decreed against it. *They shall but deliver their own Souls*; as we see in the Case of Sodom, where there was no Righteous but Lot and his Family; those just Persons saved themselves, but no Intercession could avail to save the City. See the following Verse.

Ibid. And break the Staff of the Bread thereof.] See Chap. iv. 16.

Ver. 14. *Tho' these three Men, Noah, Daniel, and Job were in it.*] All of them Persons eminent for their Piety: *Noah* and his Family were saved out of the universal Deluge, and obtained a Promise from God that he would never destroy the World so again, *Gen.* viii. 21. *Daniel* interceded with God for the whole Nation of the Jews, and obtained a Promise of their Restoration, *Dan.* ix. *Job* was appointed by God to make Intercession for his three Friends, *Job* xlii. 8. But when God's irreversible Decree is gone out against a Nation, even the Prayers of such Men would be ineffectual toward their Deliverance. Compare *Jer.* xv. 1.

We may observe how early the Fame of *Daniel's* Piety was spread over *Chaldea*, who was at this Time not above thirty Years of Age; it being but thirteen Years ago since he was carried Captive to *Babylon*, when he was very young. See *Dan.* i. 1—4, &c.

Ver. 15. *If I cause noisom Beasts to pass thro' the Land.*] See Chap. v. 17.

Ver.

Ver. 17. *Or if I bring a Sword upon the Land.*] If I deliver it into the Hands of a cruel and bloody Enemy. See Chap. v. 12. vii. 15. xxi. 9, 16. The Conqueror's Sword is often called the *Sword of the Lord*, in the Prophets; because they are the Executioners of God's Judgments. See *Isa. x. 15. Jer. xxv. 9. xlvii. 6.*

Ibid. And say, Sword, go through the Land.] So God is said to call for a Sword upon Gog: Chap. xxxviii. 21.

Ibid. So that I cut off Man and Beast from it.] The Men are destroyed by the Sword, and the Cattle are drove away by the Enemy; or else consumed by Pestilence, arising from the Air's being corrupted thro' the Stench of dead Bodies. Compare xxv. 13. xxix. 8. xxxii. 13. *Hos. iv. 3. Zeph. i. 3.*

Ver. 19. *Or if I send a Pestilence upon that Land,* See Chap. v. 12.

Ibid. And pour out my Fury upon it in Blood.] With great Destruction of Men's Lives, as the Chaldee Paraphrase explains it. Compare Chap. xxxviii. 22.

Ver. 21. *How much more* [should there be an utter Destruction] *when I send my four sore Judgments upon Jerusalem,* &c. See Chap. v. 12. vi. 12. xii. 16. *Jerem. xv. 2.* The Particles *Aph Ki*, are very properly translated here, *How much more*; in which Sense they are plainly taken, 2 *Sam. iv. 11. Prov. xi. 31. xxi. 15.*

Ibid. The noisom Beast.] See Chap. v. 17. xxxiii. 27.

Ver. 22. *Yet behold therein shall be left a Remnant that shall be brought forth.*] Notwithstanding these four sore Judgments, some shall escape, and be brought into Chaldaea, to be your Companions in Captivity. Compare Chap. vi. 8. *Jerem. lii. 29, 30.*

Ibid. Both Sons and Daughters.] See ver. 16, 18, and 20. of this Chapter.

Ibid. And ye shall see their Ways and their Doings.] Their Afflictions shall bring them to a due Sense of their former Iniquities, and they shall humbly confess their own Sins, and the Sins of those who were consumed in the Destruction of the City; whereby it will appear that I have not punished them beyond what their Sins have deserved. See Chap. vi. 9. xx. 43. xxxvi. 31.

Ibid. And ye shall be comforted concerning the Evil that I have brought upon Jerusalem.] This will compose your Minds, and make you give Glory to God, and acknowledge his Judgments to be righteous, tho' they touch you very nearly in the Destruction of your Friends and Country.

Ver. 23. *And ye shall know that I have not done without Cause,* &c.] See the Note on Chap. vi. 10.

CHAP. XV.

The ARGUMENT.

Under the Parable of a Vine, which when it is barren, is unfit for any Use, is shewed the utter Rejection of Jerusalem.

Ver. 2. **W**HAT is the Vine-tree more than any other Tree, or than a Branch which is among the Trees of the Forest? The

latter Part of the Verse may be better translated thus, *If it be as a Branch which is among the Trees of the Forest*; i. e. if it prove unfruitful: See Dr. Lightfoot upon *Job. xv. 6.* The Jewish Church is often compared to a Vine in the sacred Writers. See *Isa. v. 1. Psal. lxxx. 8. &c.*

Ver. 3. *Shall Wood be taken thereof to do any Work,* &c.] The Wood of a Vine is of no use for Building, or making any Utensil. The Works of that kind which Pliny takes Notice of, *Nat. Hist. l. xiv. c. 1.* are rather to be look'd upon as Rarities, than as Things of common Use.

Ver. 4. *Behold it is cast into the Fire for Fuel.*] The only Use that dead Vine-Branches can be put to: See *Job. xv. 6.*

Ibid. The Fire devoureth both the Ends of it, and the midst of it is burnt.] A fit Representation of the present State of Judea, when both its Extremities were consumed by the Ravages of a foreign Enemy, and the midst of it, where the Capital City stood, is ready to be destroyed: Just as the Fire still spreads toward the middle Part of a Stick, when once both Ends are lighted.

Ver. 7. *And they shall go out from one Fire, and another Fire shall devour them.*] Flying from one Evil, another shall overtake them. Fire sometimes signifies any Judgment or Calamity inflicted by God. See *Amos i. 4. &c.* and the Note upon *Jerem. vii. 20.*

CHAP. XVI.

The ARGUMENT.

God sets forth his free Love toward the Church and Nation of the Jews, represented here by Jerusalem, under the Emblem of a Person that should take up an exposed Infant, breed her up, and afterward marry her. He then upbraids their monstrous Ingratitude in departing from his Worship, and being polluted with Heathenish Idolatries; which the Prophet illustrates by the Resemblance of a lewd Woman that proves False to a Kind and Indulgent Husband. For which God threatens to deal with her as abused Husbands used to deal with Wives convicted of Adultery. Notwithstanding all these Provocations, he promises in the End to shew them Mercy. The Metaphor of describing Idolatry as spiritual Adultery, often made use of in the Prophets, is here and in the xxiii. Chapter pursued with great Force, and in a lively Way of Representation; Both Chapters being a remarkable Instance of that Vehemence of Expression, which the Rhetoricians call by the Name of *Διότις*.

Ver. 2. **C**AUSE Jerusalem to know her Abominations.] This might probably be done by way of Letter, as *Jeremiah* signified the Will of God to the Captives at Babylon, *Jer. xxix. 1.* God particularly upbraids Jerusalem for her Iniquities, because it was the Place he had chosen for his peculiar Residence, and yet the Inhabitants had defiled that very Place, nay, and the Temple itself, with Idolatry; the Sin particularly denoted

denoted by the Word *Abomination*. See Chap. viii. 10. xiv. 6.

Ver. 3. *Thy Birth and thy Nativity is of the Land of Canaan.*] As your Fathers sojourned in the Land of Canaan, before they came to have any Right or Property in it: so you their Posterity have all along resembled the Manners of Canaan, more than those of Abraham, Isaac, and Jacob your Ancestors.

Ibid. *Thy Father was an Hittite, and thy Mother an Amorite.*] Those are said to be our Parents in the Scripture Dialect, whose Manners we resemble. See ver. 45. of this Chapter; Job. viii. 44. *Matth. iii. 7.* There is an Expression of the same Import in the *History of Susannah*, ver. 56. that seems to be copied from this Text, *O thou Seed of Canaan, and not of Juda, Beauty hath deceived thee, and Lust hath perverted thy Heart.*

Ver. 4, 5. *In the Day when thou wast born, &c.*] The Prophet describes the forlorn Condition of the Israelites in Egypt under the Similitude of a new born Infant exposed in its Native Filthiness without any Friend to pity his Condition, or take the least Care of it.

Ver. 6. *I said unto thee when thou wast in thy Blood, Live.*] Whilst as yet no Body took so much Care of thee as to wash thee from thy Native Filthiness, ver. 4. I took Pity on thee; as a Traveller that passes by, and sees an Infant lye exposed: and I provided all Things necessary for thy Support.

Ver. 7. *I have caused thee to multiply, &c.*] The Prophet describes the People's increasing in Egypt under the Metaphor of a Child's growing to Woman's Estate. Comp. *Exod. i. 7.*

Ver. 8. *Behold thy Time was the Time of Love, &c.*] I thought it now a proper Time to betroth thee to myself: The Jews deliverance out of Egypt is elsewhere described as the Time of God's espousing them to himself: See *Jer. ii. 2, &c. Hos. ii. 15, 19.* And his entering into Covenant with them is commonly represented by a Marriage-Contract: See *Isa. liv. 5. Jer. iii. 1—14.* and Bishop Patrick's *Preface to his Commentary on the Canticles.*

Ibid. *I spread my Skirt over thee.*] I took thee under my Protection, as a Husband doth the Wife. See *Ruth iii. 9.*

Ibid. *And covered thy Nakedness.*] Enriched thee with the Goods and Possessions of the Egyptians and Canaanites: See ver. 10, 11, &c.

Ver. 9. *Then I washed thee with Water, — and anointed thee with Oil.*] I added every Thing that could contribute to thy Beauty and Ornament. The Anointing with Oil was reckoned a necessary ingredient in a Festival Dress. See *Ruth iii. 3. Isa. lxi. 3. Matth. vi. 17.*

Ver. 10. *I shod thee with Badgers Skins, &c.*] Or, with Sandals of a purple Colour, as Bochart expounds the Word *Tabash*. This and the following Verses allude to those Parts of Women's Attire, which serve not only for Use, but for Ornament too; and import that God did not only provide the Jews with Necessaries, but likewise with Superfluities.

Ibid. *I girded thee with fine Linen.*] This Manufacture Egypt was famous for; see Chapter xxvii. 7. it was one of the principal Ornaments of Women: See *Isa. iii. 16.* as well as of great Men.

Ver. 11. *I put Bracelets upon thy Hands, and a Chain about thy Neck.*] These were Ornaments that none but Persons of better Quality used to wear. *Gen. xxiv. 47. Prov. i. 9.*

Ver. 12. *And I put a Jewel on thy Forehead.*] The same which is called a *Nose-Jewel*, *Isa. iii. 21.* where the Words might as well be translated, *a Jewel for the Face or Forehead.* Compare likewise *Gen. xxiv. 47.*

Ibid. *And a beautiful Crown upon thy Head.*] Crowns or Garlands were used in Times of publick Rejoicing; from whence is derived that Expression of St. Paul, *A Crown of Rejoicing*; *1 Thess. ii. 19.* Compare *Isa. xxxv. 10.* Virgins were sometimes adorned with Crowns. See *Baruch vi. 9.* and they were commonly put upon the Heads of Persons newly married: See *Cantic. iii. 11.*

Ver. 13. *Thou didst eat fine Flower, Honey and Oil.*] Thy Country afforded all manner of Plenty and Delicacies. Compare *Deut. xxxii. 13, 14.*

Ibid. *And didst prosper into a Kingdom.*] Thou wast advanced to be the seat of a Kingdom, and the City of the great King of Heaven and Earth, *Psal. xlviii. 2.*

Ver. 14. *And thy Renown went forth among the Heathen for thy Beauty.*] For the Magnificence of the Temple, called the Beauty of Holiness, and honoured with God's especial Presence. Compare *Lam. ii. 15. Psal. xlviii. 2.*

Ver. 15. *But thou didst trust in thy own Beauty, and playedst the Harlot, because of thy Renown.*] Women that are proud of their Beauty are easily tempted to Lewdness, if they have not a strict Guard upon themselves: So you abused those Honours and Advantages which I had bestowed upon you, and made them an Occasion of forsaking me your Benefactor, and serving Idols. You presumed upon that very Favour which I had shewed to Jerusalem in choos- ing it for the Place of my Residence; as if that would secure you from my Vengeance, let your Idolatries and other Wickedness be never so great. See *Jerem. vii. 4. Micah iii. 11.*

Ibid. *And playedst the Harlot.*] Idolatry is commonly described by the Metaphor of Spiritual Adultery, as hath been already observed. See the Note on ver. 8. and compare Chap. xxiii. 3, 8, 11. *Isa. lvii. 8. Jerem. ii. 20. iii. 2, 6, 20.*

Ver. 16. *And of thy Garments thou didst take, and deckedst thy High Places, &c.*] This was a great Aggravation of their Ingratitude, that they applied those very Blessings, which God had given them, to the Worship of Idols. Compare *Hos. ii. 1.*

Ibid. *And deckedst thy High Places with divers Colours.*] Or, madest High Places, or Images of divers Colours; as the LXX explain the Sense. Thou madest little Shrines, Chapels or Altars for Idols, and deckedst them with Hangings of divers Colours; ver. 18. See *2 Kings xxiii. 7.* The Word *Bamah* is sometimes used for an Altar, because Altars were commonly set upon eminent Places; see ver. 24, 25. In that Sense the Chaldee Paraphrase understands it, *Jerem. xlviii. 35.* and so it may be best understood, Chap. xx. 29. of this Prophecy.

Ibid.

Ibid. *The like Things shall not come, neither shall it be so.*] I will utterly destroy those Idolatries, and those that commit them.

Ver. 17. *Thou also hast taken thy fair Jewels of my Gold, and my Silver, — and madest to thy self Images of Men.*] The Wealth I had bestowed upon thee thou hast laid out in doing Honour to Idols: See Chap. vii. 19. *Hos.* ii. 8, 13. and particularly in setting up Images to deified Heroes; See Chap. xxiii. 14, 15.

Ver. 18, 19. *And thou hast set mine Oil and mine Incense before them; my Meat also which I gave thee, fine Flower, and Oil and Honey, &c.*] Thou offeredst these my Creatures as a Meat-offering unto Idols. The Meat-offering is called an Offering of a sweet savour, because of the Frankincense that was put upon it: See *Levit.* ii. 2. The Oblation here mentioned, differs from those offered to God in one Particular, viz. That Honey was mixt with it, which God had expressly forbidden to be used in this Service, *Levit.* ii. 11.

Ver. 20. *Moreover thou hast taken thy Sons and thy Daughters — and these thou hast sacrificed unto them to be devoured.*] These inhuman Sacrifices were offered to the Idol Moloch, in the Valley of Hinnom: See *ver.* 36. *xx.* 26, 31. *xxiii.* 37. *Jer.* vii. 31.

Ibid. *Whom thou hast born to me.*] Being married to me by a Spiritual Contract, *ver.* 8. Compare Chap. xxiii. 4. The Children whom I blessed thee with are mine, being entered into the same Covenant with their Parent, and devoted to my Service: See *Deut.* xxix. 11, 12.

Ver. 21. *Thou hast slain my Children to cause them to pass thro' the Fire, &c.*] See the Note on *Jerem.* xxxii. 34. By Children are meant here the First-born, who are set apart to be God's Property in a peculiar Manner, *Exod.* xiii. 12. and yet even these they sometimes sacrificed to their Idols: See *Micah* vi. 7.

Ibid. *To cause them to pass thro' the Fire.*] The Verb *Henebir*, translated to cause them to pass thro' the Fire, signifies also to dedicate, and denotes the First-born unto God. *Exod.* xiii. 12. So the Words imply, that the Jews, instead of dedicating their First-born to God, as the Law required, offered them up a Sacrifice to the Devil that was worshipped in their Idols.

Ver. 22. *Thou hast not remembered the Days of thy Youth, &c.*] That miserable Condition from which I rescued thee, when I first took Notice of thee, and set thee apart for my own People: See *ver.* 3, &c. and compare *ver.* 43, 60.

Ver. 2d. *Thou hast also built to thee an eminent Place in every Street.*] Manasseh filled Jerusalem with Idols. See 2 *Chron.* xxxiii. 4, 5, 15. many of which were worshipped upon high or eminent Places. Compare *ver.* 16, 31. and 2 *Kings* xxiii. 5, 12, 13. The LXX render the Hebrew Word *Gab*, a Brothel-House; and 'tis certain, that the Worship of some of the Heathen Idols consisted in committing all manner of Uncleaness. See 2 *Kings* xxiii. 7. and the Note upon *ver.* 26.

Ver. 25. *Thou hast also built thy high Place at the Head of every Way, &c.*] These and the following Expressions allude to the Practices of common Harlots, who use to frequent the most publick Places, to allure Passengers to them:

See *Gen.* xxxviii. 21. *Prov.* ix. 14, 15. Idolatry being in this Chapter and elsewhere compared to the Rage of the Lust. See *Isa.* lvii. 5. *Jerem.* ii. 23, 24. iii. 2.

Ver. 26. *Thou hast also committed Fornication with the Egyptians thy Neighbours.*] While the Israelites sojourned in Egypt, they learned to practise their Idolatries. See Chap. xx. 7, 8. *Levit.* xx. 3. *Deut.* xxix. 16, 17. *Josh* xxiv. 14. From Josiah's Time the Jews were in a strict Confederacy with the Egyptians, and to ingratiate themselves with them, practised their Idolatries. Compare Chap. xxiii. 19, 20, 21, 40, 41. And the Worship of Tamuz, the Idolatry they are upbraided with, Chap. viii. 14. was derived from the same Country.

Ibid. *Great of Flesh, and hast increased thy Whoredoms.*] Compare Chap. xxxiii. 20. The Expressions may allude to the Whoredoms, which were committed in the Worship of some of their Idols. See Chap. xxii. 9. *Numb.* xxxi. 16. *Hos.* iv. 4. *Baruch* vi. 43.

Ver. 27. *I have stretched out my Hand over thee, and have diminished thine ordinary Food.*] I have abridged thee of many Necessaries and Conveniences, by giving thy Country into the Hand of thine Enemies, as it follows.

Ibid. *And delivered thee into the Will of them that hate thee, the Daughters of the Philistines.*] As a Punishment of the Idolatries which King Abaz introduced among you: See *ver.* 57. and 2 *Chron.* xxviii. 18, 19. The Daughters of the Philistines are put here for the Philistines, as the Daughters of Samaria, Sodom, and the Syrians, stand for the People of those Places, *ver.* 46, 47, 57. to carry on the Allegory and Comparison between them and Jerusalem, being all of them described as so many lewd Women prostituting themselves to Idols; see *ver.* 41. By the same Metaphor Samaria and Sodom are called Sisters to Jerusalem, *ver.* 46.

Ibid. *Which are ashamed of thy lewd Way.*] Those have not forsaken the Religion of their Country as you Jews have done, nor have been so fond of foreign Idolatries: Compare Chap. v. 7. and *Jerem.* ii. 11. The Chaldee Paraphrase explains the Words to this Sense: *If I had sent my Prophets to them, they would have been ashamed; but thou art not converted.* See *ver.* 47, 48.

Ver. 28. *Thou hast played the Whore also with the Assyrians.*] The Jews courted the Alliance of their two potent Neighbours, the Egyptians and Assyrians, as it served their present Turn; and to ingratiate themselves with them, served their Idols: See *Jer.* ii. 18, 36. This is particularly recorded of Abaz: See 2 *Kings* xvi. 10. 2 *Chron.* xxviii. 23.

Ver. 29. *Moreover thou hast multiplied thy Fornication in the Land of Canaan unto Chaldea.*] Or, with the Land of Canaan, as Noldius translates the Participle *El*, in his Concordance, p. 59. The Sense is, thou hast defiled thy self with all the Idolatries of the Heathen, beginning with those which were practised by the former Inhabitants of Canaan, and by Degrees learning new Species of Idolatry derived from distant Countries, such as Chaldea was reckoned. See *Jerem.* v. 15. Compare this Verse with Chap. xxiii. 16, 17. 2 *Kings* xvii. 16, 17. *xxi.* 3. &c. *xxiii.* 5, &c.

Ver. 30.

Ver. 30. *How weak is thine Heart.*] Not only unstable as to good Resolutions, but even restless and unsettled in evil Practices; still hankering after some new Kind of Idolatry, and resolved to indulge a wandering Appetite; see ver. 28, 29.

Ver. 31. *In that thou buildest thine eminent Place.*] See ver. 16. 24.

Ibid. *And hast not been as an Harlot, in that thou scornest Hire.*] Or, *To prostitute thy self for Hire*; as some translate the Words.

Ver. 33. *But thou givest thy Gifts to all thy Lovers.*] The Jews are often upbraided for making Leagues with Idolaters, and courting their Favours by Presents, and by complying with their Idolatries. See *Isa.* xxx. 6. *Ivii.* 5 — 9. *Jerem.* ii. 18, 25, 36. and the Notes upon these Texts.

Ver. 36. *And by the Blood of thy Children.*] See ver. 20. *Jerem.* ii. 34.

Ver. 37. *Behold therefore I will gather all thy Lovers.*] Those Allies whose Friendship thou hast courted by complying with their Idolatries. See *Chap.* xxiii. 9, 22. *Jerem.* ii. 25. *iv.* 30. *xxii.* 20. *Lament.* i. 8. *Hof.* ii. 10.

Ibid. *With all them that thou hast hated.*] Compare ver. 41. such were *Edom*, *Moab*, and *Ammon*; who always bore a Spight to the Jews. and insulted over their Calamities. See *Chap.* xxv. 3, 8, 12.

Ibid. *And will discover thy Nakedness unto them.*] They shall see thee carried away Captive, stript and bare, (see ver. 39.) without any Covering to thy Nakedness, according to the barbarous Custom of Conquerors; see the Notes on *Isa.* iii. 17. *xx.* 4. The Words allude to the Punishment that used to be inflicted upon common Harlots and Adulteresses, which was, to strip them naked, and expose them to the World. Comp. *Chap.* xxiii. 29. *Jerem.* xiii. 22, 26. *Hof.* ii. 3.

Ver. 38. *And will judge thee as Women that break Wedlock.*] Whose Punishment was Death by the Law, *Levit.* xx. 10. *Deut.* xxii. 22.

Ibid. *And shed Blood.*] See ver. 20, 21, 26. This was likewise a Capital Crime: See *Exod.* xxi. 12. In these two Parts of *Jerusalem's* Character, she was a Type of the *Antichristian* Whore, who was likewise *Drunk with the Blood of the Saints*, *Revel.* xvii. 5, 6.

Ibid. *And I will give thee Blood in Fury and Jealousy.*] I will make an utter Destruction of thine Inhabitants: See *Chap.* xiv. 19. Or, I will pour out the Blood of thy Slain like Water, *Psal.* lxxix. 3. Jealousy is the Rage of a Man, *Prov.* vi. 34. Such Indignation will God shew against the Idolatry of his own People, who hath declared himself a *Jealous* God, and very tender of his Honour which is highly injured by the Worship of Idols, set up as his Rivals. See the Note on *Chap.* v. 13.

Ver. 39. *They shall throw down thine eminent Places.*] They shall destroy all the high Walls and Fortifications; the Expression alludes to the high Places dedicated to idolatrous Worship. See ver. 24, 31.

Ibid. *They shall strip thee of thy Clothes, &c.*] They shall first plunder thee before they carry thee away Captive. See ver. 37. and *Chap.* xxiii. 26.

Vol. IV.

Ver. 40. *And they shall bring a Company against thee, and they shall stone thee with Stones.*] The *Chaldean* Army shall beat down thy Walls and Houses with Stones flung out of battering Engines. See *Jer.* xxxiii. 4. The Expression alludes to the Punishment inflicted upon Adulteresses, which was stoning: See *Job.* viii. 5. The particular sort of Death which they were to suffer is not expressed in the Law; so the Conjecture of *Grotius* upon that Place of *St. John* is not improbable; that in the latter Times, as Wickedness increased, the *Sanhedrim* exchanged the milder Punishment of Strangling used before, for the severer Death of stoning.

Ibid. *And thrust thee thro' with their Swords.*] See *Chap.* v. 12. xxiii. 10, 47. xxiv. 21.

Ver. 41. *And they shall burn thy Houses with Fire.*] The Punishment allotted to an idolatrous City, *Deut.* xiii. 16. The Words may likewise allude to the Punishment of Burning, anciently inflicted upon Harlots: See *Gen.* xxxviii. 24.

Ibid. *And execute Judgment upon thee in the Sight of many Women.*] The *Syrians*, *Philistines*, and other Neighbouring Nations. See ver. 37. and the Notes upon ver. 27. The Judgment I will execute upon thee shall be for an Instruction to other Nations, how they follow thine ill Practices. See *Chap.* xxiii. 48.

Ibid. *And I will cause thee to cease from playing the Harlot.*] See *Chap.* xxiii. 27.

Ver. 42. *So will I make my Fury toward thee to rest, and my Jealousy shall depart from thee, &c.*] See ver. 38. and the Note upon *Chap.* v. 13.

Ver. 43. *Because thou hast not remembered the Days of thy Youth.*] See ver. 22.

Ibid. *And thou shalt not commit this Lewdness above all thine Abominations.*] Thou shalt not add these manifold and shameless Practices of Idolatry to all thy other Wickedness. But the Words may be rendred, *Neither hast thou laid to Heart all these thine Abominations.*

Ver. 44. *Behold every one that useth Proverbs, shall use this Proverb against thee, &c.*] They that love to apply the memorable Sayings of former Ages to the present Times, shall apply that common Saying to thee, that the Daughter follows her Mother's Steps, and *Jerusalem* is no better than the *Amorites*, whose Land they inhabit, and whose Manners they imitate: See ver. 3.

Ver. 45. *Thou art thy Mother's Daughter, that loatheth her Husband and her Children.*] Both these Qualities are the Property of an Harlot, and were verified in the Jews, who abhorred God their Husband, ver. 8. and cast off all natural Affection to their Children, sacrificing them in the Fire to the Honour of their Idols: ver. 20.

Ibid. *And thou art the Sister of thy Sisters,*] *Samaria* and *Sodom*: ver. 46. The Worship of *Moloch* was generally practised by the ten Tribes whose Metropolis was *Samaria*, See 2 *Kings* xvii. 17. as it was by the *Ammonites*, who derived their original from *Lot*, an Inhabitant of *Sodom*. See 1 *Kings* xi. 7. Great and crying Sins are compared to those of *Sodom*; see *Isa.* i. 9. iii. 9. *Matt.* xi. 23. *Rev.* xi. 8.

Ibid. *Your Mother was an Hittite, &c.*] See ver. 3.

Ver. 46. *And thine elder Sister is Samaria, she and her Daughters that dwell at thy Left Hand, &c.*] Samaria is called the elder Sister to Jerusalem, as being the Capital City of the Kingdom of Israel, a more large and potent Kingdom than that of Judah, of which Jerusalem was the Metropolis. She likewise led the Way to that Idolatry which afterward infected the whole Nation, forsaking the Worship which God had appointed in his Temple, and setting up the Idolatry of the Golden Calves. Samaria lay Northward of Jerusalem, and Sodom Southward, which two Quarters of the World are expressed by the Right and Left, in the Hebrew Language, being placed in such a Position to those that set their Faces Eastward. So the Phrase is to be understood, Gen. xiii. 9. *If thou wilt go to the Left Hand, I will go to the Right*; where the Targum expounds the Words, *If thou wilt go to the North. I will go to the South*. The same way of Speaking is still used in the ancient British or Welsh Language, as Archbishop Usher observes in his *Primord. Eccl. Britan.* p. 306. Edit. Fol.

Samaria and Sodom are described as Metropoles, or Mother Cities: So their Daughters may be expounded not only of the Inhabitants of each City, but likewise of the lesser Towns which were antiently under the Jurisdiction of the greater. Compare Chap. xxvi. 4, 6. Jerem. xlix. 2.

Ver. 47. *Yet thou hast not walked after their Ways, &c.*] See Chap. v. 7.

Ibid. *Thou hast corrupted more than they, &c.*] See ver. 48, 51.

Ver. 48. *Sodom thy Sister hath not done as thou hast done.*] Their Sins were not committed with such Aggravations of Ingratitude; nor did I use such powerful Methods to convince them of their Wickedness, as I have done toward you. Comp. Chap. v. 6. Matth. x. 15. xi. 24.

Ver. 49. *Behold this was the Iniquity of Sodom, Pride, Fulness of Bread, and Abundance of Idleness.*] Sodom abused that Plenty which God gave them, to Pride and Idleness, which gave Rise to those Enormities which they afterward were guilty of. The Scripture takes Notice of the Fruitfulness of the Soil where Sodom stood: Gen. xiii. 10.

Ibid. *Neither did she strengthen the Hand of the Poor and Needy.*] Pride and Luxury make Men expensive in their own way of Living, and regardless of the Wants and Miseries of others. See Luke xvi. 20, 21.

Ver. 51. *Neither hath Samaria committed half thy Sins.*] The Ingratitude of Jerusalem was greater than that of Samaria, because God had placed his Name there, whose Worship she forsook, and prophaned the Temple by placing Idols in it; which was a Degree of Idolatry beyond any Thing the Ten Tribes had been guilty of. See Chap. v. 11. vii. 20. viii. 6, 15. xxiii. 38, 39. xliii. 8. 2 Kings xvi. 14. xxi. 7, 9.

Ibid. *Thou hast justified thy Sisters in all thine Abominations.*] Thou hast made them appear less guilty: See Jerem. iii. 11. Another Aggravation of thy Sin consists in this, that thou wouldst not take Warning by the Judgments God brought upon them: See ibid. ver. 8.

Ver. 52. *Thou also which hast judged thy Sisters, bear thine own Shame.*] Because wherein thou

hast judged them, or declared them deservedly punished, thou hast condemned thyself, having been guilty of the same Sins, and those accompanied with greater Aggravations.

Ver. 53. *When I shall bring again their Captivity, the Captivity of Sodom, and her Daughters, &c.*] When the Fulness of the Gentiles shall come into the Church, some of whom may be compared with Sodom for Wickedness, (see Isa. i. 9.) then will I also remember you, who are my ancient People. St. Paul tells us, that the Jews will be provoked to Emulation by the Gentiles coming into the Church, and thereby induced to acknowledge the Truth. See Rom. xi. 11, 12, 15, 25, 31. The Conversion of the Gentiles is expressed in Jeremy, by returning the Captivity of Moab, Ammon and Elam, Chap. xlviii. 47. xlix. 6, 39. and by the Egyptians, Assyrians, Ethiopians and Syrians bringing Presents to God, and acknowledging themselves his Servants, in the Prophecy of Isaiah, Chap. xviii. 7. xix. 24, 25. xxiii. 18. And by the same Analogy we are to understand the Returning of the Captivity of Sodom here, of the Gentiles coming into the Church.

Ver. 54. *That thou mayest bear their own Shame, &c.*] In the mean time thou shalt bear the Shame and Punishment due to thy Sins, and shalt be some sort of Comfort to thy Neighbours, in being a Companion with them in Punishment, as thou hast been in Wickedness.

Ver. 55. *When Samaria and her Daughters shall return to their former Estate, then thou and thy Daughters shall return to your former Estate.*] When the Prophets foretel the General Conversion and Restoration of the Jewish Nation, they always join Judah and Israel together, as equal Sharers in that blessing. See Chap. xxxvii. 16, 22. and the Notes there.

Ver. 56, 57. *For thy Sister Sodom was not mentioned by thy Mouth in the Day of thy Pride, before thy Wickedness was discovered.*] These Words should be joined together in the same Verse or Sentence: God saith to Jerusalem, that in the Height of her Prosperity, before her Wickedness so fully appeared to the Eyes of the World, by the extraordinary Judgments brought upon her, she did not reflect upon the terrible Vengeance which befel Sodom, and was designed for an Example or Warning to those that should afterward live Ungodly; 2 Pet. ii. 6.

Ver. 57, 58. *As at the Time of thy Reproach of the Daughters of Syria, &c.*] The Words begin a new Sentence, which may be translated more perspicuously thus, joining them to the following Verse: *But when it was the Time of thy becoming the Reproach of the Daughters of Syria, &c.* The Particle *Kemo* sometimes signifies *When*: See Noldius, p. 531. The Words, with regard to what goes before, import thus much: In thy Prosperity thou didst despise those who are no worse than thyself; but since thou hast been insulted and invaded by thy Neighbours, both Syrians and Philistines, whom God hath made use of as Executioners of his Judgments upon thee, thou hast been a remarkable Instance of his Vengeance, and God's Hand hath been heavy upon thee for all thine Idolatries and Abominations. The Words relate to the frequent Inroads the Syrians and Philistines made into

Judea

Judea in the Time of King Abaz. See 2 Kings xvi. 5. 2 Chron. xxviii. 18.

Ver. 59. *I will even deal with thee as thou hast done, which hast despised the Oath in breaking the Covenant.*] That solemn Oath and Covenant you entered into with me to be my People, and serve no other God besides: See Deut. xxix. 12, 14. which is likewise represented in this Chapter, and many other Places, under the Solemnity of a Marriage Contract. Hereupon God threatens her, that since she had broke her Oath and Promise, he should not think himself obliged to make good any of the Promises of Favour and Protection which he had made to her, but would give her up to Ruin and Desolation. See Numb. xiv. 34.

Ver. 60. *Nevertheless I will remember my Covenant with thee in the Days of thy Youth.*] I will have some Regard for you, because you were formerly my People, by virtue of the Covenant I made with you at your coming out of Egypt. Compare ver. 4, and 22. of this Chapter, and Hos. ii. 15. xi. 1. Jerem. ii. 2. at which Time God chose them to be his peculiar People: See Exod. xix. 5, 6.

Ibid. *And I will establish with thee an everlasting Covenant.*] Such a one as shall never be abolished, viz. that of the Gospel: See Jerem. xxxii. 40. and the Note upon that Place.

Ver. 61. *Then shalt thou remember thy Ways, and be ashamed.*] The Jews shall be touched with a deep Sense and Remorse for their former Provocation, as a necessary Preparation for their Conversion: Compare Chap. xx. 43. xxxvi. 21. Jerem. xxxi. 9. l. 5. and see the Notes upon those Places.

Ibid. *When thou shalt receive thy Sisters, thine Elder and thine younger.*] See ver. 53.

Ibid. *And I will give them to thee for Daughters.*] Jerusalem thus restored shall be a Type of that Heavenly Jerusalem, which is the Mother of us all. Galat. iv. 26. And even in the Times of the Apostles there was a particular Deference paid to the Church of Jerusalem, as the Mother Church of the Christian World: See Rom. xv. 26, 27. Accordingly she is styled the Mother of all Churches, by the Second General Council, in their Synodical Epistle: See Theodorit. Hist. Eccles. lib. 5. c. 9. A Title which the Church of Rome now assumes, without any Pretence from Scripture or Antiquity.

Ibid. *But not by thy Covenant.*] Not by virtue of that Covenant mentioned ver. 60. you having forfeited all your Title to its Privileges, ver. 89. but by virtue of that new Covenant which I will make with you, thro' the Messiah: See Jerem. xxxi. 31.

Ver. 62. *And thou shalt know that I am the LORD.*] I will be then as conspicuous in my Mercies, as I was before in my Judgments. See the Note on Chap. vi. 7.

Ver. 63. *That thou mayst remember, and be confounded.*] Be confounded at the Remembrance of thy former Wickedness: See ver. 61.

Ibid. *And never open thy Mouth more, because of thy Shame.*] The Mercies of the Gospel in calling Sinners to Repentance, and accepting them, notwithstanding their many Imperfections, do unanswerably confute all Claim of Pretence to Merit. See Rom. iii. 19.

CHAP. XVII.

The ARGUMENT.

Under the Parable of two Eagles and two Vine-Branches, the Propbet figuratively expresses the carrying away Jehoiakim into Captivity by the King of Babylon, who made Zedekiah King in his stead. He afterward revolted from the King of Babylon, whose Vassal he was, and entered into an Alliance with the King of Egypt. For this Breach of his Oath and Fidelity, God threatens to make him Captive to that very King from whom he had revolted.

Ver. 2. **P**UT forth a Riddle.] i. e. A continued Metaphor, or figurative Speech still pursuing the Allegory of an Eagle and Vine in the several Parts of the Parable: This perhaps may make the Hearers more attentive to what thou speakest.

Ver. 3. *An Eagle with great Wings,*] That is, the King of Babylon: See ver. 12. Conquerors are elsewhere represented by Eagles, who are Birds of Prey, and remarkable for their Swift-ness. See Deut. xxviii. 49. Jeremias iv. 13. Hos. viii. 1.

Ibid. *Long wing'd,*] The LXX and other Interpreters translate the Word from the Chaldee Sense of it, *Of a great Size*; to avoid the Repetition of the same Sense over again.

Ibid. *Came to Lebanon, and cropt off the biggest Branch of the Cedar.*] i. e. invaded Judea, or invested Jerusalem, and took King Jehoiakin Captive; See ver. 12. and compare Jer. xxii. 23.

Ver. 4. *And carried it into a Land of Traffick.*] Babylon and the Country about it, being the Seat of an Universal Monarchy, must needs have been a place of great Trading. Strabo takes Notice, that the Merchants, who travelled by Land to Babylon, went thro' the Country of the Arabians called Scenita; lib. xvi. p. 747. and Vessels of great Burden came up to the Walls of it from the Persian Gulph up the River Euphrates. See Pliny's Nat. Hist. l. vi. c. 26.

Ver. 5. *He took also of the Seed of the Land.*] Of the King's Seed, as it is explained ver. 13. i. e. Zedekiah.

Ibid. *And planted it in a Fruitful Field, he placed it by great Waters, and set it as a Willow Tree.*] Judea was a fruitful Country, and well watered. See Deuter. viii. 7. where Zedekiah flourished as a Willow Tree that thriveth best in a moist Ground. See Isa. xlv. 4.

Ver. 6. *And it grew and became a spreading Vine of low Stature, whose Branches turned toward him, and the Roots thereof were under him.*] Tho' he flourished, yet he enjoyed but a Tributary Kingdom under the King of Babylon, and acknowledged him as his Lord and Sovereign. See ver. 14.

Ver. 7. *There was also another great Eagle, &c.*] Pharaoh King of Egypt, with whom Zedekiah made an Alliance; whereupon that King sent an Army to raise the Siege of Jerusalem: See 2 Chron. xxxvi. 13. Jerem. xxxvii. 5, 7.

Ibid. *This Vine did bend her Roots toward him, and shot forth her Branches toward him, &c.*] Zedekiah

dekiab desired the King of *Egypt's* Assistance and Protection. Some render the Words thus, *Shot forth her Branches under him from the Furrows where she was planted, that he might water it.*

Ver. 8. *It was planted in a good Soil, &c.]* The Words are to the same purpose with ver. 5. to shew that *Zedekiah's* Condition was so good under the King of *Babylon*, that he needed not to have broke his Oath, out of a desire to better it; whereby he involved himself and his Country in Ruin. See 2 *Kings* xxiv. 20. and the Note upon *Jer.* xvii. 25.

Ver. 9. *Shall he not pull up the Roots thereof? &c.]* *Nebuchadnezzar*, in Return for this Perfidiousness, shall destroy him and his Family. See 2 *Kings* xxv. 7.

Ibid. *Even without great Power.]* God will appear visibly on the *Chaldeans* Side, so there will be no Need of great Force to subdue their Enemies. See *Jer.* xxi. 4. xxxvii. 10.

Ver. 10. *Shall it not utterly wither when the East Wind toucheth it?]* The Prophet compares the *Chaldean* Army to a parching Wind that blasts the Fruits of the Earth, withers the Leaves of the Trees, and makes every Thing look naked and bare. See *Chap.* xix. 12. *Isa.* xxvii. 8. *Jer.* iv. 11. *Hof.* xiii. 15.

Ver. 12. *Say now to the rebellious House,]* See *Chap.* ii. 5. xii. 9.

Ibid. *Know ye not what these Things mean?]* Will ye not apply your Minds to understand what God speaks to you? And that whether he directs his Speech to you in plain Words, or delivers his Mind in Riddles and Parables? See *Chap.* xii. 2, 9. xx. 49.

Ibid. *And hath taken the King thereof, and the Princes thereof.]* *Jehoiakim* and all his Princes and Officers. See 2 *Kings* xxiv. 12.

Ver. 13. *And hath taken of the King's Seed, — and hath taken an Oath of him.]* Hath made *Zedekiah* swear an Oath of Fealty to him. See 2 *Chron.* xxxvi. 13.

Ibid. *He hath also taken the mighty of the Land.]* As Hostages for the Performance of the Covenants agreed between him and *Zedekiah*.

Ver. 14. *That the Kingdom might be base, &c.]* *Zedekiah* by this Means became only a Tributary King (compare *Chap.* xxix. 14.) and consequently not in so honourable a Condition as his Predecessors had been; but yet this was the only Means under the present Circumstances to support himself and his Government.

Ver. 15. *But he rebelled against him in sending his Ambassadors into Egypt, that they might give him Horses and much People.]* See the Note on ver. 7. *Egypt* was a Country that abounded in Horses, of which there was a great Scarcity in *Judea*. See 1 *Kings* ix. 28. *Isa.* xxxi. 1. xxxvi. 9.

Ibid. *Shall he prosper, &c.]* This was not only a Violation of his Oath and Covenant, but likewise a Breach of that Part of the *Jewish* Law, *Deut.* xvii. 16. which expressly forbid their King to fetch Horses out of *Egypt*, or strengthen himself with the Alliance of that People.

Ver. 16. *In the midst of Babylon he shall die.]* Whither he shall be carried Prisoner. See *Chap.* xii. 13.

Ver. 17. *Neither shall Pharaoh with his mighty Army make for him.]* See *Jer.* xxxvii. 7.

Ibid. *By casting up Mounts.]* See *Jerem.* xxxii. 7.

Ver. 18. *When he hath given his Hand.]* In Token of entering into a mutual League and Covenant, see *Isa.* xli. 13. Particularly it was a Ceremony used when an Inferior made Profession of his Subjection to his Superior: See *Jerem.* l. 15. *Lam.* v. 6. 1 *Chron.* xxix. 24. where we read that the Princes and mighty Men submitted themselves to *Solomon* the King: but in the Original it is, *They gave the Hand under Solomon.*

Ver. 20. *And I will spread my Net upon him.]* See *Chap.* xii. 13.

Ibid. *And will plead with him there for his Trespas.]* God is said to plead with Men, when he places their Sins before their Eyes, and convinces them of their Disobedience by manifest Tokens of his Vengeance. See *Chap.* xx. 36. xxxviii. 22.

Ver. 21. *And all his Fugitives with all his Bands shall fall by the Sword.]* See *Chap.* xii. 14.

Ver. 22. *I will also take of the biggest Branch of the high Cedar, and will set it.]* The Prophet pursuing the same Metaphor, foretels the Restoration of the Royal Family of *David*, in such Terms as might in some Degree be fulfilled at the Return from the Captivity, when *Zorobabel*, of the Lineage of *David*, had a Shadow of Kingly Authority among the *Jews*, and by his Means their Church and Constitution was again restored. But the Words do more properly belong to *Christ* and his Kingdom, which shall be extended over all the World.

Ibid. *I will crop off from the young Twigs a tender one.]* This Description may fitly be applied to our Saviour, in respect to the low Estate to which the Family of *David* was then reduced with great Humility acknowledged by his Mother, *Luke* i. 48. The Meanness of his outward Condition and Appearance is represented by the Prophet *Isaiah*, under the same Expressions, *Chap.* liii. 2.

Ver. 23. *In the Mount of the Height of Israel will I plant it.]* The Temple stood upon Mount *Moriab*, 2 *Chron.* iii. 1. thence styled God's Holy Mountain; which Expression is often used in the Prophets to denote the Christian Church; which is described as a City set on a Hill, and conspicuous to all the World. See *Chap.* xx. 40. and the Note upon *Isa.* ii. 2.

Ibid. *And it shall bring forth Boughs and bear Fruit.]* The living Members of the Church are compared to fruitful Trees, and flourishing Branches: See *Job.* xv. 5, 8. *Psal.* i. 3. xcii. 2.

Ibid. *And under it shall dwell all Fowl of every Wing.]* i. e. Of every Kind. A powerful, especially, if it be an easy Government, is a Shelter and Security to all its Subjects. Compare *Chap.* xxxi. 6. *Dan.* iv. 12. Such shall be the Kingdom of *Christ* to all that submit themselves to his Laws.

Ver. 24. *And all the Trees of the Field shall know that I the LORD have brought down the high Tree, have exalted the low Tree, &c.]* *Christ's* Kingdom shall by Degrees exalt itself above all the Kingdoms of the World; and shall at length put an End to them, and it self continue

me unto all Eternity. See *Dan.* iv. 35, 44. vii. 56. *Luke* i. 33. *1 Cor.* xv. 24.

Ibid. *I the LORD have spoken it, and have done it.*] The Prophets often speak of future Events as if they were already accomplished, to assure us that they shall certainly come to pass. See the Note upon *Isa.* xxi. 9.

CHAP. XVIII.

The ARGUMENT.

The Calamities which ushered in and attended the Captivity of the Jews, were expressly threatened as Punishments of the Idolatries and other Sins of their Ancestors: See Jerem. xv. 4. This made the Jews of the present Age complain of God's dealing hardly with them, in punishing them for the Sins of their Forefathers. This Chapter contains an Answer to the Objection, importing that even under their Captivity they should find their Condition better or worse, according as they behaved themselves; and withal laying before them God's Eternal Rules of Justice, with Regard to the Rewards and Punishments of the next Life, when he will judge every Man according to his Works, and every Man shall bear his own Burden.

WHAT mean ye, that ye use this Proverb concerning the Land of Israel? With respect to the Desolations made in it by Sword, Famine and Pestilence. See *Chap.* vi. 2, 3, &c. vii. 2.

Ibid. *The Fathers have eaten sower Grapes, and the Children's Teeth are set on Edge.*] i. e. The present Generation is punished for the Offences committed by their Forefathers, particularly for the Sins committed in the Time of *Mannasseh* King of *Judah*: See *Jerem.* xv. 4. xxxi. 29. *Lament.* v. 7. *2 Kings* xxiii. 26. This Proverb had likewise a profane Sense implied in it, and insinuated that the present Age was not remarkably worse than those that had gone before it, and so did not deserve to be made an extraordinary Example of God's Vengeance.

Ver. 3. As I live, saith the LORD, ye shall not have occasion to use this Proverb any more in Israel.] I will make such a visible Discrimination between the Righteous and the Wicked, between those that tread in the Steps of their Forefathers, and those who take Warning by their Examples, that you shall not have any farther Occasion to use this Proverb among you. God expressly threatens to visit the Sins of the Fathers upon the Children both in the Old and New Testament; see *Exod.* xx. 5. *Matth.* xxiii. 35. But this is to be understood only with respect to the temporal Punishments of this World, (and these he doth not always inflict in an exact Proportion to the Demerits of those that suffer) not with respect to the eternal Punishments of the next. See *Bishop Sander's third Sermon upon 1 Kings* xxi. 29. "The Scripture takes Notice of a certain Measure of Iniquity, which is filling up from one Generation to another, till at last it makes a Nation or Family ripe

for Destruction. And altho' those Persons on whom this Vengeance falls, suffer no more than their own personal Sins deserved; yet because the Sins of former Generations, which they equal or out-do, make it Time for God utterly to destroy them, the Punishments due to the Sins of many Ages and Generations are said to fall upon them. See *Matth.* xxiii. 35, 36. *Dr. Sherlock of Providence*, Chap. 8.

Ver. 4. Behold, all Souls are mine.] As they are all equally my Creatures, so my Dealings with them shall be without Prejudice or Partiality.

Ibid. *The Soul that sinneth it shall die.*] Death is the Wages of Sin, and all Men being Sinners, the Sentence of Temporal Death passes equally upon them all. But as Life signifies in general all that Happiness which attends God's Favour, so Death denotes all those Punishments which are the Effects of the Divine Displeasure. See *2 Sam.* xii. 13. under which are comprehended the Miseries of the next World; and these shall be allotted to Men according to their Deserts, without any Regard to the Faults of their Ancestors, which shall not then be laid to their Charge, or taken into Account to aggravate their Guilt. The Word *Dying*, and *Death*, are often used in the New Testament for the Punishments of the next World: See particularly *Rom.* viii. 13. and they are expressed by the *Second Death*, *Rev.* xx. 14. an Expression used among the *Jews*, and found in the *Targum* upon *Deut.* xxxiii. 6.

As the Prophets instruct Men in the Practice of Inward and Evangelical Righteousness, and in order to it speak slightly of the meer external Duties of Religion: See *Isa.* i. 11, &c. *Jer.* vii. 22, 23. so they raise Men's Minds to look beyond the temporal Promises and Threatnings of the Law, to the eternal Rewards and Punishments of another Life: See *Isa.* lxvi. 24. *Dan.* xii. 2. In both which Respects they prepared Men's Minds for the Reception of the Gospel when it should be revealed.

Ver. 6. And hath not eaten upon the Mountains.] Idolatrous Worship was commonly performed upon Mountains or high Places: See *Chap.* vi. 13. xvi. 16, 44. xx. 28. and eating Part of the Sacrifice, was properly maintaining Communion with the Idol to whom it was offered. See *Exod.* xxxiv. 15. *1 Cor.* x. 20, 21.

Ibid. *Neither hath lift up his Eyes to the Idols of the House of Israel.*] Lifting up the Eyes is a Posture of Religious Worship or Adoration: See *Deut.* iv. 19. *Psal.* cxxi. 1. cxxiii. 1.

Ver. 7. Hath restored to the Debtor his Pledge.] God commanded the *Jews* not to detain any Pledge they took from a poor Man all Night; which was in Effect to enjoin them to lend to the Poor without either Pawn or Usury. See *Exod.* xxii. 25, 26. *Deut.* xxiv. 12, 13.

Ver. 8. He that hath not given upon Usury, neither hath taken any Increase.] Usury, when it is exacted from the Poor, hath been generally cried out upon as no better than Oppression; and is particularly forbidden by the Law: See *Exod.* xxii. 15. *Levit.* xxv. 35, 36. *Nehem.* v. 1-7. *Jerem.* xv. 10. It is probable that this sort of Usury

Usury is chiefly here meant, because it is joined with Oppression, Violence, and Want of Charity.

Ver. 9. *He shall surely live.*] See the Note on Chap. xx. 11.

Ver. 13. *His Blood shall be upon him.*] His Destruction is owing wholly to himself. See Chap. xxxiii. 4.

Ver. 19. *Yet say ye, why? doth not the Son bear the Iniquity of the Father?*] The Jews still appealed to their own Experience, as the Ground of their Complaint mentioned ver. 2.

Ibid. *When the Son hath done that which is lawful and right, — he shall surely live.*] In like manner, if ye had forsaken your Fathers Sins, you might have escaped those Judgments I denounced against your Fathers: See the Note upon Jerem. xvii. 25. But since ye have continued in their Abominations, the Punishments due to them justly come upon you.

Ver. 20. *The Soul that sinneth it shall die.*] See the Notes upon ver. 3, 4.

Ver. 22. *They shall not be mentioned to him.*] Or, *Remembred against him*: God is said in Scripture to remember Men's Sins, when he punishes them, See Jer. xiv. 10. Hos. viii. 13. and to forget them when he pardons them, Amos viii. 7. Jerem. xxxi. 34.

Ver. 23. *Have I any Pleasure at all that the Wicked should die? &c.*] In Conformity to this Doctrine, the New Testament instructs us, that God would have all Men to be saved, and is not willing that any should perish, 1 Tim. ii. 4. 2 Pet. iii. 9.

Ver. 24. *All his Righteousness that he hath done shall not be mentioned.*] For, better had it been for him not to have known the Way of Righteousness, than after he hath known it, to turn aside from the Holy Commandment, 2 Pet. ii. 21. Such a one sins against a clearer Light and greater Convictions, and withal is guilty of the greatest Ingratitude in doing despite unto the Spirit of Grace.

Ver. 25. *Yet ye say, the Way of the LORD is not equal, &c.*] The Declarations I have so often repeated, concerning the eternal Rewards and Punishments allotted to the Righteous and the Wicked, are sufficient to vindicate the Justice of my Proceedings against all your Objections.

Ver. 26, 27. *When a righteous Man turneth away from his Righteousness, &c.*] It is an Opinion that prevails among the Jews even till this Day, that at the Day of Judgment a considerable Number of good Actions shall overbalance Men's evil ones: See Chap. xxxiii. 13. So they thought it a hard Case for a Man, who had been righteous the far greatest Part of his Life, if he did at last commit Iniquity, that his former Righteousness should avail him nothing. In Opposition to this Doctrine, God here declares, that a righteous Man sinning, and not repenting, should die in his Sins; and that a wicked Man upon his Repentance should save his Soul alive.

Ver. 30. *Therefore I will judge you, O House of Israel, every one according to his Ways.*] You complain of the Injustice of my Ways or Proceedings: but if I judge you according to the Desert of your Ways, you will certainly be all

found guilty: and nothing but Repentance and true Contrition can avert that Ruin your Sins threaten you with.

Ver. 31. *And make you a new Heart, and a new Spirit.*] The Prophets often exhort the Jews to an inward Purity and Holiness, thereby to take them off from relying upon an outward legal Righteousness, and an Exactness in the Observance of the ritual Parts of the Law: See the Note upon ver. 4. By thus instructing them in a more excellent Way of serving God, than the Ceremonial Law did directly prescribe, they prepared their Minds for receiving those Truths, which the Gospel would more fully discover. God promises, Chap. xxxvi. 26. to give them a new Heart, and to put within them a new Spirit; here he exhorts them to make themselves a new Heart, and a new Spirit. Which Difference of Expression is thus to be reconciled, that altho' God works in us to will and to do, and is the first Mover in our Regeneration, yet we must work together with his Grace, at least willingly receive it, and not quench or resist its Motions. See the Note upon Jerem. xxxi. 18.

CHAP. XIX.

The ARGUMENT.

Under the Parable of a Lion's Whelps, the Prophet describes the sad Catastrophe of the two Kings of Judah, Jehoahaz and Jehoiakim; and under the Figure of a Vine he represents the Desolation and Captivity of the whole People.

Ver. 1. **T**ake thou up a Lamentation for the Princes of Israel.] The Expression alludes to the mournful Ditties used at Funerals: Compare Chap. xxvi. 17. xxvii. 2. Such a Lamentation the Prophet is directed to apply to the mournful Estate of the Royal Family of Judah; particularly with Respect to Jehoahaz and Jehoiakim.

Ver. 2. *What is thy Mother?*] The Prophet proposes a Question that may be applied to each Prince distinctly.

Ibid. *What is thy Mother? a Lionsess, &c.*] The Land of Judea, thy native Country, see ver. 10. is become cruel and bloody; Compare Psal. xxxiv. 10. Nabum. ii. 11, 12. and hath taught her Princes and Rulers to govern by Cruelty and Oppression. See Chap. vii. 23. xxii. 27. Jerem. xxii. 17. Zeph. iii. 3.

Ver. 3. *She brought up one of her Whelps, it became a young Lion.*] Compare ver. 6. This is meant of Jehoahaz, who followed not the good Example of his Father Josiah, but the evil Practices of the wicked Kings his Predecessors. See 2 Kings xxiii. 32.

Ver. 4. *The Nations also heard of him, &c.*] Pharoah Necob King of Egypt, hearing his ill Character, deposed him, and made him a Prisoner: See 2 Kings xxiii. 33. 2 Chron. xxxvi. 4.

Ibid. *He was taken in their Pit.*] The Expression alludes to those Pit-falls and Snares which are made to take wild Beasts.

Ver. 5. *Then she took another of her Whelps.*] Jehoiakim was set up King in his Brother's stead by the King of Egypt, who by his Victory over Jo-

Josiab had made himself Master of *Judea*: 2 Kings xxiii. 33, 34. But yet *Pharaoh* seems to have done this by the joint Consent of the People, who had before set up *Jeboiakim's* younger Brother, without asking the King of *Egypt's* Consent.

Ver. 6. *He went up and down among the Lions, &c.*] He learned and practised all the Methods of Tyranny and Oppression: See *Jer.* xxii. 13-17. xxxvii. 2.

Ver. 7. *And he knew their desolate Places.*] Or, *He knew their Palaces*, as the Word *Armenoth* is translated, *Amos* i. 7. And the Word *Armenoth* here used is equivalent to *Armenoth*. See *Isa.* xiii. 22. *Jeboiakim* made himself Master of the Riches and pleasant Seats of the great Men of the Land.

Ver. 8, 9. *Then the Nations set against him on every Side, &c.*] The *Chaldeans*, and their Neighbours and Allies, invaded *Judea*, and afterward besieged *Jerusalem*, and took *Jeboiakim* Prisoner: See 2 Kings xxiv. 2. 2 Chron. xxxvi. 6.

Ibid. *And spread their Net over him, he was taken in their Pit.*] See ver. 4. and Comp. Chap. xii. 13.

Ver. 9. *That his Voice should no more be heard upon the Mountains of Israel.*] The Words allude to a Lion's seeking his Prey upon the Mountains. *Ezekiel* often expresses the Land of *Israel*, by the *Mountains of Israel*. See the Note upon Chap. vi. 2.

Ver. 10. *Thy Mother is like a Vine in thy Blood, &c.*] The Country of *Judea*, from whence the Royal Family have their Original, was like a fruitful Vine in a flourishing Condition. See Chap. xvii. 5, 6.

Ver. 11. *And she had strong Rods for the Scepters of them that bare Rule.*] From her sprung Sovereign Princes, who were themselves very powerful, and made their People appear considerable among their Neighbours. A Rod or Scepter is an Emblem of Authority. See *Isa.* ix. 4. x. 5. *Jerem.* xlviii. 17.

Ibid. *Her Stature was exalted among the thick Branches.*] Compare Chap. xxxi. 3. *Dan.* iv. 11.

Ver. 12. *But she was plucked up in Fury.*] God in his Anger removed her out of her Land: Compare *Jerem.* xii. 14. *Psal.* iii. 5.

Ibid. *The East Wind dried up her Fruits.*] See Chap. xvii. 10.

Ibid. *Her strong Rods are broken and withered.*] Her Kings and Princes were subdued and made Captives.

Ibid. *The Fire consumed them.*] God's Anger destroyed them, as Fire consumeth the Branches of a Tree when it is withered. See Chap. xv. 4. God's Wrath is often compared to Fire. See Chap. xxx. 8.

Ver. 13. *And now she is planted in the Wilderness, in a dry and thirsty Land.*] A great Part of her People are carried Captive, where their Condition is as much different from what it was formerly, as the Condition of a Tree is when it is removed out of a rich Soil into a dry and barren Ground. The *Jews* suffered several Captivities before that final one which ended in the Destruction of their Temple and Government. See *Dan.* i. 3. 2 Kings xxiv. 12. *Jerem.* lii. 28.

Ver. 14. *And Fire is gone out of a Rod of her Branches, which hath devoured her Fruit, &c.*] *Zedekiah's* breaking his Oath of Fealty to the King of *Babylon*, hath been the Occasion of the utter Destruction of the Royal Family, and the entire Ruin of the Government. See Chap. xvii. 18, 19. 2 Kings xxiv. 20.

Ibid. *This is a Lamentation, and shall be for a Lamentation.*] This is Matter of present Lamentation, and shall be so to After-times.

CHAP. XX.

The ARGUMENT.

This Chapter contains a Rehearsal of the Rebellions and Idolatries of the Jews, from their going out of Egypt to that very Day. The Prophet afterwards foretels their Conversion and Restoration. The last five Verses contain a Prophecy against Jerusalem.

Ver. 1. **A**ND it came to pass in the seventh Year, &c.] Of *Jeboiakim's* Captivity: Compare Chap. i. 2. viii. 1. All the Prophecies recorded from the eighth Chapter to this, probably belong to the sixth Year of that Captivity.

Ibid. *Certain of the Elders of Israel came to enquire of the LORD, &c.*] See the Note on Chap. viii. 1.

Ver. 3. *I will not be enquired of by you.*] You shall not receive such an Answer as you expect, but such as your Hypocrisy deserves. See ver. 31. and Chap. xiv. 3, 4.

Ver. 4. *Wilt thou judge them?*] *Wilt thou plead for them?* as our Margin reads, or defend their Cause. But the Words may perhaps be more significantly translated, *Wilt thou not judge them?* i. e. Wilt thou not reprove or condemn them? *Noldius* observes in his *Concordance*, pag. 233. that *He*, the Particle of Interrogation, which answers the Latin Particle *An*, is often equivalent to the Negative *Annon*, and is to be translated, *Is it not?* See ver. 30. of this Chapter, and Chap. xxxviii. 17. In which Sense it is understood by our Translators, 2 Sam. xxiii. 17. and so it should be rendred 1 Sam. ii. 27. *Did I not plainly appear to the House of thy Father?* &c.

Ibid. *Son of Man.*] See Chap. ii. 1.

Ver. 5. *In the Day when I lifted up my Hand to the Seed of the House of Jacob.*] When I entered into a solemn Covenant with them, pursuant to the Oath which I had sworn to their Fathers: See *Exod.* vi. 8. *Lifting up the Hand* was a Ceremony used, in taking an Oath. See *Gen.* xiv. 22. and thereupon applied to God himself *Deuter.* xxxii. 40. The same Expression is used ver. 6, 15, 23, 42. of this Chapter. The same Ceremony in taking an Oath, is mentioned by *Homer*, *Εὐχέομαι χεῖρας ἀναχέειν*.

Ibid. *And made my self known unto them.*] By appearing unto *Moses*, and shewing my self present among them by the Wonders I wrought for their Deliverance.

Ibid. *Saying, I am the LORD your God.*] I am the God whom you ought to serve, and none else. See *Exod.* xx. 2, 3.

Ver. 6.

Ver. 6. *Into a Land which I had espied for them.]* I performed the Office of a Spy, before those that were sent to search out the Land, *Numb. xiii. 16.* and chose it out of all others to bestow it upon them. So God is said to go before them to search out a Place to pitch their Tents in, *Deut. i. 33. Numb. x. 33.* The Expressions in both Places import, that every Step the People took, till their Settlement in the Land of Canaan, was under the immediate Care and Conduct of Providence.

Ibid. Flowing with Milk and Honey, which is the Glory of all Lands.] Judea is often called a Land flowing with Milk and Honey, both upon Account of its own Fruitfulness, the Seed sown frequently bringing forth an Hundred-fold: See *Gen. xxvi. 12. Matth. xiii. 8.* and also from God's particular Blessing upon it: See *Deut. xi. 12.* The great Numbers of Inhabitants which it nourished, is an evident Proof of its Fertility. See the Note on *Jerem. xxxiii. 22.* It might justly be called the *Glory of all Lands*, because it was the Place of God's especial Residence. See *Psal. xlviii. 2. Dan. xi. 16, 41, 45.*

Ver. 7. *Cast ye away every Man the Abominations of his Eyes.]* Lift not up your Eyes to Idols: See *Chap. xviii. 6.* One of the chief Allurements to the Worship of Images is, that by way of Indulgence to Men's Imaginations, they exhibit a visible Object of Adoration. This was what the *Israelites* were so fond of, when they said to *Aaron*, make us Gods to go before us, *Exod. xxxii. 1.*

Ibid. And defile not yourselves with the Idols of Egypt.] The *Israelites*, while they dwelt in *Egypt*, learned the Idolatries of that Country. See *Chap. xxiii. 3, 8. Levit. xvii. 7. xviii. 3. Deut. xxix. 16. Josh. xxiv. 14.* Some learned Men suppose that the *Golden Calf* was copied from the *Egyptian* Idolatry: See *Selden de Diis Syris, Syntagm. l. 1. c. 4.*

Ver. 8. *Then I said, I will pour out my Fury upon them, — in the midst of the Land of Egypt.]* Such a Threatning as this, is no where recorded in Scripture, no more than that which follows, *ver. 23.* of this Chapter. Without question God might have justly cut them off in *Egypt*, for the Idolatries and other Sins they had there committed, and never exerted his Power for their Deliverance.

Ver. 9. *But I wrought for my Name's Sake, that it should not be polluted, &c.]* This is elsewhere assigned as the Reason why God did not punish the *Israelites* according to their Deserts: *viz.* Because it would turn to God's Dishonour in the Judgment of the *Heathen* World, as if he were not able to make good those gracious Promises he had given them. See *Chap. xxxvi. 21, 22. Exod. xxxii. 12. Numb. xiv. 13, &c. Deut. ix. 28.* This was a proper Consideration to check the vain Presumption of the *Jews*, who imagined that God's gracious Dealings with them were owing to their own Deserts. See *ver. 44.* of this Chapter, and *Chap. xxxvi. 22.*

Ver. 11. *And I gave them my Statutes.]* A Favour not afforded to other Nations: See *Deut. iv. 8. Psal. cxlvii. 20.* Such a Treasure as *David* prizes above *Thousands of Gold and Silver*: *Psal. cxix. 72.*

Ibid. Which if a Man do, he shall even live in them.] By *Life* is meant in the Old Testament all that Happiness which is contained in the Literal Sense of the Promises belonging to that Covenant: *Comp. ver. 25. and Deut. xxx. 15, &c. Psal. lxxix. 32. Amos v. 4.* Under these were mystically comprehended the Promises of a better Life, wherein God will bestow upon his Servants the peculiar Marks of his Favour: See *Psal. xvi. 11.* These Promises were made over to the *Jews* upon Condition of their punctual Obedience to the whole Law: *Levit. xviii. 5. xxvi. 3, &c. Deut. xxvii. 26.* And several Persons under that Dispensation are styled blameless, by reason of the Sincerity of their Obedience, tho' it was not perfect or unfinning; See *Luke i. 6. Philip. iii. 6.* But if we understand the fore-mentioned Condition in its rigorous Sense, as implying an exact and unfinning Obedience, and as the Word *Life* contains the Promise of eternal Life under it; which Promise the *Jews* expected and hoped to obtain: See *Matth. xix. 16, 17. Acts xxvi. 6, 7.* I say, the Condition of the Old Covenant thus expounded, as it was impossible to be performed, so no Person could lay claim to eternal Life by virtue of any Promise therein contained. From whence *St. Paul* infers the Necessity of seeking to Christ, and laying hold of the Promises of his Gospel, for the obtaining Justification and eternal Life: *Gal. iii. 12, 21.*

Ver. 12. *Moreover I gave them my Sabbaths, to be a Sign between me and them, &c.]* The setting apart the Seventh Day for God's Worship, was a Sign of his setting apart the *Jews* to be his peculiar People, and the Worshipers of the true God, who in six Days made Heaven and Earth, and rested the seventh Day. See *Exod. xxxi. 13, 17. Nebem. ix. 14.* The Sabbath likewise was instituted as a memorial of their Deliverance out of *Egypt*, and the Rest they enjoyed afterward. See *Deut. v. 15.*

Ver. 13. *But the House of Israel rebelled against me in the Wilderness.]* See *Numb. xiv. 22. Psal. lxxviii. 40. xcv. 8, 9, 10.*

Ibid. And my Sabbaths they greatly polluted.] Particularly in their going to gather Manna on that Day, against my express Command, confirmed by an extraordinary Descent of the Manna on the Day foregoing: *Exod. xvi. 25, &c.*

Ver. 14. *But I wrought for my Name's sake, &c.]* See *ver. 9.*

Ver. 15. *Yet also I lifted up my Hand to them in the Wilderness, that I would not bring them into the Land which I had given them.]* I solemnly swore, (see *ver. 5.*) they should not enter into that Rest which I had designed for them. See *Numb. xiv. 28. Psal. xcv. 11. cvi. 26.*

Ver. 16. *For their Heart went after their Idols.]* They still had a Hankering after the Idolatries they had learned in *Egypt*, to which they added new Idols which they had seen in the Countries thro' which they travelled, *viz.* the Idols of the *Midianites*, *Amorites*, &c. See *Numb. xv. 39. xxv. 2. Deut. xxix. 16, 17. Amos, v. 25, 26.* Compared with *Acts vii. 42.*

Ver. 17. *Nevertheless mine Eyes spared them, &c.]* See *Psal. lxxviii. 38.*

Ver. 18.

Ver. 18. *But I said unto their Children in the Wilderness, Walk ye not in the Statutes of your Fathers? &c.*] This refers to the many pathetic Exhortations contained in the Book of Deuteronomy, particularly those in xxix, xxx, xxxi, and xxxii. Chapters, which were uttered after that rebellious Generation were all consumed, according as God had threatned them: (See Numb. xiv. 32, 33. xxvi. 64, 65.) and were designed as Warnings to succeeding Generations. See Deut. xxxi. 16—21.

Ver. 21. *Notwithstanding the Children rebelled against me.*] See Numb. xxi. 5. xxv. 2. Deut. ix. 24. xxix. 18, 19. xxxi. 27. Psal. lxxviii. 32.

Ibid. *They polluted my Sabbaths.*] Profaning the Sabbath and committing Idolatry are often joined together: See ver. 16, 24. Chap. xxii. 8, 9. xxiii. 37, 38. 1 Maccab. i. 45. one great End of instituting the Sabbath being to preserve the Jews from falling into Idolatry. See ver. 12.

Ibid. *Then I said, I will pour out my Fury upon them, &c.*] God did punish the Posterity of that rebellious Generation very severely for their Sins, particularly for their Idolatry and Fornication in the Matter of Peor, Num. xxv. 5, 9.

Ver. 23. *I lifted up my Hand unto them also in the Wilderness, that I would scatter them among the Heathen, &c.*] St. Jerom observes upon the Place, that we do not read of any particular Threatning denounced against the Children of that rebellious Generation. But the Words may relate to those general Denunciations against their Disobedience, which we find recorded Levit. xxvi. Deut. xxviii, xxix. 20, &c. xxxi. 17. xxxii. 22, &c.

Ver. 25. *Wherefore I gave them also Statutes that were not good, &c.*] This some understand of the Ceremonial Law, as if it were given purely to be a Check and Restraint to that perverse People, consisting of numerous Rites and Observances, many of which had no intrinsic Goodness in them. But I conceive the Statutes here spoken of, to be of a different Nature from those mentioned ver. 11. because they have a quite contrary Character given them; therefore I take the Words to import, that God, in a just Judgment for their Disobedience to his own Laws, gave them up to a reprobate Mind, and suffered them to walk after the idolatrous and impious Customs of the Heathens round about them. And whereas by obeying the Laws and Ordinances which he had given them, they might have lived happily, ver. 11. they became Slaves to the vile and cruel Practices of the Heathen Idolatries; so as to offer up their very Children in Sacrifice to Idols, to the utter Destruction of themselves and their Posterity, ver. 26. This will appear to be the Sense of the Text, if we compare it with ver. 39. and with Deut. iv. 28. xxviii. 36. Jer. xvi. 13. in which Texts God threatens them as a Punishment for their Neglect of his Worship, to disperse them into the Heathen Countries, and thereby deprive them of an Opportunity of serving him in Publick, and expose them to the Peril of being seduced to Idols. Just as David complains to Saul of the Hardship of his Exile, that it did lay him open to the Temptation of serving the Heathen Gods, 1 Sam. xxvi. 19.

Ver. 26. *And I polluted them in their own Gifts.*] I suffered them to pollute themselves (so the Form *Hipbil* is elsewhere used in the Sense of Permission: See the Note on Isa. lxiii. 17.) in those very Gifts which by the Law they were to dedicate to my Service. See ver. 31. and Chap. xvi. 20, 21.

Ibid. *In that they caused to pass thro' the Fire all that opens the Womb.*] In offering their first-born Sons in Sacrifice to Moloch. The Expression of *passing thro' the Fire* is explained in the Note upon Jerem. xxxii. 35.

Ibid. *That I might make them desolate.*] Their Sin brought its own Punishment along with it, destroying the Hopes of Families, and bringing them to utter Desolation.

Ibid. *To the End that they might know that I am the LORD.*] See the Note upon Chap. vi. 7.

Ver. 27, 28. *Yet in this your Fathers have blasphemed me, &c.*] Or, *Moreover in this, &c.* The Prophet proceeds to speak of other Instances of Idolatry which their Fathers were guilty of after their Settlement in the Land of Canaan; and in which their Posterity imitated them.

Ibid. *Then they saw every high Hill, and all the thick Trees, &c.*] Offering Sacrifice upon Mountains or high Places was a Piece of Service at first performed by the Jews to the true God, before the Temple was built: See 1 Kings iii. 2. and afterwards was permitted for that Purpose by godly Kings, who were zealous in putting down all sorts of Idolatry: See 1 Kings xv. 14. xxii. 43. 2 Chron. xxxiii. 17. But by Degrees those Places became appropriated to idolatrous Worship, and upon that Score are severely condemned. See Chap. vi. 13. xviii. 6. Isa. lvii. 5. 2 Kings xxiii. 5.

Ibid. *There they presented the Provocation of their Offering; there also they made their sweet Savour.*] This is to be understood of their Meat-offerings, being distinguished from their Sacrifices already mentioned. The Word in the Hebrew is *Min-chab*, which might more properly be render'd *Bread-offering*, as appears by the several Kinds of it reckoned up Levit. ii. and answers to the *Mola* or *Fartum* of the Romans. The Meat-offering was particularly styled, an *Offering of a sweet Savour*. See Chap. xvi. 19. but being offered to Idols, it became abominable, and was turned into a Provocation.

Ver. 29. *What is the high Place whereunto ye go? &c.*] The Word *Bamah* signifies an Altar as well as an high Place: See the Note on Chap. xvi. 16. So the Sense seems to be, What Name is this Altar called by, which you frequent? meaning, it is likely, the very Altar belonging to the Temple; is it not called *Bamah* at this very Time? which Word properly denotes an high Place. An evident Token that Idolatry is so much practised among you, that it hath occasioned the changing the very Names of the Places and Things dedicated to God's Worship. So that instead of the Word *Mizbeach*, the Name which God appropriated to his own Altar, the Place is usually called *Bamah*, a Name taken from an idolatrous Custom. Or the Words may be expounded of some noted high Place, which the Jews frequented to perform their idolatrous Worship: and then the Sense

will be to this purpose ; What is this high Place, or *Bamah*, which you frequent? Who bid you call it so? I named my Altar *Mizbeach* ; but this Place had its Name from the Heathen Idolatry, and it still retains it.

Ver. 30. *Are ye polluted after the Manner of your Fathers? &c.*] The Reproof would be more vehement if the Words were render'd thus, *Are ye not polluted after the Manner of your Fathers, and do ye not commit Whoredom? &c.*] i. e. Do ye not walk in your Fathers Sins and Idolatries? notwithstanding all the Warnings I have given you, and the severe Instances of my Displeasure against their Practices, which ought to have terrified you from following their ill Example. The Particle of Interrogation often implies a Negative in it, as hath been observed upon the fourth Verse of this Chapter ; to which Sense the *Vulgar Latin* renders this Verse, *Certe in viis patrum vestrorum polluimini, &c.*

Ver. 31. *For when you offer your Gifts, &c.*] See ver. 26.

Ibid. *And shall I be enquired of by you?*] See ver. 3.

Ver. 32. *And that which comes into your Mind shall not be at all, &c.*] We find by the Scripture-History, that the *Jews* had all along a fond Desire of worshipping the Gods of their Neighbours, and could not bear that Imputation of Singularity which their peculiar Way of Worship exposed them to. They thought likewise by this means to live more undisturbedly among the *Heathens*, whither they were led Captive. God tells them here, that he will prevent this Purpose of theirs from taking Effect. And we find from the very Time of their Return from the *Babylonish* Captivity, they have been very cautious of committing Idolatry, and scrupulous of making the least Approaches toward it.

Ver. 33. *Surely with a mighty Hand and stretched out Arm, and with Fury poured out, will I rule over you,*] I will no longer try to reclaim you by the gentle Methods of Patience and Forbearance, but will govern you as Masters do ill Servants, by Stripes and Corrections, and by this Means cure you of your hankering after the *Heathen* Customs and Idolatries.

Ver. 34. *And I will bring you out from the People, and gather you out of the Countries where in ye are scattered, with a mighty Hand, &c.*] This some understand of God's bringing his People out of the Countries of the *Moabites*, *Ammonites*, and other neighbouring Nations, whither many of them were carried Captive, or went as voluntary Exiles before the general Captivity by the *Chaldeans*: See *Jerem.* xii. 14. xl. 11. But I conceive it is rather to be understood of the general Restoration of the *Jewish* Nation from the several Parts of the World where they are dispersed ; an Event often spoken of in the Prophets: See ver. 38, 41. and compare this and the following Verses with several Passages in the xxxiv, xxxvi, and xxxvii. Chapters of this Prophecy.

Ver. 35. *And I will bring you into the Wilderness of the People.*] The *Wilderness of the People* may be equivalent to the Country where they sojourn, Ver. 38. so as to signify either the feve-

ral Dispersions of the *Jewish* Nation ; or rather some particular Place or Country thro' which they are to pass, in order to their Return into their own Land. The Dissolution of a Government is expressed in Scripture by a Wilderness State: See *Chap.* xix. 13. The *Jews* going into Captivity are said to go out of the City, and dwell in the Field, *Micah* iv. 10. And the Church under Persecution is represented as flying into the Wilderness, *Revel.* xii. 14. The Phrase does likewise allude to the Wilderness thro' which the *Jews* passed to the Land of *Canaan*, in order to the Trial of the Obedient, and the Destruction of the Rebellious. Compare ver. 36, 38. *Chap.* xxxviii. 8. and *Hos.* ii. 14.

Ibid. *And there will I plead with you Face to Face.*] I will convict you of your Crimes, so that you shall not be able to deny your Guilt, but shall humbly acknowledge that you have deserved those Punishments I have or shall bring upon you: Compare *Chap.* xvii. 20. xxxviii. 22. and see the Note upon *Jerem.* ii. 9.

Ver. 36. *Like as I pleaded with your Fathers in the Wilderness of the Land of Egypt.*] This relates to that solemn Sentence confirmed by an Oath, whereby God irreversibly doomed the Rebellious *Israelites* to perish in the Wilderness, and never to enter into the Land of Promise: *Num.* xiv. 28, &c.

Ver. 37. *And I will cause you to pass under the Rod.*] I will take an exact Account of you, as a Shepherd does of his Flock, and will sever between the Good and the Bad, between the Sheep and the Goats: See *Chap.* xxxiv. 17. The Expression alludes to the Custom of the Shepherds, who number their Cattle by striking every one of them with a Rod. See *Lev.* xxvii. 32. *Jer.* xxxiii. 13.

Ibid. *And I will bring you into the Bond of the Covenant.*] I will make you sensible that I have not forgotten my Promise to your Fathers, tho' you have forgotten your Obligations to me, and the Engagements implied in your entering into Covenant with me. The Words may be rendered, *I will bring you into the Discipline of the Covenant*; the Hebrew Words *Tasar* and *Asar* being of promiscuous Signification ; and then the Sense will be, I will revenge upon you the Quarrel of the Covenant, *Levit.* xxvi. 25. and assert my Authority over you, by bringing you under Chastisement in order to your Correction. See *Amos* iii. 2.

Ver. 38. *And I will purge out from among you Rebels.*] I will separate the Righteous from the Wicked, (see ver. 37.) in order to destroy the latter, as I did the rebellious *Israelites* in the Wilderness: *Numb.* xiv. 29, 30. Compare *Ezek.* xi. 21. xxxiv. 17, 20. *Amos* ix. 9, 10. *Dan.* xii. 1. where it is expressly said, that only those shall be delivered who are written in the Book of the Living.

Ibid. *I will bring them forth out of the Country where they sojourn, and they shall not enter into the Land of Israel.*] See the Note on ver. 35. The Word Country in the singular Number may be equivalent to Countries in the plural, ver. 41. The Sentence alludes, as the former does, to the Judgment denounced upon the rebellious *Israelites*,

Israelites, that their Carcasses should fall in the Wilderness, and themselves never enter into the Land of *Canaan*; which shall be only a Portion for the Righteous among them. This Text, among many others, favours the Opinion maintained by several Authors both ancient and modern, that the *Jews* upon their Conversion shall return into their own Land. Comp. Chap. xi. 14. xxviii. 25. (See the Note there) xxxiv. 13. xxxvi. 24.

Ver. 39. *As for you, O House of Israel,* You of the present Generation.

Ibid. *Go ye, serve ye every one his Idols, &c.* An Ironical Permission, full of Indignation and Rebuke, sharply upbraiding them for despising those many Warnings God had given them: and implying that he was now resolved to forsake them, and give them up to *strong Delusions*, as a just Judgment for their Abuse of the Means of Grace so long offered to them, and still rejected by them. Compare *Amos* iv. 4. *Psal.* lxxxii. 11, 12. *Rom.* i. 28. 2 *Thess.* ii. 11. and see the Note upon ver. 25. of this Chapter.

Ibid. *But pollute ye my Name no more with your Gifts, and with your Idols.* Whilst you offer your Gifts, and make a present of your Children to Idols, See ver. 26, 31. do not call yourselves any longer my Servants, nor pretend to pay your Devotions in my Temple, and thereby bring a Reproach upon my Name and Worship. See Chap. xxiii. 37, 38, 39.

Ver. 40. *For in my holy Mountain, in the Mountain of the Height of Israel.* In the Christian Church, called God's holy Mountain, in Allusion to the Temple at *Jerusalem*, built upon Mount *Moriab*: See the Notes upon Chap. xvii. 23. and *Isa.* ii. 2. The Prophet speaks here of the *Jews* as converted and united to the Christian Church; tho' some learned Men are willing to believe that upon their Conversion and Return to their own Country, certain Privileges shall belong to the earthly *Jerusalem*, as the Metropolis of that Nation. See *Isai.* lxxv. 18, 19. lxxvi. 20. *Jer.* iii. 17. *Joel* iii. 17, &c.

Ibid. *There shall all the House of Israel, all of them in the Land serve me.* There shall be no more any such Separation among you, as was when the ten Tribes forsook the Worship of God at *Jerusalem*. See Chap. xxxvii. 22, 23.

Ibid. *There will I accept them, and there will I require your Offerings and the First-fruits of your Oblations, &c.* Requiring signifies the same with Accepting, by a Metonymy of the Cause for the Effect; just as Seeking is sometimes used for Finding: See *Isa.* lxxv. 1. In the same Sense God is said not to require such Instances of Worship, in which he takes no Delight: *Isa.* i. 11. Offerings signify in general every Thing devoted to God's Service, so as to comprehend Tythes under it, *Numb.* xviii. 21, 26. The First-fruits were offered out of the Fruits of the Earth which were first ripe: Of this Kind was a Sheaf of the Corn, which was first reaped, *Levit.* xxiii. 10. Part of the Dough which was first baked, *Numb.* xv. 20. and in general, the first of all the ripe Fruits, *Numb.* xviii. 12, 13. Compare Chap. xlv. 30. with this Text. This was computed to amount to the sixtieth Part of the whole Produce, see

Ezek. xlv. 13. The Prophet here expresses the Christian Worship by those religious Oblations, which were proper to his own Time; as the other Prophets frequently describe the State of the Christian Church by Representations taken from the *Jewish* Temple and Service. See *Isa.* xix. 19. lvi. 7. lx. 7. lxxvi. 23. And even the Primitive Christians brought Oblations out of the First-fruits of their Increase, for the Support of God's Ministers and Service, out of which the Elements of the Eucharists, and the Love-Feast which followed it, were provided; as appears from several Testimonies of the ancient Fathers, particularly of *Irenaeus*, lib. 4. c. 32. and 34. who generally interpret those Words of Christ, *Matth.* v. 23. *If thou bring thy Gift to the Altar, &c.* of the Sacrament of the Lord's Supper.

Ver. 41. *I will accept you with your sweet Savour.* This is mentioned in Opposition to the sweet Savour of their Offerings to Idols: Ver. 28.

Ibid. *When I bring you out of the People, and gather you out of the Countries wherein ye have been scattered.* Or, as it may better be translated, *When I have brought you out of the People, &c.* Compare Chap. xi. 17. xxxiv. 13. xxxvi. 24. xxxviii. 8.

Ibid. *And I will be sanctified in you before the Heathen.* I will procure Honour to my Name by the wonderful Works, whether of Justice or Mercy, which I will shew toward you. Compare Chap. xxviii. 22, 25. xxxiv. 23. xxxviii. 23. xxxix. 27.

Ver. 42. *And ye shall know that I am the LORD.* An Epiphonema often used in this Prophet by way of Conclusion of some severe Denunciation: See Chap. vi. 7. But in this and the 44th Verse, and some other Places added after the Promises of Grace and Favour, by which God makes his Power known unto the World, as well as by his Judgments. See Chap. xxxvi. 23. xxxviii. 23.

Ibid. *When I shall bring you [or shall have brought you] into the Country for which I lifted up my Hand.* See ver. 5.

Ver. 43. *And there shall ye remember your Ways and your Doings.* The Prophets suppose, that the Conversion and Restoration of the *Jews* shall be accompanied with a general Repentance, and a deep Remorse for their former Misdoings. See Chap. xvi. 61. and the Note there.

Ibid. *And ye shall loath your selves in your own Sight.* See Chap. vi. 7. xvi. 63. xxxvi. 31.

Ver. 44. *When I have wrought with you for my Name's Sake, &c.* When I have exerted my Power in your Deliverance, moved thereto not by any Deserts of yours, but purely out of regard to my own Honour, and the Promises made to your Fathers. See Chap. xxxvi. 22.

Ver. 46. *Set thy Face toward the South.* Direct thy Looks and thy Speech (See Chap. iv. 7. vi. 2.) toward the Land of *Israel*, and particularly toward *Jerusalem*, which lay Southward of *Chaldea*. See Chap. i. 4. xxi. 2.

Ibid. *Drop thy Word toward the South.* The Gift of Prophecy is compared to Rain, or the Dew of Heaven, which makes every thing fruitful:

ful: See *Deut.* xxxii. 2. Such is the Benefit of sound Doctrine where-ever it is received. Compare *Micah* ii. 6. *Job* xxix. 22, 23.

Ibid. And prophecy against the Forest of the South Field.] By the Forest of the South Field is meant Jerusalem; the Word Forest being taken metaphorically in the Prophets for a City; because its stately Buildings resemble tall Cedars standing in their several Ranks. Compare *Jer.* xxi. 14. xxii. 7. *Zech.* xi. 1.

Ver. 47. I will kindle a Fire in thee, and it shall devour every green Tree in thee, and every dry Tree.] Fire is often taken in a general Sense for God's severe Judgments. Compare *Chap.* xix. 13. xxii. 21, 31. xxx. 8. But it may here particularly denote the Destruction of Jerusalem by Fire; which the Text saith shall devour both the green Trees and the dry; i. e. the Righteous as well as the Wicked: See *Chap.* xxi. 3. The Righteous are elsewhere compared to green and flourishing Trees, and the Wicked to dry and withered ones, such as are only fit for the Fire. See *Psal.* i. 3. *Luke* xxiii. 31. *John* xv. 5, 6.

Ibid. And all Faces from the South to the North shall be burnt therein.] The Destruction shall reach from one End of the Land to the other. See *Chap.* xxi. 2, 4.

Ver. 49. Alas Lord God, they say of me, Doubt be not speak Parables?] They make this an Argument for disregarding what I say, that I use so many Similitudes and metaphorical Expressions, that they can't discover my Meaning. Compare *Chap.* xii. 9. Whereupon God commands him in the next Chapter to speak the same Thing in plain Terms.

CHAP. XXI.

The ARGUMENT.

The Prophet under the Emblem of a sharp Sword foretells the Destruction of Judea, and particularly of Jerusalem, and the Country of the Ammonites, by the Armies of Nebuchadnezzar.

Ver. 2. SET thy Face toward Jerusalem.] See *Chap.* xx. 46.

Ibid. Drop thy Word toward the Holy Places.] i. e. Toward the Sanctuary or Temple, and the several Courts belonging thereto. See the Note on *Chap.* vii. 24.

Ver. 3. I will draw forth my Sword out of his Sheath.] The Sword of the King of Babylon, the Instrument of my Vengeance. See *ver.* 19. and *Chap.* xiv. 17.

Ibid. And will cut off from thee the Righteous and the Wicked.] The Command given by God, *Chap.* ix. 6. is to slay Young and Old, both Maids, little Children and Women; i. e. those that have not been guilty of Idolatry and the other national Sins, as well as those that have. Only the few Mourners mentioned *Chap.* ix. 4. have a Promise to escape. God's absolute Dominion will justify any temporal Calamity he thinks fit to bring upon Men; and every Man is so much a Sinner, that no Evil which befalls him in this World can be thought unjust with respect to God that inflicts it. But yet when

God punisheth Men immediately by himself, as he did in the Destruction of the Old World, and of Sodom, it may be expected he should put a Difference between the Righteous and the Wicked; as Abraham argues with him upon this Subject, *Gen.* xviii. 23, 25.

Ver. 4. Against all Flesh from the South to the North.] See *Chap.* xx. 47.

Ver. 5. It shall not return any more.] Into its Sheath, as the Sense is more fully expressed, *ver.* 30. till it has executed my Commands.

Ver. 6. Sigh therefore with the breaking of thy Loins, &c.] Shew all the Tokens of Grief and Concern: Compare *ver.* 13, and 17. and let the Sense of these impending Judgments so deeply affect thee, as to make thee stoop, like one that is perfectly bowed down under the Weight of them. Compare *Isai.* xxi. 3. *Psal.* xxxv. 14. xxxviii. 5. God's Judgments, as they were represented to the Minds of the Prophets, did very often affect them with dreadful Apprehensions; especially when they concerned their own People. See *Jerem.* xxiii. 9. *Dan.* viii. 28. *Habbak.* iii. 16.

Ibid. Before their Eyes.] Before the Eyes of the Elders of Israel, mentioned *Chap.* xx. 1. or of the Jewish Captives, who could not but be touched with a tender Sense of the Calamities ready to befall their Brethren in Judea.

Ver. 7. Every Heart shall melt, and all Hands shall be feeble, &c.] Men's Hearts and Strength shall fail them for Fear: See *Chap.* vii. 17.

Ver. 10. Should we then make Mirth?] Men that are hardened in Sin are apt to laugh at God's Judgments, and at those who give warning of them. This may be applied to those who speak Peace unto the People, when there was no Peace, *Chap.* xiii. 10.

Ibid. It condemneth the Rod of my Son, as every Tree.] It makes no Distinction between the Scepter and common Wood; between the Branches of the Royal Family, descended from David and Solomon, whom I honoured with the Title of being my Sons, *Psal.* lxxxix. 26. 2 *Sam.* vii. 14. and the meanest of the People: See *ver.* 12, 25, 26, 27. and *Chap.* xix. 11—14.

Ver. 11. It is furnished to give it into the Hand of the Slayer.] Of the King of Babylon, the Executioner of God's Judgments upon Judea: *Ver.* 19.

Ver. 12. It shall be upon my People, it shall be upon all the Princes of Israel.] Both Princes and People shall be involved in one common Destruction. Concerning the Princes of Israel, see the Note upon *Chap.* xxii. 6.

Ibid. Smite therefore upon thy Thigh.] Use all the outward Expressions of Grief and Mourning. Compare *ver.* 6, 14, 17. *Chap.* vi. 11. xxxi. 19.

Ver. 13. Because it is a Trial.] As all great Calamities are styled, *Job* ix. 23. 2 *Cor.* viii. 2. *Heb.* xi. 36.

Ibid. And what if the Sword condemn even the Rod?] The Scepter and Royal Family: See *ver.* 10.

Ibid. It shall be no more, saith the LORD.] See *ver.* 27.

Ver. 14. Smite thy Hands together.] See *Numb.* xxiv. 10. and *ver.* 12. of this Chapter.

Ibid. *And let the Sword be doubled the third Time.*] The Expression may import, first the Slaughter made at the Siege, then those that were slain at the taking of the City; in which Number may be reckoned the Sons of Zedekiah, as also the chief Priests and principal Officers of State, who were taken and put to Death immediately afterward: See *ver. 14.* and *2 Kings xxv. 7, 18, 19, 20, 21.* To these may be added in the third place, those who were slain with Gedaliah, *Jerem. xli. 2, 3.* But perhaps the Expression, *Let the Sword be doubled a third Time,* may mean no more than if the Prophet had said, *Let the Stroke be repeated twice and thrice,* i. e. oftentimes. So that Phrase is used *Job xxxiii. 29.* *All these Things worketh God twice and thrice with Man,* where our Translation very fitly expresses the Sense *Oftentimes.* A Form of Speech much like those elsewhere used, *For three Transgressions and for four,* *Amos i. 3.* *Give a Portion to seven, yea also to eight,* *Ecclef. xi. 2.*

Ibid. *It is the Sword of the great Men that are slain, which entreteth into their privy Chambers.*] Whither they went to hide themselves. See *1 Kings xxii. 25.*

Ver. 15. I have set the Point of the Sword against all their Gates.] The Word *Ibcbath*, translated the *Point*, is to be found but in this one Place of the Bible, and so is variously rendered by Interpreters. Dr. Castell understands it of the Destruction made by the Sword, from the Use of the Word in the *Ethiopic Language.*

Ibid. *It is made bright.*] The Hebrew reads here and *ver. 10.* *It is made like Lightning;* the same Metaphor which we read in *Virgil, Æn. 4.*

——— *Vaginaque eripit enssem
Fulmineum.*

He drew his Sword, which did like Lightning blaze.

Ibid. *It is wrapt up for the Slaughter.*] Or rather, *it is sharpened for the Slaughter,* as the *Chaldee* translates *Menuttah*, which is derived from the Noun *Net*, signifying an Iron Pen or Styletto.

Ver. 16. Go thee one Way or other.] The Words are directed to the Sword, implying, that God hath given it a large Commission to go through the Land without any Restraint. See *Chap. xiv. 17.*

Ibid. *On the Right Hand, or on the Left.*] Either to the South, or to the North, *ver. 4.* Those two Quarters of the World being expressed in the Hebrew Language by the *Right* and *Left.* See the Note on *Chap. xvi. 46.*

Ver. 17. I will also smite my Hands together.] To express my just Indignation at their Provocations. See *ver. 14.* *Chap. xxii. 13.*

Ibid. *And I will cause my Fury to rest.*] See the Note on *Chap. v. 13.*

Ver. 19. Appoint thee two Ways that the Sword of the King of Babylon may come.] God foreshews his Prophet that the King of Babylon coming with his Army into Syria, and finding that the *Ammonites* had entered into a Confederacy with *Egypt*, as well as *Zedekiah*, he was

in doubt against which of the two People he should first make War, and committed the Decision of this Matter to his Arts of Divination, described *ver. 21.*

Ver. 20. That the Sword may come to Rabbath of the Ammonites.] *Rabbath*, otherwise called *Rabbab*, *Chap. xxv. 5.* was the chief City of the *Ammonites.* See *2 Sam. xii. 26.* *Jerem. xlix. 2.*

Ibid. *In Jerusalem the defenced.*] Which had been strongly fortified, first by *David*, *2 Sam. v. 9.* then by *Solomon*, *1 Kings ix. 24.* afterward by *Hezekiah*, *2 Chron. xxxii. 5.* and then by *Manasseh*, *ibid. Chap. xxxiii. 14.*

Ver. 21. For the King of Babylon stood at the Parting of the Way—to use Divination; he made his Arrows bright.] This Way of Divining by Arrows is thus described by St. *Jerom* in his Commentary upon this Place: “They wrote “on several Arrows the Names of the Cities “they intended to assault, and then putting “them all together promiscuously in a Quiver, “they drew them out thence as Lots are “drawn; and that City whose Name was writ “on the Arrow first drawn, was the City they “first made War upon.” Perhaps from this Custom the Verb *Hatsab* or *Hatsats*, from whence *Hets*, an *Arrow*, is derived, comes to signify the Parting or Dividing any Thing by Lot, in which Sense it is used *Job xli. 6.* *Prov. xxx. 27.*

Ibid. *He made his Arrows bright.*] Or rather, *He mingled his Arrows,* as the *Vulgar Latin* translates it; which Sense of the Verb *Kikal* agrees better with the Description of this Kind of Divination already given; and therefore is preferred by Dr. *Pocock*, who confirms this Exposition from the *Arabick Use* of the Word: See his Notes in *Specim. Hist. Arab.* p. 329. where he treats at large of this Manner of Divination.

Ibid. *He consulted with Images.*] The Hebrew reads *Seraphim*, which Word, as it signifies some Image or visible Representation of a Deity, so consequently it must be taken in an ill Sense, for an idolatrous Worship, in which Sense it is certainly used *1 Sam. xv. 23.* *2 Kings xxiii. 24.* *Zech. x. 2.* Dr. *Spencer* takes a great deal of Pains to prove that the Word is sometimes taken for a Sort of Divine Oracle, and is equivalent to the *Urim*, by which the High Priest received an Answer when he consulted God upon emergent Occasions. See his third Book *De Legib. Hebr. Dissert. ult. de Urim & Thummim.*

Ibid. *He looked in the Liver.*] This was another noted sort of Divination, which was taken from lucky or unlucky Tokens which appeared in the Entrails of the Sacrifices when they were slain, called *Aruspicina* by the *Romans.*

Ver. 22. At his Right Hand was the Divination for Jerusalem.] When the King of Babylon stood at the Head of two Ways, *ver. 21.* to consult which of the two he should take, the Tokens that were shewed him, persuaded him to march with his Army to the Right, i. e. toward *Jerusalem.*

Ibid. *To appoint Captains to open the Mouth in Slaughter, to lift up the Voice with Shouting.*] Whole

Whose Office it was to encourage the Army to fall upon their Enemies, and destroy them. See Jer. i. 15.

Ibid. *To cast up a Mount.*] See Jerem. xxxii. 24.

Ver. 23. *And it shall be unto them as a false Divination in their Sight, to them that have sworn Oaths.*] The King of Judea and his Courtiers will despise all these Preparations of War, though directed against them, as if they were grounded upon the false Arts of Divination; whereas it is indeed God himself that directs the March of the Chaldean Army, to revenge the Perjury which Zedekiah and his Counsellors were guilty of, in breaking that solemn Oath of Fealty which he made to the King of Babylon. See Chap. xvii. 13, 15.

Ibid. *But he will call to remembrance Iniquity that they may be taken.*] Nebuchadnezzar will remember Zedekiah's Breach of his Oath, and revenge himself by taking the City, and making him and his Subjects Prisoners of War.

Ver. 24. *Because you have made your Iniquity to be remembered—ye shall be taken with the Hand.*] Because your Sins cry to Heaven for Vengeance, ye shall fall into the Hands and Power of the King of Babylon.

Ver. 25. *And thou prophane wicked Prince of Israel.*] The Words are directed to Zedekiah, whom the Prophet calls *prophane* and *wicked*, chiefly with respect to his breaking that solemn Oath uttered in the Name of God, whereby he had engaged himself to be tributary to the King of Babylon. See Chap. xvii. 19. *With God is no Respect of Persons*; in like manner, when the Prophets speak to Kings in the Name of God, they lay aside those Titles and Expressions of Respect which are otherwise due to the Regal Dignity. See 1 Sam. xiii. 13. 1 Kings xviii. 18. 2 Kings iii. 13, 14.

Ibid. *Whose Day is come, when Iniquity shall have an End.*] The Day of whose Calamity is near at Hand, when his and his People's Iniquity shall receive their just Doom. Compare Chap. vii. 6. xxx. 3. xxxv. 5.

Ver. 26. *Remove the Diadem, and take off the Crown.*] The Words *Crown* and *Diadem* are equivalent, and put to signify the Kingly Ornaments of Dignity. See Isa. lxii. 3. Indeed the Crown is elsewhere taken for the Emblem of Sovereignty, and the Diadem or Mitre for the proper Ornament of the Priesthood, and so the Chaldean Paraphrase expresses the Sense of the Verse in these Words, *Remove the Mitre from Seraiah the chief Priest, and I will take away the Crown from Zedekiah the King.* But I conceive this Sense does not so well agree with the Design of the Place, where the Judgment threatened is spoken only of Zedekiah.

Ibid. *This shall not be the same, exalt him that is low, and abase him that is high.*] Things shall not continue in their present State; as Zedekiah shall be brought down from his Kingly Dignity, so another Branch of that Family (*viz.* CHRIST, see ver. 27.) shall be advanced from an obscure Original and low Condition, to the supreme Degree of Sovereignty. Compare Chap. xvii. 24.

Ver. 27. *I will overturn—it, and it shall be no more, until he come, whose Right it is, and*

I will give it him.] After that Zedekiah is deprived of his Regal Authority, there shall be no more Kings of that Family till Christ come, the King so often foretold and promised, who in due Time shall reign upon the Throne of his Father David, and of whose Kingdom there shall be no End: Luke i. 32, 33. After the Captivity, some of the Priests of the Assamonean Race did assume the Style and Title of Kings; but they not being of the Tribe of Judah, could have no just Right to that Honour.

Ibid. *Until he come whose Right it is.*] In this Sense the LXX understand the Word *Shiloh*, Gen. xlix. 10. translating it there *ὁ ἀνέμελλος*, *To whom it is reserved*; as if that Hebrew Word were equivalent to *Sheloh, Whose it is*, as the Learned P. Fagius hath observed in his Notes upon the Targum of that Text.

Ver. 28. *Thus saith the Lord God concerning the Ammonites, and concerning their Reproach.*] They insulted over the Calamities of their Brethren the Jews, for which they are often reproved very severely by the Prophets, and threatened with the like Judgments. See Chap. xxv. 2, 6. Zeph. ii. 8, 10.

Ver. 29. *While they see Vanity unto thee, while they divine a Lie unto thee.*] While the Soothsayers and Pretenders to Divination foretel nothing but happy Events. See Chap. xiii. 23. xxii. 28.

Ibid. *To bring thee upon the Necks of them that are slain.*] To add thee to the Number of those who are slain in Judea: Ver. 14, 15. and make thy Condition like theirs.

Ibid. *Of the Wicked, whose Day is come.*] See ver. 25.

Ver. 30. *Shall I cause it to return into his Sheath?*] See ver. 4, 5.

Ibid. *I will judge thee in the Place where thou wast created.*] Thou shalt not be carried Captive, but shalt be destroyed in thine own Land: See ver. 32.

Ver. 31. *I will blow against thee in the Fire of my Wrath.*] Compare Chap. xxii. 20, 21, 22.

Ver. 32. *Thou shalt be no more remembered.*] See Chap. xxv. 10.

CHAP. XXII.

The ARGUMENT.

This Chapter contains a Catalogue or Recital of the Sins of Jerusalem, and of all Orders and Degrees of Men in it; for which God threatens to inflict his severest Judgments upon it.

Ver. 2. **W**ILL thou judge the bloody City?]

See the Note upon Chap. xx. 4.

Ibid. *The bloody City.*] See Chap. xxiii. 37, 45, xxiv. 6, 9. 2 Kings xxi. 16.

Ver. 3. *That her Time may come.*] See Chap. vii. 7.

Ver. 4. *Thou hast caused thy Days to draw near, and art come even to thy Years.*] Thou hast filled up the Measure of thine Iniquities, and brought the Time of Vengeance upon thyself. See Chap. vii. 10.

Ibid.

Ibid. *Therefore I have made thee a Reproach unto the Heathen, &c.*] See Chap. v. 14. xxi. 28. Deut. xxviii. 37. 1 Kings ix. 7.

Ver. 5. *Those that be near, and those that be far off mock thee.*] See Chap. xvi. 57.

Ver. 6. *Behold the Princes of Israel, &c.*] These were probably the Members of the Great Sanhedrim; or the King's Counsellors and chief Officers of State: See Jer. xxvi. 10. xxxvi. 12.

Ver. 7. *In thee they have set light by Father and Mother.*] Against which Sin there is a Solemn Curse pronounced, Deut. xxvii. 16.

Ver. 8. *Thou hast despised my holy Things, and profaned my Sabbaths.*] Thou hast profaned the Things dedicated to my Service, and the Times and Places set apart for the same purpose. Compare ver. 26. Chap. xxiii. 38. and Levit. xix. 30.

Ver. 9. *In thee are Men that carry Tales to shed Blood.*] That bear false Witness against Men in Capital Cases. See Levit. xix. 16.

Ibid. *And in thee they eat upon the Mountains.*] See Chap. xviii. 6.

Ver. 10. *In thee have they discovered their Fathers Nakedness.*] Took their Mother-in-Law to Wife, which St. Paul calls such Fornication as is not named among the Gentiles; 1 Cor. v. 1.

Ver. 12. *In thee they have taken Gifts to shed Blood.*] The Judges have taken Bribes, not only to pervert Justice; but even to take away the Lives of the Innocent.

Ver. 13. *Therefore I have smitten my Hand at thy dishonest Gain.*] I have expressed mine Indignation at these unjust Practices. See Chap. xxi. 14, 17.

Ver. 14. *Can thy Heart endure, or can thine Hands be strong in the Days that I shall deal with thee?*] On the contrary, *All Hearts shall melt, and all Hands shall be feeble* at the Approach of God's Judgments: Chap. xxi. 7.

Ibid. *I the LORD have spoken it, and will do it.* See Chap. xxiv. 14.

Ver. 15. *And will consume thy Filthiness out of thee.*] I will purge thee in the Furnace of Afflictions, and take that Method to consume thy Dross, and put an End to thy idolatrous Practices. Compare ver. 18, 19, &c. Chap. xxiii. 27.

Ver. 16. *And thou shalt take thine Inheritance in thy self in the Sight of the Heathen.*] Instead of being mine Inheritance, and under my peculiar Care and Protection, thou shalt be cast out among the Heathen, and there eat the Fruit of thine own Ways, and receive the just Reward of thy Wickedness. The Margin of our Bibles reads, *Thou shalt be profaned in thy self, &c.* Which I think expresses the Sense much better; taking the Verb *Nibal* in the same Sense, wherein it is used Chap. vii. 24. and Chap. xxv. 3. of this Prophecy, i. e. Thou shalt no longer enjoy the Privileges of a City called by my Name, and set apart for my Residence, but shalt be laid open as common Ground, to be profaned by Infidels. Compare Isa. xlvii. 6,

Ver. 18, 19, 20. *The House of Israel is become to me Dross, &c.*] Their Filthiness may fitly be compared to the Mixture of Dross and baser

Metals with the pure Silver: and that as is purified by being melted in a Furnace or Crucible, so Jerusalem, when it is set on Fire, shall be the Furnace wherein I will cast them and their Wickedness to be consumed. Comp. Jer. vi. 28, 30. God's severe Judgments are expressed by the *Furnace of Affliction*, Isa. xlviii. 10. and compared to a *Refiner's Fire*, Malach. iii. 2. Isa. i. 25. because they are designed to purge Men from that Dross and Corruption, which is too often the Effect of Ease and Prosperity.

Ver. 21. *I will gather you, and blow upon you in the Fire of my Wrath.*] God's Vengeance is often compared to Fire: See Chap. xx. 47. But here it was so in a literal Sense, when both City and Temple were consumed by Fire: 2 Kings xxv. 9.

Ver. 24. *Thou art the Land that is not cleansed nor rained upon, in the Day of Indignation.*] God had in the foregoing Verses compared his Anger to Fire: in Pursuance of which Metaphor he adds, That if the wholesome Advice and Admonition of the Prophets (compared to the Dew or Rain coming from Heaven, Chap. xx. 46.) had been but duly received, they would have supplied the Place of Rain, and washed away the Filth of the Land: so that it needed not to have been purged or cleansed by Fire. The Chaldee Paraphrase expounds the Sense thus, *Thou art the Land in which there have been no good Works done, to protect it in the Day of God's Curse or Indignation.*

Ver. 25. *There is a Conspiracy of the Prophets in the midst of her,*] i. e. of the false Prophets: See the Note upon Jerem. xxix. 1. These are often reproved for making a Gain of their Profession: See Jerem. vi. 13. Micah. iii. 5, 11.

Ibid. *They have devoured Souls; they have taken the Treasure and precious Things, &c.*] They make Merchandise of Men's Souls; or else they take away their Lives by false Accusations, and then seize upon their Substance. Compare ver. 27. and Matth. xxiii. 14.

Ver. 26. *Her Priests have violated my Law, and have profaned my Holy Things.*] The Gifts and Sacrifices offered in my Service; either by offering them in an undue Manner, as the Sons of Eli did, 1 Sam. ii. 15. or without due Purification of themselves; or else eating them as common Meats, without Regard to the Rules prescribed in the Law, Levit. xxi, xxii.

Ibid. *They have put no Difference between the Holy and Profane, &c.*] They have not shewed any Regard to the Rules the Levitical Laws lay down, whereby to distinguish betwixt what is Holy or Unholy, Clean or Unclean, and that both with respect to Persons and Things. And they are guilty of this Neglect, in Contradiction to an express Charge given them concerning this Matter, Levit. x. 10.

Ibid. *And have hid their Eyes from my Sabbaths.*] They have not attended upon my publick Worship on the Sabbath-Days, see 2 Chron. xxix. 7. and thereby have encouraged my People in the Neglect and Profanation of that Day See ver. 8.

Ver. 27. *Her Princes in the midst of her are like Wolves, ravening the Prey, &c.*] The chief Offi-

Officers of State under the King: See *Jerem.* xxxvi. 12. xxxviii. 4. not excluding the Kings themselves, whose Oppressions of their Subjects the Prophet elsewhere severely reproveth: See *Chap.* xix. 3, 6. xlv. 9. All those, the Texts saith, stick at no method of Injustice and Oppression, whereby they may increase their Substance, tho' it be by taking away the Lives and Estates of the innocent. Compare *Isa.* i. 23. *Micah* iii. 1, 2, &c. *Zeph.* iii. 3.

Ver. 28. *And her Prophets have daubed them with untempered Mortar, &c.*] Have daubed over the evil Practices of the great Men by palliating Devices. See *Chap.* xiii. 6, 10.

Ver. 29. *The People of the Land have used Oppression.* See *Jerem.* v. 26. vi. 13.

Ibid. *Yea, they have oppressed the Stranger wrongfully.*] Contrary to an express Prohibition of God's Law, frequently repeated and urged upon them from the Consideration that they themselves were Strangers in *Egypt*. See *Exod.* xxii. 21. xxiii. 9. *Levit.* xix. 33, 34.

Ver. 30. *And I sought for a Man among them that should make up the Hedge — but I found none.*] This general Complaint may be expounded with some Restriction, (such as is commonly understood in unlimited Expressions.) For we read *Chap.* x. 4. that there were some that did sigh and cry to God, by way of deprecating his Wrath, for the Abominations done in *Jerusalem*. See the like Expression *Jerem.* v. 1. and the Note upon that Place.

Ibid. *That should make up the Hedge, and stand in the Gap, &c.*] See *Chap.* xiii. 5.

Ver. 31. *Their own Way have I recompensed upon their Heads.*] See *Chap.* ix. 10. xi. 21. xvi. 43.

CHAP. XXIII.

The ARGUMENT.

The Idolatries of Samaria and Jerusalem are here represented under the Metaphor of the lewd Practices of two common Harlots: For which Crimes God denounces severe Judgments against them both. The same Metaphor is here made use of, which was pursu'd at large in the sixteenth Chapter. See the Argument there.

Ver. 2. *There were two Women, the Daughters of one Mother.*] Countries are commonly represented as Mothers of their People, and the Inhabitants as their Children: So the *Daughters of Syria* signify the Inhabitants of that Country, *Chap.* xvi. 57. Thus *Samaria* and *Jerusalem* are described in this Chapter as Sisters, the Offspring of the same Land or Country. Compare *Chap.* xvi. 46. *Jerem.* iii. 7, 8, 10.

Ver. 3. *And they committed Whoredoms in Egypt.*] They learned to commit Idolatry there. See *Chap.* xx. 7, 8. It has been already observed, that Idolatry is often represented as spiritual Adultery. See *Chap.* xvi. 15, &c. and see the Note upon *Chap.* xx. 8.

Ibid. *They committed Whoredoms in their Youth.*] The Time when the *Israelites* were in *Egypt*, or were lately departed out of it, is called their *Youth* in the Prophets, because that

was the Time when God first owned them for his People. See *ver.* 8, 19. *Chap.* xvi. 8, 22, 60. *Jerem.* ii. 11. *Hos.* ii. 15.

Ibid. *There were their Breasts pressed, &c.*] *There they served Idols, and there they corrupted their Ways,* as the *Chaldee Paraphrase* expresses the Sense. The Scripture commonly calls idolatrous Churches and Nations by the Name of *Harlots*; and in like manner honours those who preserve their Allegiance to God pure and undefiled, with the Title of *Chaste Wives* or *Virgins*. See *2 Cor.* xi. 2. *Rev.* xix. 7. xxi. 2. xiv. 4.

Ver. 4. *And the Names of them were Abolab the Elder, and Abolibab her Sister, — Samaria is Abolab, and Jerusalem Abolibab.*] The Word *Abolab* signifies, *Her Tent* or *Tabernacle*: *Abolibab* denotes, *My Tent* or *Tabernacle is in her*. These two different Appellations imply, that *Samaria* had indeed a Tabernacle or Place for publick Worship, but of her own Devising, viz. the Cities of *Dan* and *Bethel* where the Golden Calves were set up; whereas God's Tabernacle first, and afterward his Temple was placed in *Jerusalem*. He placed his Name there, or chose it for the Place of his peculiar Residence: *1 Kings* viii. 29. Why *Abolab* is called the *Elder Sister*, see the Note on *Chap.* xvi. 46.

Ver. 5. *And Abolab plaid the Harlot when she was mine*] After she had lived in Covenant with me, and attended upon my Service and Worship all the Time of the *Judges*, and of *David* and *Solomon*, she fell off from my Service, and was the first that established Idolatry by a Law, and consented to *Jeroboam's* wicked Device of setting up the Golden Calves.

Ibid. *And she doated on her Lovers,*] i. e. Her Foreign Allies, whose Idolatries she was fond of, and hoped by that Means to procure their Friendship and Assistance. See the Note on *Chap.* xvi. 33, 37.

Ibid. *On the Assyrians her Neighbours.*] The King of *Assyria* was a very potent Prince, and thereupon his Alliance was courted both by the Kings of *Israel* and *Judah*. See *2 Kings* xv. 29. xvi. 7. and *ver.* 12. of this Chapter.

Ver. 6. *Which were clothed with Blue, Captains and Rulers.*] As Women are apt to fall in Love with comely young Men, well mounted and richly clothed: so the *Israelites* were enamoured with the State and Bravery of the *Assyrians*, and thought themselves secure if they could but procure their Alliance and Friendship; and in order to it embraced their Idolatries.

Ibid. *Horsemen riding upon Horses.*] Horses were scarce in *Judea*, which made the *Jews* apply themselves to the neighbouring Countries for Troops of Horse in the Time of any hostile Invasion. See *Isa.* xxx. 16. xxxi. 2. xxxvi. 8.

Ver. 7. *Thus she committed Whoredoms with them.*] She defiled herself with her Idols, as the Sense is more plainly expressed at the End of the Verse.

Ver. 8. *Neither left she her Whoredoms brought from Egypt.*] She added new Idolatries to those she had formerly committed. See *ver.* 3.

Ver. 9. *Wherefore I delivered her into the Hand of her Lovers.*] God made these very *Assyrians* the Executioners of his Judgments upon

upon the Ten Tribes many of them being carried away Captive by Pul King of Assyria, 1 Chron. v. 25, 26. afterward by Tiglath-Pileser, 2 Kings xv. 29. and at length the whole Country was subdued and depopulated by Salmaneser, 2 Kings xvii. 6. The Kings of Babylon were likewise styled Kings of Assyria: See 2 Kings xxii. 29. 2 Chron. xxxiii. 11. Lovers mean the same with Allies, those whose Friendship and Assistance the Jews courted, by complying with them in their Idolatries. See Chap. xvi. 37.

Ver. 10. *These discovered her Nakedness, they took her Sons and her Daughters,]* They carried her and her Children away Captive; stript and bare: Comp. ver. 29. and Chap. xvi. 37, 39.

Ibid. *And slew her with the Sword,]* Comp. ver. 47, and Chap. xvi. 40. Those that were not led Captive were slain in the Field of Battle, or in the Siege of Samaria, 2 Kings xvii. 5.

Ibid. *And she became famous among Women,]* The Hebrew reads, *She became a Name among Women:* As she had been formerly renowned among the Heathen for her Beauty, Chap. xvi. 14. so now she was every where talked of as a remarkable Instance of God's Vengeance, and set forth for an Example to other Cities and Nations to deter them from the like Abominations. See ver. 48. and Chap. xvi. 41.

Ibid. *For they had executed Judgment upon her,]* See ver. 24.

Ver. 11. *And when her Sister Abolibab saw this, she was more corrupt in her inordinate Love than she,]* Jerusalem was so far from taking Warning by the Judgments inflicted upon Samaria, that she advanced to greater Degrees of Idolatry. See ver. 14. Chap. xvi. 47, 51. Jerem. iii. 8. and the Notes upon those Places.

Ver. 12. *She doated upon the Assyrians her Neighbours, &c,]* Compare ver. 1. The King of Judah, Abaz, entred into a Confederacy with the King of Assyria, hoping for Relief from his Power and the Bravery of his Army, and serving his Idols to that end. See 2 Kings xvi. 7; — 11. 2 Chron. xxviii. 16 — 23.

Ver. 13. *They took both one Way,]* Both of them were like common Harlots, impudent in their Idolatries, and irreclaimable. Compare Jerem. iii. 13.

Ver. 14. *When she saw Men portrayed upon the Wall, Images of the Chaldeans, &c,]* These were probably the Pictures of those Deified Heroes whom the Chaldeans worshipped as Gods: Such were Bel, Nebo, and Merodach, mentioned Isa. xlv. 1. Jerem. 1. 2.

Ver. 15. *Girded with Girdles upon their Loins,]* A Girdle was a Mark of Dignity, and worn as such by Princes and Men in Authority. See 1 Sam. xviii. 4. Isa. xxii. 21.

Ibid. *In dyed Attire upon their Heads,]* The Chaldeans, and afterward the Persians, wore a sort of Turbants upon their Heads, with different Degrees of Ornaments, according to their different Qualities.

Ver. 16. *And as soon as she saw them with her Eyes, she doated upon them, and sent Messengers unto them into Chaldea,]* These Images pleased her so much, that she sent to Babylon to

learn the Manner how their Idols were to be worshipped. See ver. 40, 41. and Chap. xvi. 17. This probably relates to those Times, when a Correspondence was maintained between the Cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judea, and made it a Tributary Kingdom; in the Beginning of the fourth Year of Jeboiakim. See Dan. i. 1, 2. 2 Kings xxiv. 1. and the Notes upon Jer. xxii. 19.

Ver. 17. *And the Babylonians came to her into the Bed of Love, &c,]* The Metaphor of representing Idolatry by the inordinate Lust of Adultery is still carried on.

Ibid. *And her Mind was alienated from them,]* She quickly grew weary of these too, as lewd Women are of their former Gallants, and look out for new ones. She broke her League and Covenant with them, as St. Jerom very well expresses the Sense; meaning that Covenant which Jeboiakim made with Nebuchadnezzar to be his Tributary. Compare ver. 16, 22: 28. and was afterwards renewed by Zedekiah: See Chap. xvii. 15.

Ver. 18. *So she discovered her Whoredoms, &c,]* The Sense might better be expressed, *After she had discovered, &c.* the Sense being still continued with the foregoing Verse.

Ibid. *Then my Mind was alienated from her, &c,]* As she by her Idolatries had broken all the Bonds of Duty and Allegiance whereby she was engaged to me, a Sin often compared to a Wife's Disloyalty toward her Husband: So I withdrew my Love and Affection from her, and resolved to give her a Bill of Divorce, as the Prophet Jeremy expresses it, and not own her any more as mine, as I had cast off her Sister Samaria. Compare Jer. iii. 8. vi. 8. Hof. ii. 2.

Ver. 19. *Yet she multiplied her Whoredoms, in calling to Remembrance the Days of her Youth, &c,]* Tho' she was fond of new Idolatries, she did not forget her old ones, even those which she had learned in Egypt. See ver. 3.

Ver. 20. *For she doated upon their Paramours, &c,]* Upon the Idols of Egypt, and the impure Rites which accompany their idolatrous Worship. See the Notes upon Chap. xvi. 26. This may relate to the Time when Zedekiah entred into a new Confederacy with Egypt; see ver. 21. and Chap. xvii. 15. which made the People fond of admitting the Egyptian Idolatries.

Ver. 22. *I will raise up thy Lovers against thee, from whom thy Mind is alienated,]* I will execute my Judgments upon thee by those very Babylonians, whose Alliance and Idolatries thou hast been so fond of: See ver. 9. but since hast broken the League thou madest with them, contracting a new one with Egypt, and thereby hast provoked them to revenge thy Perfidiousness. See ver. 17.

Ver. 23. *The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them,]* The Inhabitants of the several Provinces of the Babylonish Monarchy. Pekod is mentioned as a Province of Babylon, Jer. 1. 21. St. Jerom upon the Place understands these three Words Pekod, Shoa, and Koa,

Koa, in an Appellative Sense, to denote so many Titles or Degrees of Honour, as much as to say, Governors, Princes, and great Men. In which Sense the two former Words, *Pekod*, (or *Pakud*) and *Shoa*, are confessedly taken in Scripture; and *Koa* is supposed to be derived from the Verb *Kaang*, which signifies printing Marks in the Flesh, *Levit. xix. 28.* and it was the Custom of great Men to distinguish themselves from their Inferiors by such Marks or Prints: See *Dr. Spencer de Legib. Hebr. lib. 2. c. 14. Sect. 1.*

Ibid. All of them desirable young Men, &c.] As their Riches and Bravery made them appear amiable in your Eyes when you first courted their Alliance, *ver. 12.* so they shall appear in the same splendid Equipage, when they come to invade your Country, and to besiege your City; but then their gallant Appearance shall strike a Terror and Consternation into you.

Ver. 24. And they shall come against thee with Chariots, Waggon, and Wheels, &c.] A like Description of warlike Preparations may be seen *Chap. xxvi. 10. Jerem. xlvii. 3. Nabum iii. 2, 3.* Chariots are mentioned both in sacred and profane Writers, as of principal Use in the ancient Way of Fighting.

Ibid. And I will set Judgment before them, and they shall judge thee according to their Judgments.] I will deliver thee into their Power, as the Ministers of my Justice, who shall make thy Punishments bear a Correspondence with thy Guilt. See *ver. 45.*

Ver. 25. And I will set my Jealousy against thee, and they shall deal furiously with thee.] They shall punish thee with that Fury, with which a Man in the Rage of Jealousy shall treat a Wife that hath been unfaithful to him. Compare *Chap. xvi. 38.*

Ibid. And they shall take away thy Nose, and thine Ears, &c.] As Husbands in that Case render those Women deformed, whose Beauty hath been too pleasing to Strangers; so shall the Chaldeans deface all the Glories and Ornaments of Jerusalem, and after they have slain and carried Captive its Inhabitants, shall set the City on Fire, and reduce it to an Heap of Ashes. Compare *Chap. xvi. 41.*

Ver. 26. They shall also strip thee of thy Clothes, &c.] See *ibid. ver. 37, 39.*

Ver. 27. Thus will I make thy Lewdness cease from thee.] These severe Judgments shall effectually deter thee from Idolatry, and make thee abhor the least Approaches toward it. See *Chap. xxii. 15.* Accordingly we find, that after the Captivity, the Jews never returned to their former idolatrous Practices.

Ibid. And thy Whoredoms brought from the Land of Egypt.] Where thou didst first learn Idolatry, and ever since hast had an Inclination toward it. See *ver. 3, 19.*

Ibid. So that thou shalt not lift up thine Eyes unto them.] See *Chap. xviii. 6.*

Ver. 28. I will deliver thee into the Hand of them whom thou hatest, &c.] The Chaldeans, that were thy Lovers formerly; *ver. 22.* but since thou hast broken thy League and Friendship with them, thy Love is turned to Hatred. See *ver. 17.*

Ver. 29. And they shall deal with thee hatefully and shall take away all thy Labour.] As thou hast requited their Love with Hatred, so shall they deal with thee; their Hatred against thee shall be greater than their former Love toward thee, which was the Conclusion of Amnon's unlawful Love to his Sister, *2 Sam. xiii. 15.* This shall prompt them to take a full Revenge upon thy Perfidiousness, to consume all the Fruits of thy Labours, and to take away all the Wealth thou hast gathered by thine Industry.

Ibid. And shall leave thee naked and bare.] See the Note on *Chap. xvi. 37.*

Ver. 31, 32, 33. Therefore will I give her Cup into thine Hand: Thou shalt be laught to Scorn, and had in Derision. — Thou shalt be filled with Drunkenness and Sorrow, &c.] God's Judgments are often compared to a Cup of intoxicating Liquors, because they astonish Men, and bereave them of common Judgment and Discretion, and likewise expose them to the Scorn and Contempt of their Enemies. See *Jerem. xxv. 15, &c. xlviii. 26. Habak. ii. 16.*

Ver. 34. Thou shalt even drink it, and suck it out.] The forest and heaviest of God's Judgments shall fall to thy Share; like those that drink a Potion off to the Bottom, where the most nauseous Part of it is settled. See *Psalms lxxv. 8. Jerem. li. 17.*

Ibid. Thou shalt break the Sberds thereof, and pluck off thine own Breasts.] Thou shalt behave thyself as drunken People do, who first throw away, or break in Pieces the Cup and then are angry with themselves as the Cause of their own Misfortunes. The Text mentions her Breasts, as the Parts which had a principal Share in her Guilt, according to the Allegorical Description here given of her Idolatries. See *ver. 3, 21.*

Ver. 35. Because thou hast forgotten me, and cast me behind thy Back.] Because thou hast not only forsaken my Worship, but hast shewed the utmost Contempt and Aversion toward me, (see the Note upon *Chap. viii. 16.*) thou shalt deservedly bear the Punishment due to thine Idolatries. Compare *ver. 17, 19, 30, 49.*

Ver. 36. Wilt thou judge Abolab and Abolibab?] See the Note on Chap. xx. 4.

Ver. 37. That they have committed Adultery, and Blood is in their Hands, &c.] They have committed Adultery with their Idols, as it follows, and have slain their Children in Sacrifice to them. See *Chap. xvi. 20, 21.*

Ver. 38. They have defiled my Sanctuary in the same Day, &c.] By coming within the Precincts of it polluted with Idolatry. See the following Verse, and *Chap. xxii. 8.*

Ver. 39. And lo, thus have they done in the midst of mine House.] The Words may be expounded of their setting up Idols in the very Temple, and worshipping them there. See *2 Kings xxi. 4.*

Ver. 40. And furthermore that ye have sent for Men to come from far, to whom a Messenger was sent, &c.] See *ver. 16.* Their Courting the Alliances of foreign Nations, by comply-

plying with their Idolatries, is set forth under the Representation of the several Arts, which Harlots use to recommend themselves to new Lovers. Compare *Isa.* lvii. 7, 9. Compare *Hof.* ii. 13.

Ibid. For whom thou didst wash thyself.] A Custom generally practised by Women before the Time of their Nuptials: See *Ruth* iii. 3.

Ibid. And paintedst thine Eyes.] Or thy Face, as the Phrase is translated 2 *Kings* ix. 30. See the Note upon *Jerem.* iv. 30.

Ver. 41. And satteſt upon a ſtately Bed, and a Table prepared before it.] The Expreſſions denote their ſitting down with Idolaters, and partaking of their Sacrifices: The Words *Altar* and *Table* are uſed promiſcuouſly in the Prophets. See *Malachi* i. 7. becauſe all Sacrifices were Feaſts made of Offerings dedicated to God's Service; ſo that he was properly the Entertainer, and thoſe that did partake of the Sacrifices were his Gueſts, that did eat at his Table, in Token of their being in Covenant and Friendſhip with him. What was conſumed upon the Altar, was God's Meſs or Portion, and is therefore called *the Bread of God*, (ſee *Chap.* xlv. 7. *Levit.* xxi. 6.) and *the Food of the LORD*, *ibid.* *Chap.* iii. 11. The Remainder of the Sacrifices his Gueſts were entertained with, either by themſelves, as in Peace-offerings, or elſe by their Proxies the Priests, as in Sin-offerings. See Mr. Mede's *Discourſe of the Chriſtian Sacrifice*, Chap. 7. The Jews as well as the Romans lying upon Beds or Couches at their Meals. See *Isa.* lvii. 7. So did other Eaſtern Nations: See *Eſth.* i. 6.

Ibid. Whereupon thou haſt ſet mine Incenſe, and mine Oil.] See *Chap.* xvi. 18.

Ver. 42. And the Voice of a Multitude being at Eaſe was with her.] All ſorts of Expreſſions of Joy were heard at theſe her Meetings: Such as Muſick and Dancing, which uſually accompanied idolatrous Feſtivals. See *Exod.* xxxii. 6, 18, 19.

Ibid. And with the Men of the common Sort were brought the Sabeans from the Wilderneſs.] The Sabeans. The Word is tranſlated *Drun-kards* in the Margin: The Word *Saba* in the Hebrew ſignifies to *Drink to Exceſs*, from whence comes the Participle *Sebaim*, *Drun-kards*, which comes very near in Sound to the Word *Sabaim* in the Text. *Strabo* in his tenth Book of Geography, p. 471. ſpeaking of the Rites of *Bacchus*, mentions the Word *Σαβῶν* as uſed among others in the *Bacchanal* Proceſſions: which he ſuppoſes may have been derived, as well as ſeveral of their muſical Inſtruments, from the *Barbarians*, by which the *Greeks* denote the *Eaſtern Countries*. To the ſame Purpoſe we find in *Hefychius*, *Σαβῶν*, *Βαχχεῖα*. The Prophet perſiſts in comparing the Idolatries of the Jews to the Practices of lewd Women, who prostitute themſelves to all Comers, even thoſe of the meanest Condition. Such were the Sabeans that came from the Wilderneſs: i. e. from Arabia called the Deſert, where dwelt the Poſterity of *Seba*, mentioned *Genes.* x. 7. Theſe were probably ſome of thoſe idolatrous People dwell-

ing in the Wilderneſs, whom *Jeremy* mentions, *Chap.* ix. 26. who polled the Corners of their Heads in Honour of ſome Idol whom they worſhipped. See the Note upon that Place.

Ibid. Which put Bracelets upon their Hands, and beautiful Crowns upon their Heads.] i. e. Upon the Hands and Heads of theſe two lewd Women, *Abolab* and *Abolibab*. See ver. 45. Bracelets and Crowns were Ornaments proper to Brides (ſee *Chap.* xvi. 11, 12.) and were likewise preſented by Lovers to their Miſtreſſes. Crowns were likewise worn at publick Feſtivals and Times of Rejoicing: See *Isa.* xxxv. 10. whereupon the Hebrew Phrase is tranſlated here and *Chap.* xvi. by the LXX. *Στέφανον ναυχή-σους*, a Crown of Rejoicing; an Expreſſion probably taken from hence by *Saint Paul*, 1 *Theſſ.* ii. 19.

Ver. 43. Then ſaid I unto her that was grown old in Adulteries, &c.] The Words import, that it was time for her to leave off her ill Courſes, that Age and Experience might ſufficiently convince her of the Follies of them; but withal they imply, that Age and Time ſeldom correct ill Habits. The Word *Her* is taken collectively in this and the following Verſe, ſo as to include both the Siſters. So the Singular Number is uſed *Pſal.* xii. 7. *Thou ſhalt preſerve him from this Generation for ever*; where our Interpreters rightly obſerve in the Margin, that the Word *Him* ſignifies every one of them.

Ver. 44. Yet they went in unto her, &c.] Both *Samaria* and *Jeruſalem* defiled themſelves with the Idolatries of all the Heathen round about them. Compare ver. 7, 17.

Ver. 45. And the righteous Men they ſhall judge them.] By righteous or juſt Men ſome underſtand the *Babylonians*, who, tho' a wicked and idolatrous People, were the Executioners of God's Juſtice upon a Nation that had ſinned againſt a clearer Light and greater Convictions. So *Nebuchadnezzar* and other Heathen Princes are called *God's Servants*, as being Inſtruments of his Providence. But the Expreſſion may in a more proper Senſe be underſtood of the Prophets who foretold the Judgments God would inflict upon *Samaria* and *Jeruſalem*; ſuch as *Hoſea*, *Amos*, *Jeremiah*, &c. The Prophets are ſaid to execute thoſe Judgments which they foretel: So *Ezekiel* ſaith of himſelf, that he was ſent to deſtroy the City: *Chap.* xliii. 3. i. e. to prophesy its Deſtruction. To the ſame Senſe we read *Hof.* vi. 5. *I have bewed them by my Prophets, I have ſlain them by the Words of my Mouth*. See the Notes upon *Isa.* vi. 10. *Jer.* i. 10. v. 14.

Ibid. After the Manner of Adultereſſes, and after the Manner of them that ſhed Blood.] See ver. 37. and *Chap.* xvi. 38.

Ver. 46. I will bring a Company upon them, and give them to be removed and ſpoiled.] This is meant chiefly of the *Babylonians*, who ſhould plunder and carry away captive a great Part of the Inhabitants of *Jeruſalem*.

Ver. 47. And the Company ſhall ſtone them with Stones, and diſpatch them with their Sword.] See *Chap.* xvi. 40.

Ibid. *They shall slay their Sons and their Daughters, &c.*] See ver. 25.

Ver. 48. *Thus will I cause Lewdness to cease out of the Land.*] See ver. 27.

Ibid. *That all Women may be taught not to do after your Lewdness.*] See the Notes upon ver. 10. and upon Chap. xvi. 41.

Ver. 49. *And ye shall bear the Sins of your Idols.*] Ye shall bear the Punishment due to your Sins of Idolatry. *To bear Sin or Iniquity*, is a noted Expression in Scripture, signifying the undergoing the Punishment due to it. Compare ver. 35.

CHAP. XXIV.

The ARGUMENT.

By the Figure of a Boiling Pot is shewed the Destruction of Jerusalem and its Inhabitants; and by Ezekiel's being forbidden to mourn for his Wife is signified that the Calamities of the Jews shall be so astonishing as to be beyond all Expressions of Sorrow.

Ver. 1. **A** *GAIN*, in the ninth Year of Jehoiakim's Captivity,] See Chap. i. 2.

Ver. 2. *The King of Babylon set himself against Jerusalem this same Day.*] See Jerem. lii. 4. 2 Kings xxv. 1.

Ver. 3. *And utter a Parable unto the rebellious House.*] Add this Emblem or Parable concerning a Boiling Pot, to the rest thou hast delivered to them; tho' they seem resolved not to give heed to what thou deliverest, either in plain Words or figurative Expressions. Compare Chap. xvii. 12. xx. 49.

Ibid. *Set on a Pot, set it on, &c.*] The Destruction of Jerusalem is represented by a Boiling Pot or Caldron, both by Jeremias Chap. i. 13. and by Ezekiel Chap. xi. 3.

Ver. 4. *Gather the Pieces into it, even every good Piece, &c.*] Meaning the chief of the Citizens, who should be destroyed together with the City: See Chap. xi. 3.

Ver. 5. *Take the Choice of the Flock.*] This belongs in Sense to the former Verse; so the LXX. translate the Words, joining them with the foregoing Sentence; *With the choice Bones taken out of the Flock.*

Ibid. *Burn also the Bones under it.*] The Bones of those who have been unjustly slain in the midst of the City. See Chap. xi. 7. whose Blood cries for Vengeance against it, and kindles God's Anger like Fire.

Ibid. *And make it boil well.*] To denote the City's being set on Fire: See ver. 10, 11.

Ver. 6. *Wo to the bloody City.*] See Chap. xxii. 3. xi. 6. xvi. 30. xxiii. 37.

Ibid. *Even to the Pot whose Scum is therein.*] Whose Filthiness is not purged out of it: See ver. 13.

Ibid. *Bring it out Piece by Piece.*] The principal Men of the City (see ver. 4.) shall be carried out of the City by the Chaldeans, and afterwards slain: See Chap. xi. 7, 9.

Ibid. *Let no Lot fall upon it.*] Conquerors used to cast Lots what Share of the Vanquish'd

they would save: See 2 Sam. viii. 2. Joel iii. 3. Nabum iii. 10. Here there will be no Use of Lots, for all the principal Inhabitants shall be slain. See Jerem. xxxix. 6.

Ver. 7. *She set it upon the Top of a Rock, &c.*] In a presumptuous Manner, and with an high Hand she shed it, as the Chaldean Paraphrase expresses the Sense: She was impudent and bare-faced in her Cruelties: She did not seek to cover or excuse them.

Ibid. *She poured it not upon the Ground, to cover it with Dust.*] The Words allude to the Command of the Law, Levit. xvii. 13. that they cover the Blood of any Beast, or other living Creature which was slain, with Dust; which Precept was not only intended to prevent their eating of Blood, but also to give Men a sort of Horror or Aversion to the Sight of Bloodshed.

Ver. 8. *I have set her Blood on the Top of a Rock.*] Her Punishment shall be as notorious in the Sight of the World, as her Sin was.

Ver. 9, 10. *I will even make the Pile for the Fire great, &c.*] The Inhabitants shall be the Materials prepared by their Sins to be consumed like Fuel in the Fire.

Ver. 10. *Spice it well.*] The Expression imports, that the Chaldeans shall be as much set upon destroying the City and Inhabitants, as hungry People are greedy of devouring Meat well spiced and dressed.

Ibid. *And let the Bones be burnt.*] The Words denote an utter Destruction, that the Fire shall be so fierce as to consume the very Bones as well as the Flesh put into the Caldron.

Ver. 11. *Then set it empty upon the Coals thereof, &c.*] After an entire Riddance of the Inhabitants, the City itself shall be set on Fire, and the Place and its Wickedness be consumed together in the Flames.

Ver. 12. *She hath wearied herself with Lies.*] The Word *Teunim*, never met with but in this Place, is commonly derived from *Aven*, which signifies Trouble or Vanity, and is a Word frequently applied to Idols, as particularly when *Beithel* is styled *Bethaven*, upon the Account of the Golden Calf there set up, Hof. iv. 15. For these Reasons I understand the Expression here, *She hath wearied herself with Lies*, of the People's multiplying their Idolatries, Idols being elsewhere called Lies, and seeking Relief sometimes from one Idol, sometimes from another, but all in vain. See Chap. xvi. 29, 30. xxiii. 16, 19, 40.

Ibid. *And her great Scum went not forth out of her, &c.*] All the Admonitions I gave her by my Prophets availed nothing to the purging her from her Idolatries and other Wickedness; so that now the Fire must purge and consume her and her Sins.

Ver. 13. *In thy Filthiness is Lewdness.*] Thou hast shewed thy self shameless and incorrigible in thine Idolatries. Compare Chap. xxiii. 29, 35.

Ibid. *Because I have purged thee, and thou wast not purged, &c.*] I did what was requisite on my part toward thy Conversion, but thou refusedst

refusedst to comply with those frequent Calls and Exhortations I gave thee (See the Note on Jer. xxxi. 18.) and therefore my Spirit shall not strive with thee any longer, but I will proceed to execute my Judgments upon thee.

Ibid. *Till I cause my Fury to rest upon thee.*] See the Note on Chap. v. 13. viii. 18.

Ver. 14. *According to thy Doings shall they judge thee.*] See Chap. xxiii. 24.

Ver. 16. *Behold, I take away the Desire of thine Eyes with a Stroke.*] Thy Wife, the Object of thy Love and thy Affection. See ver. 18.

Ver. 17. *Bind the Tire of thine Head upon thee.*] Use the ordinary Dress upon thine Head; whereas in the Time of Mourning it was customary sometimes to shave the Head. See Levit. xiii. 45. Jer. vii. 29. xvi. 6. Sometimes to cast Dust upon it: See Job. vii. 6. 1 Sam. iv. 12. The Priests were particularly forbid to uncover their Heads in the Time of Mourning: See Levit. x. 6.

Ibid. *And put on thy Shoes upon thy Feet.*] Going bare-foot was another Expression of Sorrow. See 2 Sam. xv. 30.

Ibid. *And cover not thy Lips.*] Covering the Lips or Face was another Token of Mourning. See Levit. xiii. 45. Micah iii. 7. 2 Sam. xv. 30. Jerem. xiv. 4.

Ibid. *And eat not the Bread of Men.*] Partake not of the Mourning-Festivals that Relations use to prepare for the Funerals of their Friends. See the Note on Jer. xvi. 5, 7. Such were the Πενήθηναι and Parentalia among the Greeks and Romans.

Ver. 18. *So I spake to the People in the Morning, and at Even my Wife died.*] My Wife died in the Evening, and the next Morning I declared what Commands God had laid upon me, not to make any outward Shew or Sign of Mourning upon that Occasion. Compare Chap. xxxiii. 22. The Evening was the Beginning of the Day according to the Jews Reckoning. See Gen. i. 5. Levit. xxiii. 32.

Ver. 19. *Wilt thou not tell us what these Things are to us?*] They enquire by way of Derision and Contempt what these Signs mean: Compare Chap. xii. 9. xvii. 12. xx. 49.

Ver. 21. *Behold, I will prophane my Sanctuary, the Excellency of your Strength.*] I will deliver my Temple into the Hands of the Heathen, and they shall prophane and destroy it. See Chap. vii. 19, 20. That Temple wherein you placed your Glory, and thought my Residence there your greatest Protection. Compare ver. 25. and see Psal. lxxviii. 61. xcvi. 6. cv. 4. cxxxii. 8.

Ibid. *The Desire of your Eyes, and that which your Soul pitieth.*] The Beauty of Holiness, as the Temple is often called, whose Destruction will affect you with a most tender Compassion.

Ibid. *And your Sons and your Daughters, whom ye have left, shall fall by the Sword.*] Whom ye left behind you in the City, when ye were carried Captives. Or, who were left

by the Famine and Pestilence: See Chap. v. 12. xxiii. 47.

Ver. 23. *Ye shall not mourn nor weep.*] These terrible Judgments shall strike you with Astonishment, and such a Grief as is too great to be expressed by Words or Actions: according to the Verse of the Poet,

Curæ levēs loquuntur, ingentes stupent.

Small Evils we complain of, greater strike us dumb.

Ibid. *But ye shall pine away for your Iniquities, and mourn one toward another.*] Ye shall waste away by a lingering Grief, and by a silent Lamentation over each other's Calamities. See Chap. iv. 2, 17. Levit. xxvi. 39.

Ver. 24. *Thus Ezekiel is unto you a Sign.*] His Actions foreshew you what shall be your Condition. Compare Chap. iv. 3. xii. 6. The Holy Writers in several Places speak of themselves in the Third Person. See Exod. vi. 26. 1 Sam. xii. 11. Matth. ix. 9. So that this is an Argument of very little Force, when it is urged against Moses being the Author of the Pentateuch.

Ibid. *And when this cometh, ye shall know that I am the LORD.*] Comparing the Prediction with the Event, will convince the most Obstinate, that the immediate Hand of God is in the Judgments which are come upon you. See Chap. vi. 7. and compare Jobn xiii. 19. xiv. 29. xvi. 4.

Ver. 25. *When I shall take from them their Strength, the Joy of their Glory, the Desire of their Eyes, &c.*] When I shall take from them all that is dear and valuable to them; their Temple, an Emblem of my special Residence among them, and Protection over them, whose Beauty and Magnificence was their peculiar Glory, and the most grateful Object of their Sight; together with their Sons and Daughters, whereon they placed their Affection. See ver. 21.

Ver. 26. *That he that escapeth in that Day, &c.*] See Chap. xxxiii. 21, 22.

Ver. 27. *In that Day shall thy Mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb.*] From this Time to the Time when the News comes of the City's being taken, thou shalt not prophesy any more to thine own People; but then will I give thee a new Commission to speak: See Chap. xxxiii. 22. and that not by Signs, as thou dost at present, but with Freedom and Plainness; the Event so exactly answering thy Predictions, shall give a new Authority to what thou speakest. See Chap. iii. 26. xxix. 21. and compare Ephes. vi. 19.

Ibid. *And thou shalt be a Sign unto them, &c.*] They shall then be convinced by Experience, that thou didst foreshew by thy Actions and Behaviour all that should befall them. And this will likewise convince them of my Foreknowledge and Providence.

CHAP. XXV.

The ARGUMENT.

This Chapter contains God's Judgments against the Ammonites, Edomites, and Philistines, for their Hatred against the Jews, and insulting over them in the Time of their Distress. Archbishop Usher, in his Annals ad A. M. 3419. and Josephus Antiq. lib. x. c. 11. place these Events five Years after the Destruction of Jerusalem.

Ver. 2. **S**ET thy Face against the Ammonites.] See the Note on Chap. vi. 2.

Ver. 3. *Because thou saidst Aba against my Sanctuary, &c.]* The Ammonites, Moabites, and Edomites, tho' related in Blood to the Jews, yet bore a constant Hatred towards them, which they took all Opportunities to shew, when the Jews were under any Distress, and particularly at the Time of their general Captivity, and the Destruction of their City and Temple. For this they are often reproved by the Prophets, and threatened with the like or severer Judgments, and particularly the Ammonites: See the Note on Chap. xxi. 28.

Ver. 4. *I will deliver thee to the Men of the East for a Possession.]* By the Men of the East must be meant the Chaldeans: See Chap. xxi. 19, 20. Ammon is likewise reckoned among these Countries, which God foretold by *Jeremy* should be delivered into the Hands of the King of *Babylon*. See *Jer.* xxv. 21. By the East Country is commonly meant *Arabia* in Scripture, as hath been observed in the Notes upon *Isa.* xi. 14. But *Syria* and *Chaldea*, and the Countries beyond it, are likewise called the East: See *Numb.* xxiii. 7. *Isa.* ii. 6. *Gen.* xi. 2. *Chaldea* indeed lay Northward of *Judea* and the adjacent Countries; see Chap. i. 4. but withal lying with a Point towards the East, the Chaldeans and their Confederates may not improperly be reckoned among the Men of the East: just as *Cyrus* is sometimes described as coming from the East, and sometimes from the North, *Isa.* xli. 25. with respect to his Forces, that consisted both of *Medes* that lay Northward, and *Persians* that lay Eastward of *Babylon*.

[*Ibid.* And shall drink thy Milk.] Milk was the chief Sustainance of those People, whose Riches consisted chiefly in their Stocks of Cattle. Hence the *Scythians* are called *Galaſtophagi*, by *Homer*, *Iliad.* 3. and *Galaſtopotæ*, by other Writers. The *LXX* render the Sense very well, *Shall drink or swallow thy Fatness*: The Word *Heleb* signifying not only Milk, but likewise the fattest or choicest Parts of any Flesh or Fruits. So it is used *Gen.* xlv. 18. *Ye shall eat the Fat of the Land*; and *Psal.* lxxxi. 16. where our Translation reads, the *Fineſt of the Wheat*, it is in the *Hebrew*, the *Fat of the Wheat*.

Ver. 5. *And I will make Rabbab* (See Chap. xxi. 20.) *a Stable for Camels, &c.]* Instead of being a City inhabited by Men, it shall be a

Place for Cattle, and particularly for Camels to feed in, of which that and the neighbouring Countries had great Store. It is a proverbial Expression for utter Destruction, to say that Grass grows where a Town stood. Compare *Isa.* xvii. 2. xxii. 10. xxxii. 14. *Zeph.* ii. 14, 15.

Ver. 6. *Because thou hast clapped thine Hands, and stamped with thy Feet.]* Gestures that sometimes signify Grief and Indignation: See Chap. vi. 11. but are likewise used to express our Joy and Satisfaction: Compare *Job* xxvii. 23. *Lam.* ii. 15. *Jer.* xlviii. 27.

Ibid. *With all thy Despite against the Land of Israel.]* See ver. 3.

Ver. 8. *Because that Moab and Seir do say,]* *Seir* is the same with *Edom*. See Chap. xxxv. 2. The Prophet joins them together as guilty of the same Crime, and then denounces particular Judgments against each of them.

Ibid. *Behold the House of Judah is like unto all the Heathen.]* They are no longer distinguished from their Neighbours by the visible Protection of the God whom they worship.

Ver. 9. *Therefore will I open the Side of Moab from the Cities, &c.]* I will make a Passage for his Enemies to invade his frontier Cities, and from thence to possess themselves of the best of his Country. Some translate the Middle of the Verse, *From the Cities, even from Ar his [City] upon his Frontiers.* *Ar* was the Coast or Border of *Moab*, *Deut.* ii. 18.

Ibid. *The Glory of the Country.]* The best Part of all the Country of *Moab*; the *Hebrew* Word is *Tſebi*, frequently spoken of *Judea*, as being in many respects the Glory of all Lands: See Chap. xx. 6.

Ibid. *Beth-jesimoth, Baal-meon, and Kiriathaim.]* See *Numb.* xxxii. 38. *Josh.* xiii. 20. *Jerem.* xlviii. 25. *Baal-meon* is called *Beth-meon* in that Place of *Jeremy*, and more fully *Beth-baal-meon*, *Josh.* xiii. 17. i. e. the House or Temple of the Idol *Meon*, by which Bishop *Cumberland* understands *Menys* or *Oſyris*, the great Deity of the *Egyptians*; in the first Book and the second Chapter of his *Treatise concerning Sanchoniatho's Phœnician History*.

Ver. 10. *Unto the Men of the East.]* See ver. 4.

Ibid. *That the Ammonites may not be remembered among the Nations.]* May make no Figure among their Neighbours, their Strength being entirely broken.

Ver. 12. *Because that Edom hath dealt against the House of Judah by taking Vengeance.]* The *Idumeans*, being the Posterity of *Eſau*, bare an ancient Grudge against the Jews upon the Account of their Ancestor's losing his Right of Primogeniture, and the subduing of *Edom* by *David* afterwards, 2 *Sam.* viii. 14. Upon both these Accounts they took hold of all Opportunities of venting their Spite toward the Jewish Nation, particularly see 2 *Chron.* xxviii. 17. For this their Behaviour they were in former Times reproved by *Amos*, Chap. i. 11. and afterward by *Obadiab*, ver. 10. and by *Ezekiel* in this Place, and Chap. xxxv. 5. The ill Will that they shewed toward them at the Time of their Captivity,

was

was very remarkable, as appears by those pathetic Words of Psal. cxxxvii. 7. Remember the Children of Edom, O LORD, in the Day of Jerusalem; how they said, Down with it, Down with it, even to the Ground.

Ver. 13. I will stretch out my Hand upon Edom, and cut off Man and Beast from it. See Chap. xxxv. 7, 8, 9. Jer. xlix. 17, 18. Zeph. ii. 9. Malach. i. 3, 4.

Ibid. And I will make it desolate from Teman, and they of Dedan shall fall by the Sword.] *Teman* is a noted Place in Idumea: See Amos i. 12. Jerem. xlix. 7. to which Dedan is joined, ibid. ver. 8. Compare Isa. xxi. 13, 14. The Dedanites were originally Arabians, the Posterity of Dedan, Abraham's Grandson; but they seem afterward to have been incorporated with the Idumeans. See the Note upon that Place of Jeremiab.

Ver. 14. And I will lay my Vengeance upon Edom by the Hand of my People Israel.] The Jews themselves, whom the Edomites have so often insulted, shall be the Instruments of my Vengeance upon Edom, and shall requite the Wrongs they have received by subduing Idumea, which they did under the Conduct of Judas Maccabæus: See 1 Macc. v. 3. 2 Macc. x. 16, 17. Compare Jer. xlix. 2. And afterward the High Priest Hircanus made an entire Conquest of this Country. See Dr. Prideaux, Part 2. p. 307.

Ver. 15. Because the Philistines have dealt by Revenge, &c.] The Philistines being Borderers upon the Jews, were their ancient Enemies from the very Time of the Judges downward, more particularly in the Time of Abaz: See 2 Chron. xxviii. 18.

Ver. 16. Behold, I will stretch out my Hand upon the Philistines.] I will subdue them by Nebuchadnezzar: See Jer. xxv. 20. xlvii. 1.

Ibid. And I will cut off the Cherethims.] The Cherethims, or Cherethites, are the same with the Philistines, or a Tribe of that People: See 1 Sam. xxx. 14. Zeph. ii. 5. and the Notes upon Jer. xlvii. 4.

Ibid. And destroy the Remnant of the Sea-Coast.] The same who are called the Remnant of the Philistines, Amos i. 8. the Remnant of Ashdod, Jer. xxv. 20. and the Remnant of the Country of Caphthor, Chap. xlvii. 4. See the Notes upon these two last Places.

CHAP. XXVI.

The ARGUMENT.

This and the following Chapter, with Part of the Twenty eighth, foretel the Destruction of Tyre by Nebuchadnezzar, who took it after a thirteen Years Siege, (as Josephus relates out of Philostratus and the Phœnicians Annals: See his Antiq. l. x. c. xi. ad fin. l. i. contr. Appion. p. 1046.) and in the thirty second Year of Nebuchadnezzar's Reign, according to the Babylonish Account. See the Note on Chap. xxix. 17. By reason of which hard Service, every Head was made bald, and every Shoulder was peeled, as our Prophet speaks, Chap. xxix. 18. The same Ca-

lamity is foretold by Isaiah, Chap. xxiii. This Siege forced the Inhabitants to remove their Effects into an Island half a Mile distant from the Shore, where they built another City, called New Tyre. The learned Doctor Prideaux, in his Connexion of Script. History, Part 1. p. 91. and 484. hath observed, that this Prophecy of Ezekiel, as well as the former one of Isaiah, was fulfilled in the Destruction of Old Tyre, a City that stood upon the Continent, and which Nebuchadnezzar utterly destroyed; tho' he grants some Expressions in both Prophecies are applicable only to the last Siege of that City, when it was conquer'd by Alexander the Great.

Ver. 1. **I**N the eleventh Year, in the first Day of the Month.] The particular Month not being named, some supply the Word Fifth (as the Word Fourth is supplied, 2 Kings xxv. 3.) and understand it of the Month following the taking of Jerusalem, at whose Desolation Tyre rejoiced, ver. 2. But as Archbishop Usher observes ad An. Mund. 3416. the fifth Month belongs to the twelfth Year of Jeboiakim's Captivity. So we may more probably understand the Expression of the First Month of the Year: As the Year of Evil-Merodach's Reign, 2 Kings xxv. 27. is rightly understood by our Interpreters to be the Year when he began to reign; so the tenth Day of the Month is necessarily to be understood of the first Month, Chap. xl. 1. of this Prophecy. And the Inhabitants of Tyre may very well be supposed to insult over Jerusalem at any Part of the Time of her Siege, which they saw must inevitably end in the taking of that City.

Ver. 2. She is broken that was the Gates of the People.] There was a great Confluence of People to Jerusalem from all Parts at the solemn Feasts of the Year, as well of Jews as Proselytes. See John xiii. 20.

Ibid. She is turned unto me.] Her Wealth is come into my Stores. Compare Isa. lx. 5.

Ibid. I shall be replenished now she is laid waste.] Tyre was a noted Market for all sorts of Trade: So when Jerusalem was taken and sacked, the Spoil of the City was carried thither for Sale, and probably several of the Inhabitants being made Captives, were sold there for Slaves, a Traffick the Tyrians dealt in very much, Chap. xxvii. 13. This Interpretation may be confirmed by comparing it with Joel iii. 4, 5, 6. where the Prophet upbraids the Tyrians for making Merchandise both of the Persons and Substance of the Jews, when they came into their Hands. To the same Purpose we read Maccab. iii. 41. that when Lysias came with great Forces to subdue the Jews, the Merchants of the Country took Silver and Gold, and came into the Camp, to buy the Children of Israel for Slaves.

Ver. 3. I will cause many Nations to come up against thee, as the Sea causeth his Waves to come up.] The Chaldeans and their Confederates: Compare Jer. xxxiv. 1. li. 27. whom the Prophet compares to the Waves of the Sea, which come up with an irresistible Force: See

See *Jer.* li. 42. Armies are elsewhere represented by an Inundation that carries all before it. See *Iſa.* viii. 7. *Dan.* ix. 26. xi. 22.

Ver. 4, 5. *I will ſcrape her Duſt from her, and make her like the Top of a Rock. It ſhall be a Place for the ſpreading of Nets in the Miſt of the Sea.]* I will make an entire Riddance of her Buildings, ſo that not ſo much as any Duſt or Rubbiſh of them ſhall be left: (Compare ver. 12.) and nothing ſhall be ſeen but the Rocks upon the Sea-ſhore, in the Place where the City formerly ſtood. *Nebuchadnezzar* quite demolished *Old Tyre*, and the Stones and Rubbiſh of it were afterward made uſe of by *Alexander* to carry on a Cauſey from the Continent to the Iſland where *New Tyre* ſtood, by which Means he took that. See Doctor *Prideaux, ubi ſupra*. This latter City is ſince ſo decayed, that there are no Remains of it left, but a few Huts for Fiſhermen to hang out their Nets a drying upon the Rocks, as it is related by Travellers that have been upon the Place. See *Maundrel's Travels*, pag. 48. and *Huetius, Demonſtr. Evangel. Prop.* 6. ad finem.

Ver. 6. *Her Daughters which are in the Field ſhall be ſlain with the Sword.]* By the Daughters of *Tyre* are meant the leſſer Towns which were under her Jurisdiction, as the Mother-City and Seat of the Kingdom. Compare *Chap.* xvi. 46. and *Jer.* xlix. 2.

Ver. 7. *Nebuchadnezzar a King of Kings.]* Who hath Kings for his Vaffals and Tributaries. See *Chap.* xvii. 14, 16. *Dan.* ii. 37. The Kings of *Persia* affected the ſame Title afterward: See *Ezra* vii. 12. as the Kings of *Aſſyria* had done before. See *Iſa.* x. 8. *Hof.* viii. 10.

Ver. 8, 9. *He ſhall make a Fort againſt thee, and caſt a Mount againſt thee, &c.]* This Expreſſion of a Siege properly relates to *Old Tyre*, which ſtood upon the Continent, and was beſieged and taken by *Nebuchadnezzar*.

Ver. 9. *And with his Axes he ſhall break down thy Towns.]* The Word we render *Axes* ſignifies any Inſtrument uſed in demolishing Buildings: See the Note on *Jer.* xxxiii. 4.

Ver. 10, 11, 12. *By reaſon of the Abundance of his Horſes, their Duſt ſhall cover thee, &c.]* A lively Deſcription of the Tumult and Deſolation that attends a conquering Army making themſelves Maſters of a great City: Compare *Nabum* ii. 3, 4, 9. iii. 2, 3.

Ver. 11. *And thy ſtrong Garrifons ſhall go down to the Ground.]* Some render the Word *Matſebotb* thine Images, and underſtand it of the Images of their Tutelar Gods.

Ver. 12. *They ſhall lay thy Stones, thy Timber, and thy Duſt in the Miſt of the Water.]* The Sea ſhall overflow thy Ruins: See ver. 19.

Ver. 13. *And I will cauſe the Noiſe of thy Songs to ceaſe, &c.]* Great Cities are full of all Kind of Gaiety and Luxury; this ſhall be turned into a melancholy Silence. Compare *Iſai.* xiv. 11. xxiii. 7, 16. *Jer.* vii. 34. xxv. 10.

Ver. 14. *I will make thee like the Top of a Rock, thou ſhalt be built no more.]* This

Part of the Prophecy was fulfilled upon *New Tyre*, whoſe Inhabitants were quite deſtroyed by *Alexander* when he took the City, and afterward the City itſelf became deſolate: See ver. 5.

Ver. 15. *Shall not the Iſles ſhake at the Sound of thy Fall?] All thoſe that are upon the Sea-Coaſt near thee, ſhall be frightened at the News of thy Deſtruction. Compare Chap.* xxvii. 28. xxxi. 16. *Jer.* xlix. 21.

Ver. 16, 17. *Then all the Princes of the Sea ſhall come down from their Thrones, &c.] All the Princes and rich Merchants of Sidon, Carthage, and other Maritime Cities, that maintained a Trade with Tyre, and got great Wealth by that Means; they whoſe Merchants are Princes, as Iſaiab ſpeaks of the Merchants of Tyre, Chap. xxiii. 8. Compare ver. 2, 6, 10. of that Chapter: They ſhall expreſs a deep Senſe and Concern for her Miſfortunes. Compare Chap. xxvii. 30, 31, 32. xxxii. 10. Rev. xviii. 11, 17, 19.*

Ibid. *Shall come down from their Thrones, and lay away their Robes.]* Such was the Behaviour of the King of *Niniveh* at the Time of his ſolemn Humiliation: *Jonah* iii. 6.

Ibid. *They ſhall clothe themſelves with Trembling, &c.]* They ſhall put on the Habit of Mourners, and ſit upon the Ground in a diſconſolate Condition: See *Job* ii. 13. Compare *Chap.* vii. 17.

Ver. 17. *The renowned City which was ſtrong at Sea, &c.] Tyre is called the Strength of the Sea, Iſaiab xxiii. 4. being ſtrong at Sea, both by its Situation and the Strength of its Naval Forces, upon which Account it was formidable to all who had any Trading upon the Sea.*

Ver. 18. *Now ſhall the Iſles tremble at the Day of thy Fall.]* See ver. 15. *St. Jerom* translates it, Now ſhall the Ships tremble, &c. i. e. all Sea-faring Men: Compare *Chap.* xxvii. 29, 30. *Iſai.* xxiii. 14.

Ibid. *The Iſles that are in the Sea ſhall be troubled at thy Departure.]* When thy People ſhall be carried Captive: See *Iſa.* xxiii. 27.

Ver. 19. *When I ſhall bring up the Deep upon thee, and great Waters ſhall cover thee.]* Thy Walls being demolished, the Sea ſhall come up and cover thy Ruins: See ver. 12. or elſe the Prophet compares the Deſtruction of *Tyre* to a Shipwreck: See *Chap.* xxiii. 26.

Ver. 20. *When I ſhall bring thee down with them that deſcend into the Pit, &c.]* When thou ſhalt be thruſt down into Hell, as our Saviour ſpeaks concerning *Capernaum*, *Luke* x. 15. and brought to utter Deſolation, like Cities which have been long ago buried in Ruins and Oblivion: Compare *Chap.* xxii. 18, 24.

Ibid. *When I ſhall ſet Glory in the Land of the Living.]* Compare this and the following Verſe with *Chap.* xxxv. 14. When I ſhall reſtore other Cities conquered by the King of *Babylon*, to that flouriſhing Condition they formerly enjoyed among the Inhabitants of this World; ſo the Land of the Living ſignifies—*Chap.* xxxii. 23, 26, 27, 32. The

Word *Tjebi* is in many Places appropriated to *Judea*, as being in several Respects the Glory of all Lands, *Chap. xx. 6.* but is sometimes applied to other Countries: See *Chap. xxv. 9.* Some Expositors understand it here of *Judea*, to this Sense; that when God should return the Captivity of the *Jews*, and restore them to those Marks of his Grace and Favour, which distinguished them from all other Nations, and made them the nearest Resemblance of Heaven that could be found upon Earth: yet even then as it follows—

Ver. 21. *I will make thee a Terror, and thou shalt be no more.*] Thou shalt be left in utter Ruins and Desolation, and a terrible Example of my Vengeance. The Word *Balaloth*, which our Interpreters translate *Terrors*, is generally joined with Words importing utter Destruction, and so the *LXX.* understood it here, and in other Places of this Prophecy: See *Chap. xxviii. 36. xxviii. 19.* and Compare *Isa. xvii. 14. Psal. lxxiii. 19.*

Ibid. *Thou shalt be sought for, thou shalt never be found again.*] An Expression denoting utter Destruction: See *Psal. xxxvii. 36.* and compare *ver. 5,* and *14.*

CHAP. XXVII.

THE ARGUMENT.

The same Subject is continued, where the Prophet setting forth the great Trade and Riches of Tyre, foretels the irrecoverable Fall thereof.

Ver. 2 **T**AKE up a Lamentation for Tyre.] This alludes to the mournful Ditties used at Funerals, wherein the *Preside*, or mourning Women, recounted every Thing that was valuable or Praise-worthy belonging to the Deceased, and then lamented his Loss: See the Notes upon *Jerem. ix. 17, 18.* In like Manner those that traded with Tyre should mourn over her, and bewail the Loss of her Riches and Greatness: Compare *Chap. xxvi. 16, 17.* and see *ver. 32.*

Ver. 3. *Thou that art situate at the Entry of the Sea.*] A Sea-port, fitted by Situation for carrying on Trade with many Countries: See *Isa. xxiii. 1.*

Ibid. *Thou hast said, I am of perfect Beauty.*] Thou hast said in the Pride of thy Heart, (see *Chap. xxviii. 2.*) The Strength of my Navy and Fortresses are every way compleat and beautiful: See *ver. 4, 11.* and I am furnished with all Accommodations that can make me considerable in the Eyes of the World. See *ver. 10, 11.* and *Chap. xxviii. 12.*

Ver. 4. *Thy Borders are in the midst of the Seas.*] Taking the Words in a strict Sense, they are a Description of *New Tyre*, which stood in an Island: Compare *Chap. xxvi. 5.* The Tyrians are called the Inhabiters of the Island, *Isa. xxiii. 2.* But in the Hebrew Phrase all Places are called Islands which lie upon the Sea-Coast: See the Note on *Isa. xi. 11.*

Ibid. *Thy Builders have perfected thy Beauty.*] The following Verses shew, that the Words are chiefly to be understood of the Builders of

their Ships, wherein the chief Strength and Glory of the Tyrians was placed.

Ver. 5. *They have made all thy Ship-boards of Fir-trees from Shenir.*] The Decks of my Ships were made of Fir fetched from Mount *Hermion*, called anciently *Shenir*: See *Deut. iii. 9.*

Ver. 6. *The Company of the Asshurites have made thy Benches of Ivory.*] The Assyrians have made the Seats for the Rowers of Ivory in a very costly manner.

This is the Sense of the Verse, if we follow the common Reading: But *Bochart* not without Reason supposes, that the Word *Bath-assurim* is pointed wrong, and should be read *Bitb-assurim*, and then the Sentence must be translated, *They have made thy Seats of Ivory inclosed in Box*, the Expression being parallel to that of *Virgil. Æn. 10.*

—*Quale per artem*

Inclusum buxo aut Orycia cerebintho

Lucet ebur.

This Sense the Chaldee follows.

Ibid. *Brought out of the Isles of Chittim.*] The Isles of *Chittim* are the Countries lying upon the Coast of the Mediterranean Sea: See *Jer. ii. 10.*

Ver. 7. *Fine Linen with broidered Work from Egypt was that which thou spreadest out for thy Sail.*] Fine Linen was one of the principal Commodities of Egypt: See *1 Kings x. 28. Prov. vii. 16. Isa. xix. 9.* and was an Habit used for Persons of the best Quality: See *Gen. xli. 42. Est. viii. 15.* which shews to what an Excess of Vanity the Tyrians were come, to use such costly Manufactures for Sails to their Ships. *Sueton* in his Life of *Caligula*, c. 37. reckons this among several Instances of that Emperor's Extravagance, that he furnished his Pleasure-Boats with Costly Sails, and other expensive Ornaments.

Ibid. *Blue and Purple from the Isles of Elisba was that which covered thee.*] Blue and Purple are elsewhere reckoned among those Colours which set off the richest Attire: See *Exod. xxv. 4. Jer. x. 9.* The common Cloathing of the Tyrians was of these Kinds, which were brought from the Islands of the Egean Sea, particularly *Coos*, famed for Purple among Heathen Authors. *Elisba* denotes the Countries upon the Coast of Greece; a Part of *Peloponnesus* retains the Name of *Elis* among the Greek Writers.

Ver. 8. *The Inhabitants of Zidon and Arvad were thy Mariners, &c.*] Thou madest use of the People of other Cities and Countries, to undergo the servile Office of being Mariners or Rowers, whilst thy own Citizens pretended to the Skill of steering thy Ships, and professed the Art of being Pilots. *Zidon* was a famous Sea-port Town, the Mother of Tyre. See the Note on *Isa. xxiii. 12.* and *Arvad* the same with *Arpad* or *Arphad*. *2 Kings xviii. 33. Isa. x. 9. Jer. xlix. 23.* called *Aradus* by the Greek and Latin Authors, was an Island and Town in the Neighbourhood of Tyre.

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Ver.

Ver. 9. *The Ancients of Gebal were thy Calkers.*] Thou employest the Inhabitants of Gebal for calking thy Ships, as being remarkably skilful in that Trade: Gebal was a Province of Phœnicia near Tyre: See *Psal.* lxxxiii. 8. *1 Kings* v. 18. The LXX Interpreters suppose it the same with the City Byblos, with whom agree *Eusebius* and *S. Jerom. de locis Hebraicis*. So the Septuagint render the Word in the forementioned Text, *1 Kings* v. 18. Dr. *Grabe* indeed does there by way of Emendation read *βιβλος* in the Text, and place *βιβλος*, the reading of the *Alexandrian MS.* in the Margin: But that learned Person did not then remember that that very Word was translated in the same manner in this place of *Ezekiel*.

Ver. 10. *They of Persia, of Lud and Pbut.*] Thy Citizens being all given to Trading, thou madest use of Foreign Soldiers for thine Army when the City was besieged. *Lud* and *Pbut* are two Nations elsewhere mentioned together. See *Chap.* xxx. 5. *Jer.* xlvi. 9. Our Interpreters understand by them, in these two Places, the People of *Libya* and *Lydia*. But *Pbut* and *Lubim* being mentioned as distinct People, *Nabum* iii. 2. *Pbut* probably signifies some Part of *Africa* near *Egypt*; and *Lud* or *Ludim*, the *Abyssines*. These People, tho' *Africans*, are joined with the *Persians*, *Chap.* xxxviii. 5.

Ibid. *They hanged up the Shield and Helmet in them.*] In thy Garrisons, which they kept in Time of Peace.

Ver. 11. *The Men of Arvad (see Ver. 8.) were with thine Army upon thy Walls round about.*] They defended thy Walls when they were assaulted by the King of *Babylon's* Army: See the Note upon *Chap.* xxvi. 8, 9.

Ibid. *The Gammadims were in thy Towers.*] It is very uncertain what People are here meant by this Name. Our learned Mr. *Fuller* supposes them People of *Phœnicia*. See his *Miscellanies*, *Lib.* vi. c. 3. *Ludolphus* conjectures they were *Africans*, in his *Comment. in Histor. Æthiop.* l. i. c. 22. The *Chaldee* Paraphrase takes them to be *Cappadocians*. The *Vulgar Latin* renders the Word *Pygmies*; but if we should grant there were such a People, as *Ludolphus* takes a great deal of Pains to prove there were, yet they would not be fit to make use of for Soldiers. [*Gammadims.*] Dr. *Spencer* thinks they were Images of the Tutelar Gods, like the *Lares* among the *Romans*: and were not above a Cubit in length. See his *Additions to the Books de Legib. Hebraicis*.

Ibid. *They have made thy Beauty perfect.*] See *ver.* 3.

Ver. 12. *Tarshish was thy Merchant.*] *Tarshish* probably signifies a Port of *Spain*, called by the *Greek* and *Latin* Authors *Tartessus* situate not far from the Place where *Cadiz* now stands; famous of old for *Hercules Pillars*, being the utmost Boundary of the ancient Navigation. It comes from thence to signify any Merchant Adventurers, who traded in the *Mediterranean Sea*. See the Note upon *Isa.* ii. 16. The Commodities here mentioned, which these Merchants traded in, being the Product of *Spain*, confirm this Exposition.

Ver. 13. *Javan, Tubal and Meshech were thy Merchants.*] By *Javan* is to be understood *Greece*, in which Sense *Alexander* is styled King of *Javan* or *Greece*, *Dan.* viii. 21. So the LXX translate it here, and in that Place of *Daniel*. And all *Greece*, except *Peloponnesus*, was anciently called *Ionia*. *Tubal* and *Meshech* are Names usually joined together in Scripture. *Bocbart* supposes them to be the same with those People afterward called *Moschi* and *Tibareni*, whose Habitation was near the *Euxine Sea*.

Ibid. *They traded in the Persons of Men.*] In buying and selling Slaves in the Markets. The *Hebrew* reads, *In the Souls of Men*: the Word *Nepheesh*, *Soul*, sometimes signifies a Slave: Compare *1 Chron.* v. 21. *Numb.* xxxi. 35. *Revel.* xviii. 13. In which Sense some understand the Word *Gen.* xii. 15.

Ibid. *And Vessels of Brass in thy Markets.*] Criticks observe that the Word *Nepheesh*, commonly translated *Brass*, does likewise signify *Steel*, and so it is rendred by our Interpreters, *Psal.* xviii. 34. *a Bow of Steel is broken by my Arms*. And we may very well understand it so here; for the *Chalybes*, a People so called from their *Steel* Manufactures, lived near *Pontus*, in the Neighbourhood of the *Moschi* and *Tibareni*; for which Reasons, *Steel* is called the *Northern Iron*, *Jer.* xv. 12.

Ver. 14. *They of the House of Togarmab traded in thy Fairs.*] By *Togarmab*, *Bocbart* understands *Cappadocia*: The LXX read the Word *Θογρμα*, *Gen.* x. 14. which comes near in Sound to *Trogma*, or *Troema*, a Part of *Cappadocia*.

Ver. 15. *The Men of Dedan were thy Merchants.*] The same learned Person distinguisheth this *Dedan* from that mentioned *ver.* 20. This latter was of *Abraham's* Posterity, whereas *Dedan* here spoken of was derived from that *Dedan* mention'd *Gen.* x. 7. the Son of *Raamab*, or *Regma*. The Posterity of this *Dedan* is probably placed near the *Persian Gulph*, where there was a City called afterwards *Rhegma*; and so is fitly joined with many Islands or Countries lying upon the Sea-Coast, which are usually called *Islands*, in the *Hebrew* Phrase: See the Note on *Isa.* xi. 11.

Ibid. *Many Isles were the Merchandize of thy Hands, &c.*] Those Countries exported thy Manufactures, the *Wares of thy making*, as they are called in the following Verse; and by way of Return for them, brought thee in *Ivory*, and other Rarities from *India*, whither they traded. They brought these for a Present, says our Translation, or rather by way of Price or Return for the Commodities exported. The Noun *Esbeah* commonly signifies a present or Gift, but it is near in Sound to the Word *Sacar*, that signifies a Price or Reward; and Words of such near Affinity are often used in a promiscuous Sense. See the Note upon *Jer.* xxiii. 39. *Chap.* xx. 37. xxix. 7. and xxxvi. 15. of this Prophecy.

Ver. 16. *Syria was thy Merchant, &c.*] The *Syrians* imported into thy Haven precious Stones and all sorts of curious Apparel in lieu of which they carried abroad the Wares of thy own making. Ver.

Ver. 17. *They traded in thy Market Wheat of Miniab, &c.*] These were the Commodities which the *Jews* imported to *Tyre*, chiefly the necessary Provisions for Food; the *Tyrians* having none of their own Growth, the *Jews* supplied them therewith from their own, or the neighbouring Countries. See 1 Kings v. 9, 11. Ezra iii. 7. Acts xii. 20.

Ibid. *Wheat of Miniab.*] This was a Place belonging to the *Ammonites*, (see Judg. xi. 33.) noted for excellent Wheat, great Quantities of which the *Jews* brought to *Tyre*.

Ibid. *With Pannag.*] A Word never elsewhere to be found; supposed by some to be the Name of a Place; by others more probably taken for some rich Ointment or Gum.

Ibid. *And Balm.*] For which *Gilead* was famous: See Jer. viii. 22. There were Balsam-Trees about *Jericho* too, which *Josephus* describes, *Antiq. l. 4. c. 6.* and *de Bello Jud. l. 5. c. 4.* tho' some doubt whether that Balsam were the same with the Balm of *Gilead*.

Ver. 18. *In the Wine of Helbon.*] *Helbon* is supposed the same Part of *Syria* which is called *Chalybonitis* by *Ptolemy*. The same Place which is now called *Aleppo*.

Ibid. *And white Wool.*] The Word *Tsachar* is never met with but here and Judg. v. 10. where our Translation reads *White Asses*. *Bochart* explains the Word here to signify Wool of a bright Purple Colour, from the *Arabick* Use of it. So *Purpureus* in *Latin* is used for a bright Colour in *Virgil*, *Æn. 1. Lumenque juvenæ Purpureum*—The *LXX.* and *Chaldee* render it Wool from *Miletus*, a Place famous for that Commodity. The Wool was dyed Purple at *Tyre*, as appears from *Virgil*, *Georg. lib. 3.*—*Quamvis Milesia magno*

Vellera mutantur Tyrios infecta colores.

Ver. 19. *Dan also and Javan, going to and fro, &c.*] By *Dan St. Jerom* understands the Town which was afterwards called *Cæsaria Philippi*, belonging to the Tribe of *Dan*, which was near *Tyre*; whereas *Javan*, which likewise traded with *Tyre*, lay farther off. This is the Sense of the Words, if we follow the common Translation; but *Bochart* thinks the Words might be better translated, *Dan also and Javan coming from Uzal occupied in thy Fairs*; to distinguish this *Javan*, which he supposes to be in the Southern Part of *Arabia*, from *Greece*, more commonly called by that Name. See ver. 13. In Conformity to this Interpretation, the Copies of the *LXX.* which we have now, read from *Asel*; tho' *St. Jerom* informs us, that the former Part of the Verse was wanting in the *Septuagint*, and supplied from *Theodotion's* Translation.

Ibid. *Bright Iron* [i. e. Steel] *and Calamus were in thy Market.*] *Bochart* confirms the foregoing Interpretation from hence, that those of *Javan* are said to deal in aromattick Gums, which are known not to grow in *Greece*, but in *Arabia*.

Ver. 20. *Dedan was thy Merchant.*] This is probably to be understood of the Posterity of that *Dedan*, who was *Abraham's* Grandson: See ver. 15. and Chap. xxv. 13.

Ver. 21. *Arabia and all the Princes of Kedar they occupied with thee.*] The *Hebrew* reads, *They were the Merchants of thy Hands*, i. e. they took off thy Manufactures (see ver. 15.) in Exchange for Cattle, in which their Substance did chiefly consist: See *Isa. lx. 7.* *Kedar* is a Country in *Arabia* often mentioned in Scripture, which received its Name from *Kedar*, *Ismael's* Son, who settled there. Gen. xxv. 13.

Ver. 22. *The Merchants of Sheba and Raamah.*] These were People of *Arabia Felix*, dwelling near the *Persian Gulph*: See ver. 15. and Chap. xxiii. 42. They traded in the rich Products of their own Country, which were Spices, Precious Stones, and Gold. Compare 1 Kings x. 2, 11. *Psal. lxxii. 15.* *Isa. lx. 6.* *Bochart* places *Opbir*, so famous for Gold, in *Arabia Felix*. See his *Phaleg. l. 11. c. 27.*

Ver. 23. *Haran, and Canneh, and Eden.*] *Haran* is the Place where *Abraham* dwelt when he came out from *Ur* of the *Chaldees*, Gen. xi. 31. called *Charræ* by the *Romans*, and noted for the Defeat of *Crassus*. *Canneh* some suppose to be the same Place that is called *Calneh*, *Amos vi. 2.* or *Calno*, *Isa. x. 9.* a City near *Euphrates*. Others take it for *Ctesiphon*, a noted City situate upon the River *Tigris*. *Eden* is joined with *Haran*, 2 Kings xix. 12. as it is here. *Huetius* supposes *Paradise* was called the Garden of *Eden*, from the Name of the Country where it was placed, which was where the two Rivers *Tigris* and *Euphrates* meet. See his *Traët De situ Paradisi, c. 2. n. 7.*

Ibid. *The Merchants of Sheba.*] There were two *Sheba's*, as there were two *Dedans*; one descended from *Raamah*, Gen. x. 7. the other from *Jockshan*, *Abraham's* Son, Gen. xxv. 3. As the Twenty second Verse is explained of the former, so the latter may be understood here: They were both Inhabitants of *Arabia*.

Ibid. *Chilmad.*] Both the *Chaldee* and *LXX* explain this by *Carmania*.

Ver. 24. *In Chests of rich Apparel.*] The Word in the Original, translated *Chests*, is *Ginge*, which is elsewhere render'd *Treasuries*: See 1 Chron. xxviii. 11. *Ezra. iii. 9.* From which Word the *Latin Gaza* is derived.

Ibid. *Bound with Cords, and made of Cedar.*] Carefully pack'd up in Chests of Cedar, to give these Clothes a fine Scent, and preserve them from Putrefaction.

Ver. 25. *The Ships of Tarshish did sing of thee in thy Market.*] Ships of *Tarshish* signify sometimes in Scripture any Trading or Merchant Ships: See the Note on *Isa. ii. 16.* And here I take it in this general Sense: The Prophet having already reckon'd up the principal Countries which traded with *Tyre*, now adds in comprehensive Terms, that all Merchant-Adventurers sung or spake great Things of her Riches, or, as the Word *Sbaroth* may be render'd, *They ruled or governed in thy Markets.*

Ibid. *In the midst of the Seas.*] See ver. 4.

Ver. 26. *Thy Rowers have brought thee into great Waters.*] The Prophet compares the Condition of *Tyre*, besieged by the Enemy, to a Ship overset by the Winds, and just ready to sink under Water. See the like Comparison, *Isa.*

xxxiii. 23. Great Numbers are sometimes signified by great Waters : See *Psal.* xviii. 16. cxliv. 7. *Jer.* li. 42.

Ibid. *The East Wind hath broken thee in the midst of the Seas.*] As the Violence of the East Wind occasions many Shipwrecks in the Sea ; (see *Psal.* xlviii. 7.) so the Chaldean Army, compared elsewhere to an East Wind, shall ruin thy Strength and Glory, and leave thee like a Wreck cast upon the Shore : Compare *Chap.* xvii. 10. xix. 12.

Ver. 27. *Shall fall into the midst of the Seas.*] Shall be as utterly ruined and destroyed, as if they were sunk in a Shipwreck. See *Chap.* xxvi. 5, 14, 21. Or shall be killed in a Sea-Fight while they defend the City. See the following Verse, and *Chap.* xxix. 8.

Ver. 28. *The Suburbs shall shake at the Sound of the Cry of thy Pilots.*] The Cry of thy wounded Seamen shall make the Inhabitants of the Suburbs shake for Fear, *Chap.* xxvi. 15.

Ver. 29. *All that handle the Oar—shall come down from their Ships, &c.*] Sea-faring Men, finding no Encouragement to follow their Employment, now thy Traffick is destroyed, shall lay aside their Trade, and mourn over thee : Compare *Chap.* xxvi. 16.

Ver. 30. *They shall cause their Voice to be heard against thee.*] Or rather over thee, as the LXX. and *Vulgar Latin* translate it : In which Sense the Preposition *Nal* is taken, where Persons are said to mourn over the Dead or the Calamitous : See *Chap.* xxviii. 12. 1 *Kings* xiii. 30. *Hof.* x. 5.

Ibid. *And shall cast Dust upon their Heads, they shall wallow themselves in the Ashes.*] Expressions of the deepest Mourning and Lamentation. See 1 *Sam.* iv. 12. *Job* ii. 12. *Revel.* xviii. 19. *Jer.* vi. 26.

Ver. 31. *And they shall make themselves utterly bald for thee.*] Another Expression of publick Sorrow : See *Jer.* xlvii. 5. *Mic.* i. 16.

Ver. 32. *And in their Wailing they shall take up their Lamentation for thee, &c.*] The Words allude to the publick Lamentations made at Funerals : See the Notes upon *Jer.* ix. 17, 18. xxii. 18. and compare *Rev.* xviii. 18.

Ver. 34. *When thou shalt be broken by the Seas, in the Depth of the Waters.*] See *ver.* 26, 27. and *Chap.* xxvi. 19. xxix. 8.

Ver. 35. *All the Merchants of the Isles shall be astonished at thee, &c.*] See *Chap.* xxvi. 15, 16.

Ver. 36. *Thy Merchants among the People shall hiss at thee.*] By way of Insulting and Derision, (See 1 *Kings* ix. 8.) as Men are apt to despise those in Adversity, whom they courted and respected in Prosperity. But the Chaldean Paraphrase renders it, *They shall be astonished* : And this Sense agrees better with the Lamentations of the Sea-faring Men mentioned in the foregoing Verses.

Ibid. *Thou shalt be a Terror, &c.*] See *Chap.* xxvi. 21.

CHAP. XXVIII.

The ARGUMENT.

In this Chapter the Prophet denounces God's Judgments against the King of Tyre, for his Pride and Insolence : He likewise foretels the Destruction of Sidon, and that the Judgments threatened upon those and other Heathen Countries, Ammon, Moab, &c. shall in the End turn to the Benefit of God's People.

Ver. 2. *SAY to the Prince of Tyrus.*] Whose Name was *Ithobalus*, according to the *Phœnician Annals*, Extracts out of which may be seen in *Josephus*, *Lib.* 1. *contr. Appion*, p. 1046.

Ibid. *I am a God, I sit in the Seat of God, in the midst of the Seas.*] Some Princes have been so extravagant as to affect Divine Honours : This seems to have been the Temper of this vain Man. The Words are an insolent Boast of Self-sufficiency, as if he had said, I fear none, nor stand in need of any : I am seated in a Place of impregnable Strength : The Seas surround me, that no Enemy can assault me. So they represent the excessive Pride and carnal Security of this Prince, who trusted in his own Strength, and forgot his Dependance upon God. The same Crime was in like Manner punished in the King of Egypt, *Chap.* xxix. 3. and afterward in *Nebuchadnezzar* himself, *Dan.* iv. 30, 31. So *Babylon* is represented as ascribing Self-sufficiency to herself, and saying in her Heart, *I am, and there is none else besides me*, *Isa.* xlvii. 10.

Ibid. *In the midst of the Seas.*] See *Chap.* xxvii. 4.

Ibid. *Yet thou art a Man, and not God.*] A weak mortal Man : An unequal Match for the King of *Babylon's* Forces. See *ver.* 9. and *Isa.* xxxi. 3.

Ver. 3. *Behold, thou art wiser than Daniel.*] The Fame of *Daniel's* Wisdom was quickly spread over *Chaldea*, upon his being advanced to several Posts of Honour and Dignity by *Nebuchadnezzar*. See *Daniel* ii. 48. *Queen Nitocris*, who was *Belshazzar's* Mother, gives *Daniel* a great Character for his Wisdom and other Accomplishments, *Daniel* v. 11, 12. So here the Prophet in an Ironical Manner upbraids the vain Boasts which the Prince of Tyre made of his Wisdom, and the Policy of those about him, as if it exceeded the Endowments of *Daniel*, so famous, though a young Man, for his Skill in the several Parts of Knowledge, and the Arts of Government. The *Phœnicians*, of whom the *Tyrians* were a Colony, (See the Note on *Isaiah* xxiii. 12.) valued themselves for their Wisdom and Ingenuity, as being the Inventors of Navigation, of Letters and Sciences. Compare *Zech.* ix. 2.

Ver. 4. *With thy Wisdom and thy Understanding thou hast gotten thee Riches, &c.*] Thy Skill in Navigation and Trade has increased

creased thy Wealth; see *ver. 5.* and *Zech. ix. 3.*

Ver. 7. Behold, I will bring Strangers upon thee, the Terrible of the Nations.] The Babylonians, who by their Conquests have made themselves terrible to all the Countries round about them: See *Chap. xxx. 11, 12.*

Ibid. They shall draw their Swords against the Perfection of thy Beauty.] They shall Deface and Destroy every Thing which thou valuest as Ornamental, or Useful. Compare *ver. 12.*

Ver. 8. Thou shalt die the Deaths of them that are slain in the midst of the Seas.] Thou and thy Mariners shall be slain in a Sea-Fight, or shall be destroyed as those that are swallowed by the Sea in a Tempest. See *Chap. xxvi. 15. xxvii. 27, 28, 34.*

Ver. 9. Wilt thou yet say to him that slayeth thee, I am as God?] Mortality will certainly convince thee of thy Folly in pretending to Divinity. Compare Chapter xxxii. 19. So Plutarch tells us of Alexander, that he vainly affected to be thought Jupiter's Son, and next in Honour to Bacchus and Hercules: Yet when he saw the Blood run out of a Wound he had received, which at the same Time gave him much Pain, he confessed that was not such Blood as Homer said issued from the Immortal Gods: Lib. 2. De Alexandri Fortuna.

Ver. 10. Thou shalt die the Death of the Uncircumcised.] Thou shalt die by such a remarkable Judgment as God usually inflicts upon notorious Offenders: Thou shalt come to the same ill End as befalls the other Enemies of God and of his Truth. Compare *Chap. xxxi. 18. xxxii. 19, 21, 23, 24, &c.* Circumcision being the Rite which distinguished God's People from the Heathen, *Uncircumcised* is equivalent in Sense to Wicked or Profane. So the Chaldee Paraphrase renders it here, *Thou shalt die the Death of the Wicked*, and to the same purpose again. *Chap. xxxi. 18.* In the same Sense we are to understand that Expression, *Levit. xxvi. 41. If their uncircumcised Heart be humbled*, and those of *Jeremy, Chap. vi. 10. Their Ear is uncircumcised: And Chap. ix. 26. The House of Israel is uncircumcised in their Heart.*

Ver. 12. Take up a Lamentation upon the King of Tyrus.] See *Chap. xxvii. 32.*

Ibid. Thou sealest up the full Sum of Wisdom and perfect Beauty.] In thine own Opinion thou art the perfect Pattern of Wisdom, and all other Excellencies: Compare *ver. 7.* The Expression is taken from Vessels and other Repositories, which when they are full, used to be sealed up in order to the preserving what is contained in them: See *Deut. xxxii. 4. Job xiv. 17.* The LXX and *Vulgar Latin* render the former Part of the Verse, *Thou art the Seal of Likeness*, i. e. Thou art the Image of God, or an exact Impression taken from that great Copy. The following Verse shews that the Expression alludes to *Adam*, when he was first created, and came pure out of the Hands of his Maker. And then the following Words, in this Verse are to be translated, *Full of Wisdom, and perfect in Beauty:*

An exact Description of the State of Innocence The Word *Tacnith* is translated *Pattern*, *Chap. xliii. 10.* of this Prophecy, and so it signifies *Exod. xxx. 32.* to which Sense the *Targum* there explains it: But our Translation renders it *Composition*.

Ver. 13. Thou hast been in Eden, the Garden of God.] As thy Situation was pleasant, so thou wast plentifully supplied with every Thing that could contribute to make thy Life pleasant and happy. A State of Paradise does in common Speech denote a Condition every way complete and happy. See *Isa. li. 3.* But this Expression as well as the whole Context alludes to the complete Happiness which *Adam* enjoyed in Paradise before his Apostacy and fearful Fall.

Ibid. Every precious Stone was thy Covering, &c.] Like a great Prince or Monarch thy Crown was adorned with the choicest Jewels, and thou wast arrayed with Royal Robes, enriched with Gold and Precious Stones of all sorts. The Stone probably alludes to the Precious Stones which were placed in the High Priest's Breast-Plate, as the next Verse alludes to the Cherubims over the Mercy-seat. Accordingly the LXX enlarge the Number of the Stones here mentioned from Nine to Twelve, and place them in the same Order in which they are ranked, *Exod. xxviii. 17, &c.*

Ibid. The Workmanship of thy Tabrets, and of thy Pipes, was prepared in thee [or for thee] in the Day thou wast created.] The highest Expressions of Joy, such as are the founding of all sorts of musical Instruments, usher'd thee into the World, according to the usual Practice at the Birth of great Princes, and ever since thou hast been brought up in the choicest Delicacies, which a Royal Palace or a Luxurious City could furnish. See *Chap. xxvi. 13. Isa. xiv. 11.*

Ver. 14. Thou art the anointed Cherub that covereth.] Anointing is the Ceremony wherewith Kings are Inaugurated; so the Prophet compares the Prince of Tyre, to a Ruling or Principal Cherub, one of the chief of the Angelical Order, who attend upon God in Heaven, and are represented by the Cherubims in the Temple overshadowing the Mercy-seat. To this Sense *St. Jerom* translates it, *The extended Cherub that covereth: i. e. whose Wings were stretched out to cover the Mercy-seat: See Exod. xxv. 20. reading Memushak instead of Mimsbak.* The Words allude to the high Advancement of *Satan* in Heaven before his Fall, where he was placed in one of the highest Orders of Angels, such as were nearest in attending upon the Divine Majesty. So *Isaiab's* Description of the Fall of the King of *Babylon* does plainly allude to the Downfall of *Satan* out of Heaven: *Isa. xiv. 12, &c.*

Ibid. Thou wast upon the Holy Mountain of God.] The Temple is often styled God's holy Mountain, see *Chap. xx. 43.* and the Temple being the Place of God's peculiar Residence, is now and then put for Heaven itself; see *Psal. xi. 4. xviii. 6. Jonab ii. 7.* So the Phrase denotes that this Prince might be compared to the Cherubims overshadowing the Mercy-seat, or the Angels who stood before

fore the Throne of God, typified by the Cherubims in the Temple: The Expressions still alluding to the high Station of Satan before his Apostacy.

Ibid. *Thou hast walked up and down in the midst of the Stones of Fire.*] Thy Dominion was in the upper Region of the Sky, where Hailstones and Lightning are formed; or as Tertullian paraphrases the Expression, *Lib. 2. cont. Marcion. cap. 10. Inter gemmantes siderum radios demoratus: Thou hadst thy Abode among glittering Stars*; as the Angels are sometimes called: See *Job xxxviii. 7. Isa. xiv. 13.* [The Words may allude to the sparkling Stones of Aaron's Breast-plate: So they agree with what goes before, *ver. 13, 14.* See Dr. More's *Synopsis Prophet. B. 2. ch. 16.*]

Ver. 15. *Thou wast perfect in thy Ways — till Iniquity was found in thee.*] An exact Description of the Angelical Purity in which the Devil was created, and in which he continued, till being lifted up with Pride, he fell from his first Estate.

Ver. 16. *By the Multitude of thy Merchandise, they have filled the midst of thee with Violence, &c.*] Thy Skill in Trading hath degenerated into Violence, Cheating and Extortion; for which I will degrade thee from the Honour of being nearly related to me, as my Minister, and the Executor of my Commands, by which thou didst resemble the Dignity of the Angelick Order. See *ver. 14.*

Ver. 17. *Thine Heart was lifted up because of thy Beauty.*] Compare *ver. 9, 13. Chap. xxxi. 10.* So the Devil was lifted up with Pride upon the Account of his Perfections: See *1 Tim. iii. 6.*

Ibid. *Thou hast corrupted thy Wisdom by reason of thy Brightness.*] That Height of Glory and Authority to which I had advanced thee, has perverted thy Judgment, and made thee abuse thy Wisdom to Craft and Deceit. See *ver. 16.*

Ibid. *I will lay thee before Kings, that they may behold thee.*] I will make thee a Spectacle to other Princes, expose thee as a miserable Object before their Eyes, that thou mayest be an Example to them to deter them from the like Practices. See *Chap. xvi. 41. xxiii. 48. xxxi. 14.*

Ver. 18. *Thou hast defiled thy Sanctuaries by the Multitude of thine Iniquities, &c.*] The Word *Mikdash* does sometimes signify a Palace, in which Sense it is probably taken *Amos viii. 13.* where our Translation renders it *the Kings Chapel.* Thus Bishop Patrick understands it, *Exod. xxv. 8.* where the *English* reads, *Let them make me a Sanctuary*, but it may probably mean a Palace: For God commanded himself to be served and attended upon in the Tabernacle, as a King is in his Court. The Cherubims were his Throne, the Ark his Foot-stool, the Altar his Table, and therefore called by that Name, *Chap. xli. 22. Malac. i. 7.* the Priests his Attendants, and the Shew-bread and Sacrifices his Provisions. Thus the Word may most probably be taken here to this Sense: That since their Palaces and stately Buildings are filled with the Iniquity

and Injustice which they have practised in their Trade and Commerce, therefore God will utterly destroy them by *Nebuchadnezzar*, who reduced the whole City to an Heap of Ashes and Rubbish, which *Alexander* afterward made use of to make a Bank or Causeway by means of which he assaulted the New City of *Tyre*, and took it. See Dr. *Prideaux*, Part 1. p. 484. If we follow the common Translation, it imports a Denunciation of God's Judgments for filling their idolatrous Temples with Riches and Presents gotten by Injustice. So God often punishes the Contempt of Religion in general in those who are mistaken in their own way of Worship.

Ver. 19. *Thou shalt be a Terror, &c.*] See *Chap. xxvi. 21.*

Ver. 21. *Set thy Face against Zidon, &c.*] Direct thy Face and thy Speech towards *Zidon*: See *Chap. vi. 2.* and foretel its Destruction by the King of *Babylon*: See *Chap. xxxii. 30. Jer. xxv. 22. xlviii. 4.* *Tyre* and *Sidon* were Neighbours, and Partakers of the same Fate both in Prosperity and Adversity. *Zidon* was afterwards utterly destroyed by *Occus* King of *Persia*.

Ver. 22. *I will be glorified in the midst of thee, &c.*] I will make my Power and Justice known by the Judgments I will execute upon thee. In the same Sense God saith, *Exod. xiv. 17. I will get me Honour upon Pharaoh*: Where the Word in the Original is the same.

Ibid. *And will be sanctified in her.*] God is said to be sanctified in those for whose Preservation or Destruction he exerts his Power in a remarkable Manner: Compare *ver. 25.* and see *Chap. xx. 41.*

Ver. 23. *And I will send unto her Pestilence and Blood into her Streets.*] The Pestilence, which often accompanies long Sieges, shall destroy her Inhabitants as well as the Sword. See *Chap. v. 12. xxxviii. 32.*

Ver. 24. *And there shall be no more a pricking Briar unto the House of Israel, &c.*] My People shall dwell in their Land quietly and securely, when the rest of their ill Neighbours are destroyed, who were a continual Vexation to them, and as so many Thorns in their Sides. Compare *Numb. xxxiii. 55. Josh. xxiii. 13.* So a Thorn in the Flesh, *2 Cor. xii. 7.* signifies a cruel Enemy or Persecutor, as appears by comparing that Place with the Context, *ver. 9, 10.* The following Verse shews, that this Promise chiefly relates to the General Restoration of the Jews, when all the Enemies of God's Church and Truth are vanquished and subdued, often denoted in the Prophetical Writings, by the Names of *Edom, Moab*, and other Neighbouring Countries, who upon all Occasions shewed their Spite and ill Will against the Jews. See the Note upon *Chap. xxxviii. 17.* and upon *Isa. xi. 14.* and compare *Jer. xii. 14.* with this Place.

Ver. 25. *When I shall have gathered the House of Israel from among the People among whom they were scattered, &c.*] This, if we follow the literal Sense of the Words, is a plain Prophecy of the general Restoration of the Jews, and their Return into their own Land,

Land, as will appear by comparing the Words with the parallel Texts in this Prophet, viz. Chap. xi. 17. xx. 38, 41. xxxiv. 13. xxxvi. 24. xxxvii. 12, 14, 21, 25. xxxix. 27. and the Rules laid down concerning the Division of the Land among the Twelve Tribes, Chap. xlvii, and xlviii. do very much favour this Interpretation. Compare *Isa.* lxxv. 9, 10. *Jer.* xxx. 18. xxxii. 41. in which Prediction most of the other Prophets agree with him: See the Note on *Isa.* xi. 11.

Ibid. And shall be sanctified in them.] See ver. 22, and Chap. xxxvi. 23.

Ver. 26. And they shall dwell safely therein.] This denotes outward Peace and Freedom from the Annoyance of Enemies. Compare Chap. xxxvi. 21. xxxviii. 11. *Jer.* xxiii. 6.

Ibid. And shall build Houses and plant Vineyards.] Building and Planting are commonly joined together. Compare *Isa.* lxxv. 21. *Jer.* xxxi. 4, 5. *Amos* ix. 14.

Ibid. When I shall have executed Judgments upon all those that despised them.] See ver. 24. The Prophets conclude their Threatnings against Infidels with gracious Promises to God's People, implying, that he will not make an utter Destruction of them as of other People, but reserve a Remnant to whom he may fulfil his Promises made to their Fathers. Compare *Jer.* xlv. 27, 28.

CHAP. XXIX.

The ARGUMENT.

In this and the three following Chapters is foretold the Conquest of Egypt by Nebuchadnezzar, which came to pass in the Thirty sixth Year of Nebuchadnezzar's Reign, which was the Twenty seventh of Jehoiakin's Captivity: See ver. 17. This was the same Judgment upon Egypt, which was foretold by Jeremiah, Chap. xlv. 13, &c.

Ver. 2. **S**ET thy Face (See Chap. vi. 2.) against Pharaoh King of Egypt.] Pharaoh being a common Name to all the Kings of Egypt, this Prince was called Pharaoh Hophra, by way of Distinction, by Jeremiah, Chap. xlv. 30. and Apries by Herodotus.

Ver. 3. The great Dragon that lyes in the midst of his Rivers.] The Word Tannim signifies any great Fish, such as a Whale, as it is translated Chap. xxxii. 2. where it is applied to the same Subject as here. See the Note on *Isa.* xxvii. 1. Bochart in his *Hierozycon*, lib. 5. c. 16, 18. not improbably understands it here of a Crocodile, (See the following Note) a Fish in a manner peculiar to the River Nile, to which he likens the King of Egypt, because he valued himself so much upon his Dominion over that River. The same learned Author observes, that the Word Pharaoh signifies a Crocodile in the Arabick Tongue. The Kings of Egypt are elsewhere compared to Whales, or some such great Fishes, sporting themselves in the Waters, and exercising a sort of Dominion over the lesser Fry: See *Psal.* lxxiv. 13, 14. *Isa.* li. 9.

Ibid. Which hath said, My River is my own, and I have made it for my self.] The Prophet having described this Prince as bearing Rule over the Waters, in pursuance of the same Metaphor speaks of his Kingdom as if it were a great River, and he priding himself in having established his Government so firmly over it, that it was not in the Power of God himself to dispossess him of it, as Herodotus tells us *Lib. ii. cap. 169.* he profanely boasted, affecting to be a God, as the Prince of Tyre did, Chap. xxviii. 2.

Ver. 4. But I will put Hooks in thy Jaws.] In pursuance of the same Metaphor, God tells him, that he will put a stop to all his vain-glorious Designs and Boastings: Having the same absolute Power over him as a Fisherman hath over a Fish, when he has fastened his Hook in his Jaws: Compare 2 *Kings* xix. 28.

Ibid. I will cause the Fish of thy River to stick to thy Scales, and I will bring thee out of the midst of thy Rivers, &c.] Thou shalt send a great Number of thy Subjects upon an Expedition into Libya against the Cyrenians, where his Army having ill success, the Egyptians entertaining an Opinion that the Army was sent upon this Expedition on purpose to be destroyed, thereupon mutinied against him, and set up Amasis to be their King.

Ibid. I will bring thee out of the midst of thy Rivers.] By this is metaphorically expressed his undertaking a foreign Expedition: The Expression alludes to the Nature of a Crocodile, who is not confined to the Water, but useth to come upon the Land, where he is frequently taken.

Ver. 5. And I will leave thee thrown into the Wilderness, thee and all the Fish of thy Rivers.] Thy Army shall be discomfited, and fall in the Deserts of Libya and Cyrene: Apries himself did not perish there; but the King and People being like the Head and Body, whatever Calamity befalls either Part, is common to both. So the King of Assyria is said to be involved in that Destruction which consumed his Army, *Isa.* xxx. 33. Apries himself was afterwards strangled in his Palace at Sais, by Amasis that overcame him.

Ibid. They shall not be brought together, nor gathered.] Their Bones or Carcasses shall not be brought together in order for Burial. See *Jer.* viii. 2. xxv. 33.

Ibid. I have given thee for Meat to the Beasts of the Field, &c.] See Chap. xxxix. 17.

Ver. 6. Because they have been a Staff of Reed to the House of Israel.] The Expression alludes to the Canes or Reeds that grow on the Bank of the River Nile; on which if a Man leaned, they brake, and the Splinters ran into his Hand. Compare 2 *Kings* xviii. 21. The Prophets often upbraid the Jews with their vain Confidence in Egypt, which would certainly disappoint them: See *Isa.* xx. 5, 6. xxx. 3, 5, &c. xxxi. 3. *Jer.* ii. 36.

Ver. 7. When they took hold of thee by thy Hand, thou didst break and rent all their Shoulder.] Or, their Arm. The King, who was Zedekiah's Confederate, came with a great

great Army to raise the Siege of Jerusalem : but durst not engage a Battle with the Chaldeans, but in a little time retired again into his own Country, treacherously leaving Zedekiah, whom they had engaged to rebel against Nebuchadnezzar ; whereby they became the Occasion of his own, and his People's Ruin : See Chap. xvii. 15. Jer. xxxvii. 5, 7.

Ibid. *And made all their Lains to be at a stand.* Or *to shake*, as Men do when they are tottering and ready to fall. The Hebrew Verb *Hanamadhta* signifies properly to stand, but it is probably here taken in the same Sense with the Verb *Hamanadhta* : Words of a near Sound being often taken one for the other : See the Note on Chap. xxvii. 15.

Ver. 8. *Behold, I will bring a Sword upon thee, and cut off Man and Beast from thee.* See Chap. xiv. 17. This is to be understood of Nebuchadnezzar's Conquest of Egypt, who taking Advantage of Amasis's Revolt against Apries, over-ran that Country, and made a Prey of the whole Kingdom : See ver. 19. and Chap. xxxii. 13.

Ver. 9. *Because he hath said, The River is mine, &c.* Hophra himself shall be slain, and his Country destroyed, for his Impiety and Insolence : See ver. 3.

Ver. 10. *Behold, I am against thee and thy Rivers.* Since thou hast opposed me, I will set my self against thee, and bring down the Strength and Glory of thy Kingdom, wherein thou magnifiest thy self so much : See the Note on ver. 3.

Ibid. *From the Tower of Syene unto the Border of Ethiopia.* If we follow this Translation, we must understand the Word *Cush*, rendered here *Ethiopia*, of *Arabia*, as it is often taken : See the Note on Jer. xiii. 23. For *Syene* was the Border of Egypt toward *Ethiopia* : (See Pliny's Nat. Hist. l. v. c. 9.) which lay Westward of Egypt, as *Arabia* did Eastward. But the Words may be translated thus, *From Migdol to Syene, even to the Borders of Ethiopia*. Compare Chap. xxx. 5, 9. *Migdol* was a Town near the Red Sea, mentioned Exod. xiv. 2. Jer. xlv. 1. xlvii. 14. so it lay at the Entrance of Egypt from Palestine ; whereas *Syene* was at the other End of the Country upon the Borders of *Ethiopia*. The parallel Text, Chap. xxx. 6. confirms this Interpretation, where our Translation reads, *From the Tower of Syene, they shall fall in it by the Sword* ; but the Sense would be much more perfect, if we translate it *From Migdol to Syene, &c.*

Ver. 11. *No Foot of Man shall pass through it, neither shall it be inhabited forty Years.* The intestine Wars between Apries and Amasis, and the Conquest of the whole Country by Nebuchadnezzar, will make Egypt a Desolation the greatest Part of forty Years, nor shall it recover its former Settlement till those are ended : See Chap. xx. 10. xxxii. 13. Compare Chap. xxxv. 7.

Ver. 12. *And I will make the Land of Egypt desolate.* Many of the Jews which fled into Egypt upon the Murder of Gedaliah, were involved in the common Destruction of the Country and its Inhabitants. See Jer. xlv. 27, 28.

Ibid. *Among the Countries which are desolate.* Egypt shall have its Share of Calamities with its Neighbours, who shall be a Prey to Nebuchadnezzar, according to the Prophecies of Jerem. Chap. xxv. xlv. xlvii. &c. and of Ezekiel, Chap. xxv. &c.

Ibid. *I will scatter the Egyptians among the Nations.* Some of them shall flee for Refuge into foreign Countries, and some shall be carried away Captive by the Babylonians. Compare Jerem. xlvii. 19. This Captivity of the Egyptians, tho' not taken Notice of by Herodotus, is mentioned by Berosus in one of the Fragments of his History, quoted by Josephus Antiq. l. 10. c. 11. and published with Notes by Scaliger at the End of his Books *de Emendatione Temporum*, whose Remark upon the Place is very observable, viz. "The Calamities that befel the Egyptians are passed over by Herodotus, because the Egyptian Priests would not inform him of any thing that tended to the Disgrace of their Nation."

Ver. 14. *And I will cause them to return into the Land of Patbros.* That Part of Egypt which is called *Thebais*, as Bochart proves by several Arguments : See his *Phaleg*. lib. 4. c. 27.

Ibid. *And they shall be there a base Kingdom.* i. e. a Tributary Kingdom. See Chap. xvii. 14.

Ver. 15. *It shall be the basest of Kingdoms, &c.* Notwithstanding Amasis's shaking off the Persian Yoke, Egypt was not able to keep up its former Grandeur, but was entirely conquered by Cambyzes, Cyrus's Son, who made it a Province to the Persian Empire ; and upon its revolting from under that Government, it was finally subdued by Ochus the Persian Emperor, and has been governed by Strangers ever since. "For on the Failure of the Persian Empire it became subject to the Macedonians, after them to the Romans, after the Romans to the Saracens, then to the Mammalukes, and is now a Province of the Turkish Empire." As Dr. Prideaux observes in his *Connection of Scripture History*, Part 1. p. 79.

Ver. 16. *And it shall be no more the Confidence of the House of Israel, which bringeth their Iniquity to Remembrance, &c.* At the same time that the Jews put Confidence in Egypt, they distrusted the Promises and Assistance of God, and forsook him, to comply with the Idolatries of their Allies ; thereby to recommend themselves to their Protection. See ver. 7. Isai. lvii. 8, 9. Jer. ii. 18, 36. Hof. xii. 1.

Ver. 17. *In the seven and twentieth Year, in the first Month.* The following Prophecy is related here, not with respect to the Order of Time, (for there is near seventeen Years distance between the Date of the foregoing Prophecy and this) but because both Prophecies relate to the same Subject, viz. The Conquest of Egypt by Nebuchadnezzar, which fell out this Year : The City Tyre having been taken by him the Year before, after thirteen Years Siege. Concerning which Event, Doctor Pri-

deaux

deaux hath observed, that the Chronology of the Phœnician Annals (the Extracts of which may be seen in *Josephus, Lib. 1. contr. Apion.*) exactly agrees with the Time the Prophet Ezekiel assigns for the taking of Tyre. See his *Connection of Scripture History, Part 1. p. 92, 93.*

Ver. 18. *Nebuchadnezzar caused his Army to serve a great Service against Tyrus, &c.*] The Siege lasted thirteen Years, as hath been already observed; till the Heads of their Soldiers became bald with continual wearing their Helmets, and the Skin was worn off their Shoulders with carrying Earth to raise Mounts and Fortifications against it. See Chap. xxvi. 8.

Ibid. *Yet had he no Wages, nor his Army for Tyrus.*] Before the Town came to be closely besieged, the Inhabitants had removed their Effects into an Island about half a Mile distant from the Shore, and there built another City, called *New Tyre*, which was afterwards besieged and taken by *Alexander the Great*: (See the Argument to Chap. xxvi.) so that there was no Body left there when *Nebuchadnezzar's* Army took the City.

Ver. 19. *He shall take her Multitude, and take her Spoil.*] He and his Army shall have the Advantage of the Captives and Spoil of *Egypt*, which they shall utterly pillage and lay waste. See ver. 10, 12. Chap. xxx. 12.

Ver. 20. *Because they wrought for me, saith the LORD.*] The Destruction of Cities and Countries is a Work of God's Providence, for the effecting of which he makes use of Kings and Princes as his Instruments. Upon this Account he calls *Nebuchadnezzar* his Servant, *Jer. xxv. 9. because he wrought for him*, as it is here expressed; i. e. executed his Judgments upon *Tyre*, and the other Cities and Countries which God delivered into his Hand.

Ver. 21. *In that Day.*] This Phrase frequently denotes in the Prophets not the same time which was last mentioned, but an extraordinary Season, remarkable for some signal Events of Providence: See the Note on *Isa. iv. 2.* In this Sense it is to be understood here.

Ibid. *I will cause the Horn of the House of Israel to bud forth.*] The Word *Horn* signifies Strength, from whence it comes to denote Prosperity, or a flourishing Condition. See *1 Sam. ii. 1. Job xvi. 15.* From whence it is applied to express Kingly Power and Majesty. See *Psal. lxxxix. 24. xcii. 10. cxxxii. 17.* So here it signifies, that after the Destruction of God's and his Church's Enemies, denoted by *Tyre, Egypt*, and other Oppressors of the *Jews*, (See the Note on Chap. xxxviii. 17.) the Kingdom and State of the *Jews* should again flourish under the *Messias*, as it is more clearly foretold, Chap. xxxiv, and xxxvii. Compare likewise Chap. xxxiii. 25, 26.

Ibid. *And I will give thee the Opening of the Mouth in the midst of them.*] When thy Prophecies are made good by the Event, this shall add a new Authority to what thou speakest. See Chap. xxiv. 27.

CHAP. XXX.

See the ARGUMENT of the foregoing Chapter.

Ver. 2. **H**OWL ye, wo worth the Day.] The Prophet directs his Speech to the *Egyptians*. Compare *Isa. xiii. 6.*

Ver. 3. *The Day is near, even the Day of the LORD, &c.*] The Time of God's Vengeance. See Chap. vii. 7, 12.

Ibid. *The cloudy Day.*] When the Calamities that are coming upon *Egypt* shall make every Thing look dark and dismal: See ver. 18. Chap. xxxii. 7, 8. xxxiv. 12. *Joel ii. 2. Amos v. 18.*

Ibid. *It shall be the Time of the Heathen.*] Of the Punishment of the *Egyptians* and their Allies: See ver. 4, 5. Chap. vii. 7, 12. God's Judgments upon particular Places and Nations are an Earnest of that general Judgment, when he shall execute Judgment upon all the Ungodly: See the Note upon *Isa. iii. 10.*

Ver. 4. *Great Pain shall be in Ethiopia.*] See ver. 5. and 9.

Ibid. *And her Foundations shall be broken down.*] Her strong Forts and Citadels: Compare *Isa. xvi. 7. Jer. l. 15.*

Ver. 5. *Ethiopia, and Libya, and Lydia.*] The Names in the Hebrew are *Cush, Pbut, and Lud*: who are mentioned together as the *Egyptian* Allies, *Jer. xvi. 9.* See the Note there, and compare *Nabum iii. 9.* *Cush* probably signifies *Ethiopia* here, (See Chap. xxix. 10.) as being joined with *Pbut* and *Lud*; which were People of *Africa*. *Pbut* is render'd *Libya* by our Interpreters here, and in that Place of *Jeremy*; but *Pbut* and *Lubim* were a distinct People, as hath been observed upon Chap. xxvii. 10. *Pbut* may denote some Part of *Africa* near *Egypt*, and *Lud* probably signifies some Part of the *Abyssines* Country.

Ibid. *And all the mingled People.*] All their Auxiliaries: Compare *Jer. l. 37.* If we distinguish these from the *Men of the League* which follow, they may mean that Mixture of *Carians, Ionians*, and other Nations lying upon the *Mediterranean Sea*, which *Apries* got together to encounter *Amasis*, who, together with him, were destroyed. See Dr. *Prideaux, ubi supra*, and the Note on *Jer. xxv. 20.*

Ibid. *And Chub.*] The *Cubii* are mentioned in *Ptolemy* as a People of *Marcotis*, a Province of *Egypt*.

Ibid. *The Men of the Land that is in League.*] The LXX translate it, *The Men of my League*, or *Covenant*; i. e. the *Jews*: Many of whom flying into *Egypt*, were destroyed there with the *Egyptians*: See the Note on Chap. xxix. 12.

Ver. 6. *They also that uphold Egypt shall fall.*] The Governors of the several Provinces, those who are called *the Stay of the Tribes thereof*, *Isa. xix. 13. i. e. of the several Nomi, or Divisions of Egypt.*

Ibid. *From the Tower of Syene they shall fall in it.*] The Sense would be more complete, if the Words were translated, *From Migdol to Syene*: See the Note on Chap. xxix. 12.

Ver. 7. *And they shall be desolate in the midst of the Countries that are desolate, &c.*] See Chap. xxix. 10.

Ver. 8. *When I have set a Fire in Egypt.*] God's Judgments are often compared to Fire: See Chap. xix. 14. xxii. 21, 31. Jer. vii. 20. Amos i. 4, &c. Psal. lxxviii. 63.

Ibid. *And when all her Helpers shall be destroyed.*] All her Allies and Auxiliaries: Compare Chap. xxxi. 7. xxxii. 21.

Ver. 9. *In that Day shall Messengers go from me in Ships, to make the careless Ethiopians afraid.*] The Ethiopians were the Confederates of the Egyptians in former Times, and Sharers with them in their good or ill Fortune: See Isa. xviii. 1, 2. xx. 3, 4. and the Notes upon those Places. The Verse may be likewise thus render'd: *In that Day shall Messengers go from me to the People in the Wilderness, to make the careless Ethiopians afraid.* The Word *Tziim* is translated *the People in the Wilderness*, Isa. xxiii. 13. and that Appellation is particularly given to the Ethiopians, Psalm lxxii. 9. and lxxiv. 14. as the LXX translate the Word.

Ibid. *And great Pain shall come upon them, as in the Day of Egypt.*] The Egyptians and Ethiopians being Confederates, the ill News of the Conquest of Egypt shall sensibly affect them. Compare xxiv. 16. xxxiii. 9, 10. xxvii. 35. Isa. xix. 17. xxiii. 5.

Ver. 11. *The terrible of the Nations*] See Chap. xxviii. 7.

Ver. 12. *And I will make the Rivers dry.*] I will destroy the Strength of Egypt; the Metaphor is taken from the Decrease or Failing of the Nile, upon whose Overflowing, all the Plenty and Prosperity of Egypt depended. Compare Chap. xix. 3. Isa. xix. 5, 6.

Ibid. *And sell the Land into the Hand of the Wicked, and I will make the Land waste by the Hand of Strangers.*] See Chap. vii. 24. To Sell signifies here to Deliver up, as Men do Goods that they sell. Compare Deut. xxxii. 30. Judg. ii. 14. iv. 9.

Ver. 13. *I will also destroy the Idols.*] Idolatry being one of the principal Sins for which God visits the Infidel Nations, he will take particular Vengeance upon the Idols, thereby shewing how much he is superior to them in Power. Compare Isa. xix. 1. Jer. xliii. 12. xlv. 25. Exod. xii. 12.

Ibid. *And I will cause their Images to cease out of Noph.*] Noph, or Memphis, was one of the principal Cities of Egypt, a Seat of their Kings, where their Sepulchres stood: One of which is still remaining. Upon which account it is often mentioned in Scripture: See Isa. xix. 3. Jer. ii. 16. xlv. 1. xlv. 14. In Hosea it is called Moph, Chap. xi. 6. which comes near in Sound to Memphis. This Place was famous for the Worship of Apis and Osiris; whereupon the Prophet in a particular Manner denounces Destruction to the Idolatry of that Place.

Ibid. *And there shall be no more a Prince in the Land of Egypt.*] It shall no more have a natural Prince of the Egyptian Race to rule over it, as formerly, but shall be subject to Foreigners: See the Note on Chap. xxix. 15.

Ibid. *And I will put a Fear in Egypt.*] Will make them faint-hearted, and not able to defend themselves. Compare Isa. xix. 16. Jer. xlvii. 5.

Ver. 14. *And I will make Pathros desolate.*] See Chap. xxix. 14.

Ibid. *And I will set Fire in Zoan.*] Zoan, or Tanis, was one of the ancient Cities in Egypt: See Numb. xiii. 20. and the Metropolis of the Kingdom in Moses's Time: See Psalm lxxviii. 12, 43.

Ibid. *And I will execute Judgments in No.*] Called the Multitude of No, or Hamon No, in the next Verse; and probably the same with the City Thebes, famous for its Hundred Gates: See the Note on Jer. xvi. 25.

Ver. 15. *And I will pour my Fury upon Sin, the Strength of Egypt.*] It is generally agreed, that Sin is the same with Pelusium, one of the seven Mouths of Nile, which was commonly called the Key of Egypt, as Suidas observes; and therefore was strongly fortified, that no Enemy might gain Admittance.

Ibid. *And I will cut off the Multitude of No.*] Or Hamon No, as the Original reads. The Name is generally supposed to be derived from Hamon, who was the Egyptian Jupiter. Mizraim, the Son of Ham, was the Founder of Egypt, which is called the Land of Ham, Psal. cvi. 22. And this Hamon was probably either Ham himself, or one of his Posterity advanced to Divine Honours. Plutarch informs us in his Book *De Iside & Osiride*, that Ammon, in the Egyptian Language, is equivalent to Zeus in Greek, p. 354. Edit. Francof.

Ver. 16. *And I will set Fire in Egypt.*] See ver. 8.

Ver. 17. *The young Men of Aven and of Pibeseth, shall fall by the Sword.*] Aven is the same with On, mention'd Gen. xli. 45. in After-times called Heliopolis, as our Margin explains it here, because of a Temple or Image there dedicated to the Sun. Compare Isa. xix. 18. Jer. xliii. 13. The Word is so translated by the LXX Interpreters, both here and Gen. xli. 45. who were very well acquainted with Egypt and the principal Places of it. Pibeseth was afterward, with very little Variation, called Bubastum; and so translated here by the LXX.

Ver. 18. *At Tebapnebes the Day shall be darkned.*] Compare ver. 3. Tebapnebes, elsewhere writ Tabpanbes, is supposed to be the same Place which was afterwards called Daphne Pelusiace: See the Note on Jer. xliii. 7.

Ibid. *When I shall break there the Yokes of Egypt.*] When I shall set those at Liberty that are oppressed by the Bondage of Egypt. Compare Chap. xxxiv. 27.

Ibid. *A Cloud shall cover her.*] See ver. 3.

Ver. 21. *I have broken the Arm of Pharaoh, &c.*] I have broken his Strength, so that he will never be able to recover his former Power. Compare Jer. xlviii. 25. It is usual for the Prophets to speak of a Thing future, as if it were already accomplished: See the Note on Isa. xxi. 9.

Ver. 22. *And I will break his Arms, the Strong, and that which was broken.]* The King of Babylon had before dispossessed the King of Egypt of all his new Conquests, from the River of Egypt to the River Euphrates, 2 Kings xxiv. 7. So that this Part of his Strength was already taken away, and never to be recovered; and now God threatens to destroy the remainder of his Power, the Kingdom of Egypt itself.

Ibid. *And I will cause the Sword to fall out of his Hand.]* He shall have no more Strength to defend himself, than a Man hath to use his Sword when his Arm is broken.

Ver. 23. *And I will scatter the Egyptians among the Nations, &c.]* See Chap. xxix. 13.

Ver. 24. *And I will strengthen the Arm of the King of Babylon.]* The same Promise God afterwards made to Cyrus, Isa. xlv. 1. Compare Psal. xviii. 39.

Ibid. *And he shall groan with the Groans of a deadly wounded Man.]* His Strength shall perfectly fail, as a Man's who is dying of his Wounds.

CHAP. XXXI.

The ARGUMENT.

A Continuation of the Judgments denounced against Pharaoh and his Kingdom; whose Pride God humbles by putting him in Mind of the dreadful Fall of the King of Niniveh, much Superior to him in Power and Greatness, whose Ruin the Prophet elegantly describes under the Metaphor of a fair flourishing Tree cut down and withered.

Ver. 2. **W**HOM art thou like unto in Greatness? Thou pridest thyself as if there never was any Prince or King that could compare with thee.

Ver. 3. *Behold the Assyrian was a Cedar in Lebanon, &c.]* By the Assyrian, Archbishop Usher, ad A. M. 3378, and Dr. Prideaux, P. I. p. 47. do most probably understand that King of Assyria, whom some call Chyniladanus, others Saracus. 'Tis of this King of Assyria the Words of the Prophet Nabum are to be understood, Chap. iii. 18. In like manner Zephaniab joins the Destruction of Assyria, and the Desolation of Niniveh together, Chap. ii. 13. Nabupolassar, the King of Babylon, and Cyaxares, the King of Media, called by the Names of Nebuchodonosor and Assuerus in Tobit, Chap. xiv. 15. joining their Forces together against him, besieged Niniveh, took it, and after having slain the King, utterly destroyed that great and famous City, and put an End to that Part of the Assyrian Empire. Nabupolassar having before possessed himself of the other part, which was properly called the Babylonian Empire: See Dr. Prideaux, p. 45. In this remarkable Catastrophe, the Prophecies of Jonab, Nabum, and Zephaniab, foretelling the Destruction of Niniveh, were fulfilled.

The King of Niniveh is compared here to a fair and tall Cedar, such as grow in Mount Lebanon. See the like Comparison Isa. x. 34,

xxxvii. 24. Zech. xi. 2. The Greatness of Nebuchadnezzar's Power and Kingdom is set forth under the same Resemblance, Dan. iv. 10, &c.

Ibid. *His Top was among the thick Boughs.]* He overtopped all the other flourishing Trees. Compare Chap. xvii. 3. xix. 11.

Ver. 4. *The Waters made him great, &c.]* As Trees flourish by a River Side, (compare Chap. xvii. 5.) so the Traffick of the several Branches of the River Tigris, upon which Niniveh was situate, made that City and Kingdom rich and populous, and she imparted her Wealth and Stores among the Neighbouring Provinces. Compare Nabum ii. 6.

Ver. 5. *Therefore his Height was exalted above all the Trees of the Field.]* He became greater than all the Kings about him: Compare Dan. iv. 11.

Ver. 6. *All the Fowls of Heaven made their Nests in his Boughs, &c.]* Several Nations applied to him for Protection, and thought themselves and all their Concerns safe under his Government. Compare Chap. xvii. 23. Dan. iv. 12.

Ver. 8. *The Cedars in the Garden of God could not bide him.]* He overtopped the goodly Cedars, called in the Hebrew the Cedars of God, Psal. lxxx. 10. such fair ones as might be supposed to have grown in Paradise. Compare Chap. xxviii. 13.

Ver. 9. *So that all the Trees of Eden envied him.]* All the Kings of the East envied him and his Greatness; as the Chaldee Paraphrast expresseth the Sense.

Ver. 10. *Because thou hast lifted up thyself in Height, &c.]* Because thy Pride hath still increased with thy Prosperity. Compare Chap. xxviii. 17.

Ver. 11. *I have therefore delivered him into the Hand of the mighty one of the Heathen.]* Or, *The mighty one of the Nations,* as the Word *Gojim* is render'd in the next Verse. The Word *El*, tho' commonly spoken of God, yet is sometimes applied to Heroes; see Chap. xxxii. 21. sometimes to Angels, as being mighty in Strength, as Psal. lxxxix. 6. So God here saith, he delivered the Assyrians into the hand of Nabupolassar King of Babylon, who joining his Forces with Cyaxares King of Media, his Confederate, made themselves Masters of Niniveh, and the King of Assyria, whose Seat it was.

Ver. 12. *And Strangers, the Terrible of the Nations, have cut him off, and have left him, &c.]* Compare Chap. xxviii. 7. xxx. 11. The Armies of the Kings of Babylon and Media shall utterly destroy him and his Empire, and leave him without Life or Strength, like a Tree that is cut down, dried up and withered.

Ibid. *Upon the Mountains and in all the Valleys his Branches are fallen, &c.]* As the Limbs of such a Tree are broke by the Fall, and those that rested under its Shadow are frightened away, and have forsook the Place: So the Assyrian Army lyes slain here and there: Compare Chap. xxxii. 5. xxxv. 8. and those that lived under his Protection and Government withdrew their Obedience from him: Compare Dan. iv. 14.

Ver. 13. *Upon his Ruin shall all the Fowls of the Heaven remain, &c.*] As the Birds sit upon the Boughs of a Tree cut down, and the Beasts browse upon its Branches; so his Dominions shall be a Prey to the Conquerors: Or, his Armies that are slain shall become Meat to the Birds and Beasts. Compare Chap. xxix. 5. and Isa. xviii. 6.

Ver. 14. *To the end that none of the Trees by the Waters exalt themselves, &c.*] Thy Destruction shall be a Warning to other Kings and Potentates, to deter them from priding themselves in the Time of their Prosperity: See Chap. xxviii. 17.

Ibid. *For they are all delivered unto Death.*] Whatever Distinction there is between them and the inferior Sort, Death shall make them all equal: See Psal. lxxxii. 7. and particularly to Egypt, and those other Countries against which God hath denounced his Judgments, the same Fate is allotted which this Assyrian Monarch has already undergone: See Chap. xxxii. 18, &c.

Ver. 15. *In the Day when he went down to the Grave.*] This and the following Verse are an elegant Description of that Consternation that seized the King of Assyria's Allies at the Suddenness of his Downfall: The same Metaphor being still pursued.

Ibid. *I caused a Mourning: I covered the Deep for him.*] The Sense might better be expressed thus: *I covered the Deep with Mourning*: For when two Verbs are joined together in the Hebrew, one is usually taken in the Sense of a Noun, or an Adverb. The Deep that nursed up this fair Tree, ver. 4. is described as mourning at its Downfall.

Ibid. *I restrained the Floods thereof, and the great Waters were stayed.*] As if the Streams had stopped their usual Course, on purpose to lament his Fate.

Ibid. *I caused Lebanon to mourn for him, &c.*] The Forest of Lebanon, and all the stately Trees in it, sympathized with his Misfortunes, i. e. all his Confederates and Allies.

Ver. 16. *I made the Nations to shake at the Sound of his Fall.*] See Chap. xxvi. 15.

Ibid. *When I cast him down to Hell [or the Grave] with them that descend into the Pit.*] See Chap. xxxii. 18, 21. and Isa. xiv. 15.

Ibid. *All the Trees of Eden, the Choice of Lebanon, all that drink Water* (see ver. 14.) *shall be comforted in the nether Parts of the Earth.*] The deceased Princes, Confederates to the Assyrians, described here as so many stately Trees and Cedars, shall feel some Mitigation of their Calamities, when they see thee brought down as low as themselves. Compare Chap. xxxii. 31. and Isa. xiv. 8, 9, 10. a Place exactly parallel to this.

Ver. 17. *They also went down to Hell [or the Grave] with him.*] His Allies underwent the same Fate with himself, and were cut off in the common Destruction: See Chap. xxxii. 20, &c.

Ibid. *Even they that were his Arm, that dwell under his Shadow in the midst of the Heathen.*] Or, the Nations (see ver. 11.) his Auxiliaries, (see Chap. xxx. 8. xxxii. 21.)

who lived under his Protection in several Countries and Provinces: Compare Lament. iv. 20.

Ver. 18. *To whom art thou thus like in Glory and Greatness among the Trees of Eden?*] The Prophet now applies himself to the King of Egypt: q. d. Wilt thou still boast thyself, as if no Prince were thine Equal? (See ver. 2.) yet thou shalt undergo the same Fate with this fair flourishing Cedar, the King of Assyria. See ver. 14. and compare Chap. xxxii. 19.

Ibid. *Thou shalt lie in the midst of the Uncircumcised, &c.*] See Chap. xxviii. 10. xxxii. 19, 20.

Ibid. *This is Pharaoh, and all his Multitude, saith the LORD GOD.*] The Judgment that befel the King of Assyria, here described, is an exact Representation of the Destruction that remains for Pharaoh and his People: The Word *Is* commonly denotes the same as to signify or represent, especially in Prophecies, Parables, and such like figurative Descriptions: See Chap. xxxiv. 31. xxxvii. 11. Gen. xli. 26. Exod. xii. 11. Matth. xiii. 19. and xxvi. 26.

CHAP. XXXII.

The ARGUMENT.

A Continuation of the same Subject, and a further Description of the lamentable Destruction of Egypt by Nebuchadnezzar: The Prophet illustrating the Dreadfulness of his Fall by a Poetical Description of the Infernal Manse appointed for Tyrants and Oppressors, where Pharaoh is to have a Place allotted for him.

Ver. 2. **T**AKE up a Lamentation for Pharaoh.] See the Note on Chap. xxii. 2.

Ibid. *Thou art like a young Lion of the Nations.*] Thou art like a Beast of Prey, devouring far and near: See Chap. xix. 3, 6. xxxviii. 13.

Ibid. *Thou art as a Whale in the Sea.*] By the Word *Tannim* we may fully understand a Crocodile, as hath been observed upon Chapter xxix. 3. and the Description that follows of this Creature agrees very well to a Crocodile, but cannot be applied to a Whale.

Ibid. *And thou camest forth with thy Rivers, and troubledst the Waters with thy Feet, &c.*] Or, *thou rushedst forth thro' thy Streams, and troubledst, &c.* i. e. Thou wast the Occasion of great Commotions and Disturbances to all thy Neighbours: Compare Chap. xxxiv. 18.

Ver. 3. *I will therefore spread my Net over thee, &c.*] I will bring thine Enemies upon thee, who shall encompass thee and master thee, as a wild Beast or monstrous Fish that is taken in a Net: See Chap. xii. 14.

Ver. 4. *Then I will leave thee upon the Land, and cast thee forth upon the open Field, &c.*] Thine Armies shall fall in the open Field, and become a Prey to wild Beasts and ravenous Birds. Compare Chap. xxix. 5.

Ver.

Ver. 5. *I will lay thy Flesh upon the Mountains, and fill the Valleys with thy Height.*] The vast Bulk of thine Armies when they are slain, shall fill both Mountains and Valleys. See Chap. xxxi. 12.

Ver. 6. *I will also water with thy Blood the Land wherein thou swimdest.*] The Land shall be soaked with thy Blood wherein thou bearest Rule, just as in the Waters the great Fish have an absolute Power over the lesser Fry.

Ibid. *Even to the Mountains.*] The Mountains shall be wet with it, as well as the lower Grounds, ver. 5. Compare *Isa. xxxiv. 3.*

Ver. 7, 8. *I will cover the Heavens, and make the Stars thereof dark, &c.*] These Metaphors denote the Downfall of States and Governments, Kings and Rulers being figuratively expressed by the Sun, Moon, and Stars. Compare *Isa. xiii. 10. xxxiv. 4. Joel ii. 31. Revel. vi. 12, 13, 14.* God's Judgments upon particular Countries being Earnests of a General Judgment, they are described in such Terms as if the whole Frame of Nature were dissolved.

Ibid. *And set Darkness upon thy Land.*] Every Thing shall look dark and dismal. See Chap. xxx. 3.

Ver. 9. *And I will vex the Hearts of many People, when I shall bring thy Destruction among the Nations, &c.*] When thy Exiles shall be dispersed into foreign Countries, (see Chap. xxix. 12.) and relate the miserable Circumstances of thy Destruction, it shall cause Grief and Consternation in all that hear it: See the following Verse.

Ver. 10. *Yea, I will make many People amazed at thee, &c.*] See Chap. xxvi. 16. xxvii. 35. xxx. 9.

Ver. 12. *The Terrible of the Nations.*] See Chap. xxviii. 7.

Ver. 13. *I will also destroy all the Beasts thereof from beside the great Waters.*] Or, *That they be no more beside the great Waters,* as Noldius translates the Phrase, p. 635. The Horses shall be consumed in the War, and the other Cattle that used to feed in the Meadows by the Side of the Nile, (see *Gen. xli. 2.*) shall be destroyed or drove away as a Prey: See Chap. xxix. 8, 11. [*Neither shall the Foot of Man trouble them any more — Then I will make their Waters deep, &c.*] Or, *I will make their Waters clear,* for so the Hebrew Word is taken Chap. xxxiv. 18. Following this Translation, the Words may be interpreted to this Sense: There being an entire Destruction both of Man and Beast in Egypt, (see Chap. xxix. 11.) and none passing through it, it shall be like the Waters of a River which are never disturbed, but run pure and clear like Oil.]

Ibid. and Ver. 14. *Neither shall the Foot of Man trouble them any more; nor the Hoofs of Beasts, &c.*] Here is a Transition from a proper Sense to a metaphorical one: The Prophet in the second Verse compared the Disturbances the Egyptians gave their Neighbours to troubling and fouling of Waters; in Allusion to which Metaphor he saith here, that when Egypt is made desolate, and the Number both of Men and Beasts diminished by their Wars and Confusions, then their Neighbours will

enjoy such Quietness as a River does that smoothly glides along, and never hath its Streams fouled or disturbed.

Ver. 16. *This is the Lamentation wherewith they shall lament her.*] This is the Substance of a Lamentation which may be properly used to bewail the Calamities of Egypt. See ver. 2.

Ibid. *The Daughters of the Nations shall lament her.*] i. e. The People of the neighbouring Countries: So the Daughter of Sion and of Babylon signifies the Inhabitants of those Cities. The Expression alludes to the Mourning Women, whose Profession it was to lament at Funerals. See the Note on *Jer. ix. 17.*

Ver. 17. *In the fifteenth Day of the Month.*] Of the twelfth Month, see ver. 1. The LXX understand it of the first Month, as that indefinite Expression is probably understood, Chap. xxvi. 1.

Ver. 18. *Wail for the Multitude of Egypt.*] See ver. 2. and 16.

Ibid. *And cast them down, even her, and the Daughters of the famous Nations.*] The Prophets are said to do Things, when they declare God's Purpose of doing them; see Chap. xliii. 3. where Ezekiel saith, *he was sent to destroy the City;* i. e. to foretel its Destruction. In the same Sense we are to understand the Expression here of casting down Egypt, i. e. foretelling its Ruin, together with God's Judgments upon other famous Kingdoms in that Part of the World, which are reckoned up in the following Verses, and called here the Daughters of the Nations; concerning which Expression see the Note on ver. 16.

Ibid. *Unto the nether Parts of the Earth, with them that go down to the Pit.*] The Expressions denote utter Destruction, and are parallel to those elsewhere used of being brought down to Hell, to the Grave, or into Silence. Compare Chap. xxxi. 14. *Isa. xiv. 15.*

Ver. 19. *Whom dost thou pass in Beauty? Go down, and be thou laid with the Uncircumcised.*] What Reason hast thou now to prefer thy self before others? since thou shalt undergo the same Fate with the worst of them. See the Note on Chap. xxviii. 10.

Ver. 20. *They are fallen in the midst of them that are slain by the Sword.*] They do not die the common Death of all Men, as Moses speaks, *Numb. xvi. 29.* but are cut off by an extraordinary Judgment from the Hand of God himself.

Ibid. *Draw her and all her Multitudes.*] Carry her and her People away to the Grave, like so many Carcasses which are buried without any Solemnity. The Words are spoken to the Babylonians, the Executioners of God's Judgments upon Egypt.

Ver. 21. *The Strong among the Mighty shall speak to him out of the midst of Hell, with them that help him.*] Here follows a Poetical Description of the infernal Regions, where the Ghosts of deceased Tyrants, with their Subjects, are represented as coming to meet the King of Egypt and his Auxiliaries: See Chap. xxx. 8. upon their Arrival to the same Place. Hell signifies here the State of the Dead. Compare Chap.

Chap. xxxi. 16, 17. Isa. xiv. 9, &c.] and see the Notes there.

Ibid. They are gone down, &c.] These Warriors, famous in their Time for their Exploits, have undergone the same Fate with other Men of Blood, and are gone down to the Grave by violent Deaths. See *ver. 19.*

Ver. 22. Assua is there, and all her Company.] The Assyrians, both King and People, whose Destruction is represented in the foregoing Chapter.

Ibid. His Graves are about him.] The Egyptians lye buried in the same Place with them. The Masculine and Feminine Genders are promiscuously used in the following Verses. The Masculine referring to the Prince, whose Subjects the Deceased were; the Feminine to the Nation or Country to which they belonged.

Ver. 23. Whose Graves are set in the Sides of the Pit.] Compare *Chap. xxvi. 20. Isaiab xiv.*

15.

Ibid. And her Company round about her Grave.] Like lesser Graves placed round the Monument of a Person of great Quality: Or the Words may import, that Death has made them all equal. Compare *ver. 24, 25.*

Ibid. All of them slain, &c.] See *ver. 20.*

Ibid. Which caused Terror in the Land of the Living.] Tho' they were a Terror while they were alive to their Neighbours. See *Chap. xxvi.*

17.

Ver. 24. There is Elam and all her Multitude.] Which was conquered by *Nebuchadnezzar.* See *Jerem. xlix. 34.* and the Notes there.

Ibid. Yet have they born their Shame with them that go down into the Pit.] They have been shamefully subdued, and lost their Lives and Glory together, as *Assur* did before them, *ver. 22.*

Ver. 25. They have set her a Bed in the midst of the Slain, &c.] *Elam* and her People have a Place among the deceased Princes and Potentates. The Word *Bed* is used for the Grave, *Isa. lvii. 2.* and may perhaps in both Places allude to the costly Monuments or Sepulchres which used to be erected for Persons of great Quality. *Mittab*, a Word of the same Sense, is used for a Bier or Coffin, *2 Sam. iii.*

31.

Ibid. Her Graves are round about him.] About those of the King of *Egypt* and his People.

Ver. 26. There is Mesbech, and Tubal, and all her Multitude.] Who are threatened by God with a terrible Destruction. See *Chap. xxxviii. 2, 3, &c.* But they seem to be mentioned here by way of *Prolepsis* or Anticipation, as the Criticks call it; for the Destruction threatened to *Mesbech* and *Tubal* was not to come to pass till several Ages after this Prophecy against *Egypt* was fulfilled, as may be gathered from several Expressions in that Prophecy. It is usual in the Prophets to speak of what is to come, as if it were already past, as hath been observed elsewhere. So the Country of *Goshen* is called the *Land of Ramases*, *Gen. xlvii. 11.* which yet had that Name from the City *Ramases* built in

after Times by the *Israelites.* See *Exod. i.*

11. By the same Figure *Horeb* is called the *Mountain of God*, *Exod. iii. 1.* Concerning *Mesbech* and *Tubal*, see the Note on *Chap. xxvii. 13.*

Ver. 27. And they shall not lye with the Mighty that are fallen of the Uncircumcised.] They shall not lye among those Heathen Heroes who died a natural Death, and are laid in their Graves with Pomp and Magnificence. Compare this Verse with *Isa. xiv. 18, 19.*

Ibid. Which are gone down to Hell [or the Grave; see ver. 21.] with their Weapons of War, &c.] The Prophet may possibly represent the future State of these Tyrants and Warriors according to the popular Notions received in the World, and describe their Condition in the other Life suitably to the Character they bore in this. So *Virgil* describes his Heroes in the *Elysian Fields*, *Aeneid. lib. 6.*

Quæ gratia currum
Armorumq; fuit vivis—sequitur tellure repositos.

Ibid. And they have laid their Swords under their Heads.] Who were carried to their Graves in State, and had their Atchievements and other Ensigns of Honour affixed to their Monuments for perpetuating their Memory. It has been the Custom of all Ages to adorn the Sepulchres of Heroes with their Swords and other Trophies of War. See *1 Mac. xiii. 19.* So *Virgil* describes *Misenus* his Tomb, *Aen. 6.*

Ingenti mole Sepulchrum imponit, suaque
Arma viro.

Ibid. But their Iniquity shall be upon their Bones, &c.] Their Death shall carry in it plain Tokens of their Sins, and of God's Vengeance pursuing them for their Cruelty.

Ver. 28. Yea, thou shalt be broken in the midst of the Uncircumcised, &c.] See *ver. 19.*

Ver. 29. There is Edom, her Kings and all her Princes, &c.] Of whose Destruction *Ezekiel* prophesied, *Chap. xxv. 12.*

Ver. 30. There be the Princes of the North all of them, and the Zidonians.] By the Princes of the North may probably be understood the *Tyrrians* and their Allies (See *Chap. xxvi. 16.*) joined here with the *Sidonians* their near Neighbours, as they are put together in this Prophecy, *Chap. xxviii.* as Sharers in the same Destruction. Some by the Princes of the North understand *Mesbech*, *Tubal*, and other Northern Nations, (see *Chap. xxxviii. 6, 15. xxxix. 2.*) whose Destruction is foretold in those Chapters.

Ver. 31. Pharaoh shall see them, and shall be comforted over his Multitude.] As it affords some Relief to calamitous Persons to see others in the same Condition with themselves. See *Chap. xxxi. 16.*

Ver. 32. For I have caused my Terror in the Land of the Living, &c.] As these Kings and Nations have been a Terror to the World whilst they were in it, *ver. 24, &c.* so I will be now a Terror to them: and especially to *Pharaoh* and his People, in making them a remarkable Example of my Vengeance.

C H A P.

CHAP. XXXIII.

The ARGUMENT.

The Duty of a Prophet in warning a People of their Sins, is exemplified by that of a Watchman; then follows an earnest Exhortation to Repentance, upon Assurance that God will accept it, being for the most part a Repetition of what was said before in the Eighteenth Chapter. Upon the News being brought to the Prophet, that Jerusalem was destroyed by the Chaldeans, he foretels the utter Desolation of Judea, to check the vain Confidence of those who still tarried in it, and withal reproves the Hypocrisy of those Jews who were of the Captivity.

Ver. 2. **W**HEN I bring a Sword upon a Land.] Bring an Enemy against a Land with armed Force. See Chap. xiv.

17. Ibid. If the People of the Land take a Man of their Coasts.] Or, from among them; to which Sense the Word *Miktse* is translated, Gen. xlvii. 2.

Ibid. And set him for a Watchman.] Such Watchmen were placed upon the Turrets of their City-Walls, to give Notice of the Enemies Approach. See 2 Sam. xviii. 24, 25. 2 Kings ix. 17. Isa. xxi. 8.

Ver. 3. If when he sees the Sword come upon the Land.] When he spies the Enemy marching against it. See ver. 2.

Ver. 4. His Blood shall be upon his own Head.] His Destruction is owing to himself. See Chap. xviii. 13. Acts xviii. 6.

Ver. 5. But he that taketh Warning shall deliver his Soul.] Shall save his Life from the Danger that threatens it. In like manner he that take's Warning by the Prophet's Admonition shall preserve himself from the Judgments threatned against Sinners. See ver. 10.

Ver. 6. He shall die in his Iniquity, &c.] See Chap. iii. 18.

Ver. 7, 8, 9. I have set thee a Watchman to the House of Israel, &c.] See Chap. iii. 17, 18, 19.

Ver. 10. If our Transgressions be upon us, and we pine away in them, how shall we then live? Thou hast threatned that we shall pine away in our Sins, Chap. xxiv. 23. How then can the Promises of Life belong to us? The Words of Persons despairing of God's Mercy, and from thence taking Encouragement to go on in their Sins: See a like Instance, Jer. ii. 25.

Ver. 11. Why will ye die, O House of Israel?] See the Note on Chap. xviii. 4.

Ver. 12, 13. The Righteousness of the Righteous shall not deliver him in the Day of his Transgression, &c.] See the Note upon Chap. xviii. 26, 27.

Ver. 13. If he trust to his own Righteousness.] If he rely upon the good Works he hath done, and think the Worth of them will over-balance the Guilt of his evil Deeds. This seems to be the Sense of the latter Jews, who lay this down for a certain Rule in their *Mishna*, That

all Israel hath a Share in the World to come. [The Mahometans maintain the same Opinion. See Relandus lib. 1. de Religione Mohammed. c. 6.]

Ver. 15. If the Wicked restore the Pledge.] See Chap. xviii. 7.

Ibid. Give again that he hath robbed.] It is a necessary Condition of obtaining Pardon, that Men make Restitution of what they have unjustly gotten from others. The Law was express to this Purpose, Levit. vi. 5. where the Offender is required to add a Fifth Part to the Principal, and give it to him to whom it appertaineth. To the same Purpose is that received Rule among the Christian Casuists taken from St. Augustin, Epist. 54. *Non dimittitur Peccatum, nisi restituatur Ablatum*: The Sin is not forgiven, unless what is taken away be restored.

Ibid. Walk in the Statutes of Life.] See the Note on Chap. xx. 11.

Ver. 16. None of the Sins that he hath committed shall be mentioned unto him.] See the Note on Chap. xviii. 22.

Ver. 21. In the Twelfth Year of our Captivity, &c.] The News of the taking and burning of Jerusalem was brought to that Part of the Babylonish Dominions where the Jewish Captives were, in something above a Year and four Months after this Calamity happened. See Jer. lii. 12.

Ver. 22. Now the Hand of the LORD was upon me in the Evening.] I felt a sensible Impulse of the Prophetical Spirit. See Chap. i. 3.

Ibid. And had opened my Mouth until he came to me in the Morning, &c.] God has given me Commission to speak in his Name unto the People, which I had not done before near the Space of three Years. Compare Chap. xxiv. 1. And the Destruction of the City, which I had so often foretold, being now brought to pass, (which at that Time you would not believe, see Chap. xi. 3. xii. 22.) gave an indisputable Authority and Credit to my Words. See the Note on Chap. xxiv. 27.

Ver. 24. They that inhabit those Wastes of the Land of Israel.] They that are left behind in the Land that is now wasted with Fire and Sword: See ver. 27. and Chap. xxxvi. 4.

Ibid. Abraham was one, and he inherited the Land.] If Abraham, being but a single Person, with his Family, had the whole Country of Judea given to him, see Gen. xiii. 15. there is much greater Reason to conclude that God will preserve the Possession of it to us, who are a numerous Part of Abraham's Posterity. These Men spake after the vain manner of the Jews, who fondly presume that they have a Right in all the Promises made to Abraham: See Matth. iii. 8. Job. viii. 33. Rom. ix. 7. The Title of One is elsewhere given to Abraham, as being singled out from the rest of his Family to be the Original or Head of the Jewish Nation: See Isa. li. 2. Malach. ii. 15. Heb. xi. 12.

Ver. 25. Ye eat with the Blood.] Which was forbidden several Times in the Law, as being a Rite the Heathens used in the Sacrifices they offered to their Idols (whose Worship is reproved in the very next Words) as Dr. Spencer proves

proves at large, *Lib. 2. de Legib. Hebraic. c. 11.* who brings many Arguments to shew that the Hebrew Phrase *Nal Hadam*, should be translated *Near the Blood*; in Allusion to the idolatrous Rite of pouring the Blood of the slain Beast into a Vessel or Pit, and then eating Part of the Sacrifice just by it.

Ibid. And lift up your Eyes towards your Idols.] See Chap. xviii. 6.

Ibid. And shed Blood.] See Chap. ix. 9. xxii. 6, 9.

Ver. 26. *Ye stand upon your Sword.]* You make your Strength the Law of Justice, according to the Character given of Ungodly Men, *Wisd. ii. 11.* Dr. Spencer, in the fore-cited Place, thinks, that the Expression alludes to a Custom of the Heathens, who put the Blood of their Sacrifices into a Vessel or Pit, in order to call up and consult Evil Spirits, and then stood with their Swords drawn to keep the Demons off from doing them any Harm.

Ibid. Ye defile every one his Neighbour's Wife.] See *ibid. ver. 6. xxii. 11.*

Ver. 27. *They that are in the Wastes (see ver. 24.) shall fall by the Sword. &c.]* The three Judgments here mentioned, together with Famine, are often threatened as the last and finishing Strokes of God's Vengeance upon the Jewish Nation. See Chap. v. 12, 17. vi. 12. xiv. 21. Jer. xv. 3.

Ibid. And they that be in the Forts and in the Caves shall die of the Pestilence.] Comp. *Judg. vi. 2.* The Caves here mentioned were a Sort of strong Holds form'd by Nature in the Rocks, or cut out under the Tops of Mountains: They were so large, that Men might secure themselves, their Families, and their Goods in them. So David is said to abide in strong Holds, and remain in a Mountain in the Wilderness of Ziph, *1 Sam. xxiii. 14.* Such was the Cave of Adullam, where David had his Residence for some Time, and was there resorted to by his Relations, *1 Sam. xxii. 1.* and at another Time by his principal Officers, *2 Sam. xxiii. 15.* [Such a Cave is mentioned by Dio, called *Ceria*, belonging to the *Getae*, whither they fled and carried their Moveables for Fear of *Crassus*: *lib. 51. ad fin.*

Ver. 28. *For I will lay the Land most desolate.]* See *Jer. xlv. 2, 6, 22.* and Chap. xxxvi. 34, 35. of this Prophecy.

Ibid. The Pomp of her Strength shall cease.] All that Riches and Magnificence wherein they pleased themselves, as that which gave them Strength and Reputation in the Eyes of the World. See Chap. vii. 24. Or the Phrase may denote the Beauty and Glory of the Temple, which they looked upon as their chiefest Strength and Protection: See Chap. xxiv. 21.

Ibid. And the Mountains of Israel shall be desolate.] See Chap. vi. 2.

Ver. 29. *Then shall they know that I am the LORD, &c.]* See Chap. vi. 7.

Ver. 30. *The Children of thy People (those of the Captivity) are still talking against thee, &c.]* Or rather, *Of thee*, as the LXX rightly render it; for with their Mouth they shewed much Love, as it follows in the next Verse.

Ibid. By the Walls and in the Doors of their Houses.] Both in their publick Places

of Concourse, and in their private Meetings.

Ibid. Come, I pray you, and hear what is the Word that cometh forth from the LORD.] These were such as drew nigh to God with their Mouths, but their Hearts were far from him; as *Isaiab* describes their Hypocrisy, Chap. xxix. 13.

Ver. 31. *They come unto thee as the People cometh.]* Or as Disciples flock to their Teachers: So the Chaldee Paraphrase explains it.

Ibid. And they sit before thee as my People.] See the Note on Chap. viii. 1.

Ibid. For with their Mouth they shew much Love.] They make Loves, or Jest, as our Margin reads out of the Hebrew; which some Interpreters understand, as if they ridiculed the Prophet's Words, or turned them into Burlesque; so the *Vulgar Latin* renders it, *In canticum oris sui vertunt.* But by comparing this with the following Verse, where the same Word *Nagabim* is spoken of a Song or Musical Tune, we may rather understand the Phrase to this Sense, that they were delighted with the Prophet's harmonious Voice, or taking Eloquence, but would not make the proper Use of what he said for the correcting their evil Manners.

Ver. 32. *And lo, thou art to them as a very lovely Song, &c.]* They come to hear thee for their Entertainment, not for their Edification, as many go to hear famed and eloquent Preachers. *St. Augustine* tells us, that he himself was such an Auditor of *St. Ambrose*, before he was converted, *Confess. lib. 5. c. 13.* *Studiose audiebam disputantem in populo, non attentione qua debui, sed tanquam explorator facundiae ejus, utrum conveniret famae suae—Verbis ejus suspendebam intentus, rerum autem incuriosus & contemptor astabam.* "I heard him diligently when he discoursed in the Congregation, but not with that Application of Mind which I ought to have done; but I came rather out of Curiosity, to know whether his Eloquence was answerable to that Opinion the World had of him. I was very attentive to his Style, and charmed with the Sweetness of his Delivery, but had little Value or Concern for the Subjects he treated of."

Ver. 33. *And when this comes to pass, lo it will come, &c.]* Or rather, *lo it is come*; for so the same Phrase is translated Chap. vi. 2, 6, 10. the Verb being in the Present Tense. When you see my Prophecies concerning the Destruction of *Jerusalem* actually brought to pass, as it appears they are at this Time, (see ver. 21.) then you will be convinced of the Truth of my Mission, and of your own inexcusable Crime in despising my Predictions. See Chap. xxiv. 27.

CHAP. XXXIV.

The ARGUMENT.

God reproves the ill Conduct of the Governors of the Jewish Nation, both Civil and Ecclesiastical; and promises a general Restoration

floration of his People, and their happy Condition under the Government of the MESSIAS their King.

Ver. 2. **P**rophecy against the Shepherds of Israel.] The Word *Shepherd*, in the Prophetical Writings, comprehends both Civil and Ecclesiastical Governors: (See the Notes upon *Isa. lvi. 11. Jer. ii. 8. xxiii. 1.*) Princes being called Shepherds of their People, as well as those who have the immediate Care of their Souls: See *Psal. lxxviii. 71, 72.* To the same Sense *Homer* calls *Agamemnon ποιμένα λαών, the Shepherd of the People.* And as the Threatnings here denounced extend to all Sorts of Governors; so the several Sins of the Princes, Priests, and Prophets are reprov'd, *Chap. xxii. 25, &c.* Compare likewise *Chap. xlv. 8, 9.*

Ibid. Wo to the Shepherds of Israel that feed themselves.] That regard their own Profit and Advantage, not the Good of the People committed to their Charge. *Plato*, in the first Book of his *Commonwealth*, describing the Office of a Magistrate, saith, "He should look upon himself as sustaining the Office of a Shepherd, that makes it his chief Business to take Care of his Flock; not as if he were going to a Feast to fill himself and satiate his Appetite, or to a Market to make what Gain he can to himself." *Eusebius*, in his Twelfth Book *De Preparatione Evangelica*, *Chap. 44.* hath transcribed the whole Passage as an exact Parallel to this Place of *Ezekiel.*

Ver. 3. *Ye eat the Fat.] Or the Milk,* as the LXX render it. The Hebrew Words, *Halab, Milk,* and *Heleb, Fat,* differ only in their Points, so that the ancient Versions take them promiscuously one for the other. See *Chap. xxv. 4.*

Ibid. Ye kill them that are fed.] Them that are fat ye design for the Slaughter, wherewith to feed yourselves: See *Zech. x. 5. i. e.* they took away the Lives of the Wealthy and Substantial, that they might enrich themselves with their Estates. See *Chap. xxii. 25, 27.*

Ver. 4. *The Diseased have ye not strengthened, &c.]* Ye have not applied proper Remedies to the Wants and Necessities of the People committed to your Charge. The Magistrates have not took Care to relieve the Needy, and defend the Oppressed. The Priests and the Prophets have not been diligent in giving the People proper Instructions, in reducing those that are in Error, or in comforting the Disconsolate.

Ibid. Neither have ye bound up that which was broken.] Ye have not given Ease to the Afflicted and Miserable. A Metaphor taken from Surgeons binding up Wounds. Compare *Isa. lxi. 1.*

Ibid. Neither have ye brought again that which was driven away, &c.] Or, *which was gone astray,* as the Word *Niddakub* is translated *Deut. xxii. 1.* Ye have not sought by good Instructions to reduce those that have been seduced into Error; or to reclaim those that are ready to be lost and perish in their Sins. Compare *Matt. ix. 36. xviii. 11.*

Ibid. But with Force and Cruelty have ye ruled them.] Ye have tried to reduce them to their Duty by the rough Methods of Cruelty and Compulsion, not by the gentle Way of Reason and Argument. In like manner the Methods of Instruction and good Example are particularly recommended to the Pastors of the Christian Church, *1 Pet. v. 3. 2 Tim. ii. 24, 25.*

Ver. 5. *And they were scattered abroad because there is no Shepherd, &c.]* By reason of these Neglects of the Governors, the whole Frame of the Government is dissolved, and my People are scattered here and there: Some are fled for Refuge into foreign Countries. See *Jerem. xl. 11.* Others are carried Captives by their Enemies, who as so many Beasts of Prey have spoiled and devoured them. Compare *Jer. xii. 9. Isa. lvi. 9.*

Ver. 6. *My Sheep wandered thro' all the Mountains, &c.]* As Sheep, when there is no Body to look after them, wander from one Mountain and Hill to another; so my People have been forced to leave their Habitations, and fly to any Place where they might hope for Protection. Compare *Chap. vii. 16.* and see the Note upon *Jer. xiii. 16.*

Ibid. And none did seek or search after them.] Their Rulers took no Care of my People while they had Power and Authority; and now I have displaced them for their Misdemeanours, and there is no Body left whose Office it is to take any farther Care of my People. See *ver. 10.*

Ver. 10. *I will require my Flock at their Hands, and cause them to cease from feeding the Flock.]* I will require a severe Account of their Kings and Princes, their Priests and Prophets, of the Damage my People have sustained thro' their ill Management: and I will deprive them of that Honour and Preheminence which they have made such ill Use of, as I have already displaced *Zedekiah*, and the Princes, Priests, and others that were in Authority under him.

Ver. 12. *So will I seek out my Sheep, and deliver them out of all Places where they have been scattered in the cloudy and dark Day.]* I will bring them Home from their several Dispersions, whither they have been driven in the dark and dismal Time of the Destruction of their Country, and their own Captivity. Compare *Chap. xxx. 3.*

Ver. 13. *And I will bring them out from the People, &c.]* This Prophecy may in some Degree have been fulfilled in the Return of the Jews from the *Babylonish* Captivity: But seems still to look farther, even to the General Restoration of the whole Nation; which most of the Prophets foretel shall come to pass in the latter Days: Compare *Chap. xi. 17. xx. 41. xxviii. 25. xxxvi. 24. xxxvii. 21. xxxviii. 8. xxxix. 27.*

Ver. 14. *Upon the high Mountains of Israel.]* See *Chap. vi. 2.*

Ibid. There shall they lye in a good Fold, &c.] The Expressions denote Plenty and Security. Compare *Isa. lxxv. 10. Jer. xxxiii. 12. Hos. ii. 18. Zeph. iii. 13.*

Ver. 16. *I will seek that which was lost, &c.]* The *Messias* whom I will set over them (see ver. 23.) shall faithfully discharge all the Offices of a Shepherd toward them, which their former Pastors have neglected. Ver. 4. Compare *Isa.* xl. 11. lxi. 1. *Matth.* xv. 24. xviii. 11. *John* x. 11.

Ibid. But I will destroy the Fat and the Strong.] Those that oppress and domineer over the Weak. See ver. 20, 21. Compare *Chap.* xxxix. 18. *Amos* iv. 1.

Ibid. I will feed them with Judgment.] Or, with Discretion; i. e. I will deal with each of them according to their Deserts, and make a Distinction between the fat and lean Cattle. See ver. 18, 20.

Ver. 17. *Between Cattle and Cattle, between the Rams and the He-goats.]* The Hebrew runs thus, *Between the small Cattle, and the Cattle of Rams and He-goats*; between the weak and the strong Cattle, i. e. between the Rich and the Poor, as the *Chaldee* Paraphrase explains the Sense upon ver. 20.

Ver. 18. *Seemeth it a small Thing unto you, to have eaten up the good Pasture, &c.]* This Reproof may fitly be applied to those great Persons, who take no Care that the Poor may enjoy the Benefit of their Superfluities; but rather let them be thrown away and perish, than they will be at the Trouble of seeing them disposed of for the Good of those that want.

Ver. 21. *Because ye have thrust with Side and Shoulder, &c.]* In Pursuance of this Comparison, the Oppressors of the Weak are commonly styled in Scripture by the Names of Oxen, Bulls, Rams, and He-goats. See *Psal.* xxii. 12. lxviii. 31. *Dan.* viii. 3, 5.

Ver. 23. *And I will set up one Shepherd over them,—even my Servant David.]* The *Messias* is often described under the Character of a Shepherd, both in the Old and New Testament. See the Note on ver. 16. And the Title may be applied to him with respect to his Office of King, as well as that of Priest and Prophet: See the Note on ver. 2. He is elsewhere styled by the Name of *David*, as being the Person in whom all the Promises made to *David* were fulfilled. See *Isa.* lv. 3, 4. *Jerem.* xxx. 9. *Hos.* iii. 5. [The Expression may likewise allude to *David's* first Employment, which was that of a Shepherd.]

Ibid. He shall feed them, and he shall be their Shepherd.] This Prophecy was remarkably fulfilled, when *CHRIST* by the Preaching of the Gospel gathered in one the Children of *GOD* which were scattered abroad, *John* xi. 52. *Ephes.* i. 10. among whom were many of the lost Sheep of the House of *Israel*, *Matth.* x. 6. But it will receive a farther Completion at the General Conversion of the *Jews*, when the Time will come that they shall say, *Blessed is he that cometh in the Name of the LORD*, *Matt.* xxiii. 37. And this signal Event will usher in or complete the Fulness of the Gentiles. See *Rom.* xi. 12, 15, 25, 32.

Ver. 24. *And I the LORD will be their God.]* I will renew my Covenant with them, and receive them again into my Protection.

See ver. 30. *Chap.* xxxvii. 27. *Levit.* xvi. 12. and the Notes upon *Jerem.* xxx. 22.

Ibid. And my Servant David a Prince among them.] See the Note on *Chap.* xxxvii. 22.

Ver. 25. *And I will make with them a Covenant of Peace.]* As I will be at Peace with them, so I will give them the Blessing of outward Peace, and will protect them from the Annoyance of all their Enemies, from Persecution and outward Violence. See *Jerem.* xxiii. 6.

Ibid. And will cause the evil Beasts to cease out of the Land.] This may be meant of Freedom from Persecution by Infidels and Strangers. Compare ver. 28. Such a Security is elsewhere expressed by making a Covenant for them with the Beasts of the Field: See *Hos.* ii. 18. *Job* v. 23. *Isa.* xxxv. 9. *Lev.* xxvi. 6. The Words are likewise capable of a literal Interpretation, importing, that as *GOD* had threatened that after the Desolation of the Land wild Beasts should over-run it, and devour the few Inhabitants that were left, (See *Chap.* v. 17.) xxxiii. 27. so upon the repeopling of the Country, those Ravagers should forsake it.

Ver. 26. *And I will make them, and the Places round about my Hill, a Blessing.]* I will there give remarkable Instances of my Favour, and the Happiness which accompanies it. See *Gen.* xii. 2. *Isa.* xix. 24. *Zech.* viii. 13. *GOD's* Hill is the same with his Holy Mountain, *Chap.* xx. 40.

Ibid. And there shall be Showers of Blessing.] Such as shall produce all sorts of Plenty. Compare *Malach.* iii. 10.

Ver. 27. *And the Tree of the Field shall yield her Fruit, &c.]* The Spiritual Blessings of the Gospel are sometimes described under the Emblems of Fruitfulness and Plenty. See the Notes on *Isa.* iv. 2. xxxv. 2. lxv. 10. *Jerem.* xxxi. 12.

Ibid. When I have broken the Bands of their Yoke.] The same Expression which is used concerning the Deliverance of *Israel* out of *Egypt*: *Levit.* xxvi. 13. *Jerem.* ii. 20. Their final Restoration being represented as the greater Deliverance of the two. See *Jerem.* xxiii. 7, 8.

Ibid. And delivered them out of the Hand of those that served themselves of them.] See *Jerem.* xxv. 14.

Ver. 28. *And they shall no more be a Prey to the Heathen, neither shall the Beasts of the Land devour them.]* See ver. 25.

Ibid. And they shall dwell safely, &c.] See the Note on *Jerem.* xxiii. 6.

Ver. 29. *And I will raise them up a Plant of Renown.]* The *Messias* is often described under the Name of the Branch; and the Rod or Shoot growing of the Stem of *Jesse*. See *Isa.* iv. 2. xi. liii. 2. *Jer.* xxiii. 5. *Zech.* iii. 8. vi. 12.

Ibid. And they shall be no more consumed with Hunger in the Land.] But shall be blessed with Plenty of all Things: See ver. 26, 27. and *Chap.* xxxvi. 29.

Ibid. Neither bear the Shame of the Heathen any more.] By whom they were reproached, as if their *GOD* had cast them off. See *Chap.* xxxvi. 3, 6, 15.

Ver.

Ver. 30. *Then shall they know, that I the LORD their God am with them, &c.*] See ver. 24.

Ver. 31. *And ye, my Flock, the Flock of my Pasture, are Men.*] These Words at the Conclusion of the Chapter, explain the Metaphor which runs through the whole: That what was said of a Flock and its Shepherds, is to be understood of Men and their Governors; and especially of God's People, whom he takes Care of, as a Shepherd does of his Flock. See Chap. xxxvi. 38. *Psal. lxxxi. 2.*

CHAP. XXXV.

The ARGUMENT.

The Prophet renews his former Denunciations of Judgments upon the Edomites, (see Chap. xxv. 12.) as a just Punishment for their insulting over the Calamities of the Jews.

Ver. 2. **S**ET thy Face against Mount Seir.] See Chap. vi. 2. Mount Seir is the same with Idumea. See *Deut. ii. 5.*

Ver. 4. *I will lay thy Cities waste, &c.*] See ver. 9.

Ver. 5. *Because thou hast had a perpetual Hatred, &c.*] See the Note on Chap. xxv. 12.

Ibid. *In the Time that their Iniquity had an End.*] When their Iniquity received its just Doom. See Chap. vii. 6. *xxi. 25, 29.*

Ver. 6. *Sith thou hast not bated Blood, even Blood shall pursue thee.*] Since thou hast loved Cruelty, and took Delight in shedding Blood, Vengeance shall pursue thee, and thou shalt fall into the Hands of those that will be as eager to shed thine. The Phrase, *Thou hast not bated Blood*, is spoken by the Figure called *Litotes* by the Rhetoricians, when the Words imply more than they express. See the Note on *Jerem. vii. 31.*

Ver. 7. *And cut off from it him that passeth out, and him that returneth.*] No Travellers shall go forward or backward in it with Safety. See Chap. xxix. 11. Compare *Judg. v. 6. 2 Chron. xv. 5.*

Ver. 8. *And I will fill his Mountains with his slain Men, &c.*] Every Part of the Country shall be filled with the Carcasses of those that are slain. Compare Chap. xxxii. 4, 5.

Ver. 9. *And I will make thee perpetual Desolations, &c.*] See Chap. xxv. 13. *Jer. xlix. 17, 18. Malach. i. 3. Dr. Prideaux, Script. Hist. Par. 2. pag. 299.* informs us, that the Nabatheans having driven the Edomites out of their ancient Habitations in the Time of the Babylonish Captivity, they settled themselves in the Southern Part of Judaea, where they were afterward conquered by Hyrcanus, and obliged to embrace the Jewish Religion, and so became at length incorporated with that Nation. See *ibid. p. 307.*

Ver. 10. *These two Nations, and these two Countries shall be mine.*] They settled themselves in Part of the Country, and hoped to have got Possession of the whole in Time. See the Note upon the foregoing Verse. The Ammonites had the same Design, as appears from *Jer. xlix. 1.*

Ibid. *Whereas the LORD was there.*] They did not believe that God had placed his Name there, had chosen it for a Place of his peculiar Residence, and would never quite relinquish his Property in it. See Chap. xlviii. 35.

Ver. 11. *And I will make my self known among them, when I have judged thee.*] I will make my People see that I have not quite cast them off, by my avenging their Quarrel upon thee.

Ver. 12. *And thou shalt know that I am the LORD.*] See Chap. vi. 7.

Ibid. *They are laid desolate, &c.*] See the Note on ver. 10.

Ver. 13. *Thus with your Mouth ye have boasted against me.*] As if I were not able to make good my Promises toward the Jews, or to assert my Right in Judaea. See ver. 10.

Ver. 14. *When the whole Earth rejoiceth, I will make thee desolate.*] When I shall restore other Countries, conquered by the King of Babylon, to their Posterity, thou shalt still be waste and desolate. The Edomites never recovered their Country, after the Nabatheans had expelled them out of it. See *Dr. Prideaux* in the Place above cited.

Ver. 15. *Thou shalt be desolate—all Idumea.*] The Expression is like that of *Isaiah, Whole Palestina, Isa. xiv. 29. i. e.* all the several Tribes and Divisions of it.

CHAP. XXXVI.

The ARGUMENT.

This and the following Chapter contain a Prediction of the general Restoration both of Israel and Judah, a Subject often spoken of by this Prophet: Of which the Return of the two Tribes from Babylon may be thought an Earnest.

Ver. 1. **P**ROPHESY unto the Mountains of Israel.] See the following Verse.

Ver. 2. *Because the Enemy hath said against you, even the ancient high Places are ours in Possession.*] The Idumeans have made their Boasts (See Ver. 5. and Chap. xxxv. 10.) that they should become Masters of the mountainous Parts of Judaea, where the ancient Fortresses were placed which commanded all the rest of the Country. To the same Sense we are to understand the Expression of *Treading upon the high Places of the Earth, Deut. xxxii. 13. i. e.* taking Possession of the Fortresses or Passes which command the rest of the Country.

Ver. 3. *And ye are taken up in the Lips of Talkers, and are the Infamy of the Heathen.*] Your Calamities have made you become a Proverb, a By-word, and a Reproach among the Heathen round about you, according to the Threatnings of the Prophets denounced against you: See *Deut. xxviii. 37. 1 Kings ix. 7, 8. Jer. xviii. 16. Lam. ii. 15. Dan. ix. 16. Psal. lxxix. 4.*

Ver. 4. *Which became a Prey to the Residue of the Heathen that are round about you.*] To those Heathens that are left, after the general Desolations threatned upon the neighbouring Countries Moab, Edom, Ammon, &c.] Compare ver. 36. and *Jer. xxv. 20. xlvii. 4.*

Ver. 5. *Surely in the Fire of my Jealousy.*] In that fervent Zeal and Concern that I have for my own Honour, which is blasphemed among the Heathen: See Chap. xxxv. 12, 13. Compare Chap. xxxviii. 19. xxxix. 25.

Ibid. *Against the Residue of the Heathen—* which have appointed my Land into their Possession.] See the Note on Chap. xxxv. 12.

Ver. 6. *Because ye have born the Shame of the Heathen.*] See Chap. xxxiv. 29. xxxv. 12, 13.

Ver. 7. *I have lifted up my Hand.*] I have solemnly sworn: See Chap. xx. 5, &c.

Ver. 8. *Yield your Fruit to my People of Israel, for they are at hand to come.*] This may have an immediate Aspect upon the Jews Return from Babylon, when they were restored to the Possession of their own Country. If we suppose the Words to relate to the general Restoration of the Nation, the longest Distance of Time, that the Things of this World can extend to, is but as a Moment in respect of Eternity. Compare Heb. x. 37. Philip. iv. 5.

Ver. 10. *And the Wastes shall be builded.*] Compare ver. 33. This may likewise have been in some Measure fulfilled at their Return from Babylon. Compare Isa. lviii. 12. lxi. 4.

Ver. 11. *And I will multiply upon you Man and Beast.*] As God in his Judgments threatens to cut off Man and Beast from a Land: (see Chap. xiv. 17.) so here he promises to replenish it with both. Compare Jer. xxxi. 27. xxxiii. 12.

Ibid. *And will do better unto you than at your Beginnings.*] In bestowing upon you the Blessings of the Gospel; the Promises of which were made first to the Jews and to their Children, Acts ii. 39. The Words may likewise imply, that God would give them a more lasting and secure Possession of their Land than ever they had before. See the following Verses.

Ver. 12. *Yea, I will cause Men to walk upon you.*] O Mountains or Land of Israel, ver. 8.

Ver. 13. *Thou Land devourest up Men, and hast bereaved thy Nations.*] The Neighbouring People raised this ill Character upon the Land of Judaea, because of the severe Judgments of the Sword, Famine, and Pestilence, which had destroyed the greatest Part of the Inhabitants. The Expression alludes to that evil Report which the Spies brought upon it, Numb. xiii. 32. that it was a Land that did eat up its Inhabitants; as if the Air had been unwholesome, or the Country always afflicted by some Judgment from Heaven.

Ver. 14. *Therefore thou shalt devour Men no more, &c.*] Thou shalt be free from the Strokes of Heaven, and from the Annoyance of Enemies on Earth.

Ver. 15. *Neither will I cause Men to bear in thee the Shame of the Heathen any more, &c.*] See ver. 6. and Chap. xxxiv. 29.

Ibid. *Neither shalt thou cause thy Nations to fall any more.*] The Chaldee, and some other ancient Versions, translate the Words, *Neither shalt thou bereave thy People* [or Nations] *any more*; as if the Word, in the Original, were *Shacal*, the same which is used in the Sense of *Bereaving* in the foregoing Verses; whereas here the present Copies read *Casbal*, which signifies to *Fall*. But it hath been before observed, that Words in the Hebrew, which

are near in Sound, often have an Affinity in their Signification: See the Note upon Chap. xxvii. 15.

Ver. 17. *Their Way was before me, as the Uncleaness of a removed Woman.*] As such a Person was under a Legal Pollution, and forbidden to come within the Courts of the Temple, or attend upon God's Worship there: So the Defilements the Jews had contracted by their Idolatries and other heinous Sins, render'd them unqualify'd to be my People, or to offer up any Religious Service to me.

Ver. 18. *Wherefore I poured my Fury upon them for the Blood they had shed upon the Land, and for their Idols, &c.*] Murder and Idolatry, two Sins of the first Magnitude, are often joined together in the Catalogue of National Sins recited in this Prophecy; meaning particularly, the Blood of their Children, which they offered to their Idols: See Chap. xvi. 36, 38. xxiii. 37.

Ver. 19. *And I scattered them among the Heathen, &c.*] See Chap. v. 12.

Ver. 20. *And when they entred unto the Heathen—they profaned my holy Name, when they said unto them, &c.*] Or, *When it was said unto them*: Verbs of the Third Person being often taken impersonally. By their evil Practices they brought a Scandal upon my Name, and gave Occasion to the Heathen to say, See what profligate Wretches these are, who call themselves by the Name of God's People, whom he hath justly expelled out of their Country which he had given them. The Chaldee Paraphrast understands the Words to this Sense: "If these are God's People, why does he suffer them to be turned out of the Land which he made the Place of his own especial Residence? Why does he not continue to protect them?" But the former Sense agrees better with the Scope of the Text, and with St. Paul's Application of it to the Jews of his own Time, Rom. ii. 24. and with what follows, ver. 31.

Ver. 21. *But I had Pity for my holy Name, &c.*] I wrought for my Name's Sake, that it should not be polluted among the Heathen, as the Prophet speaks, Chap. xx. 9.

Ver. 22. *I do not this for your Sakes, O House of Israel.*] The Promises I make in your Favour in the following Verses, are not owing to any Desert of yours, but purely to vindicate my own Honour: See ver. 32. and compare Deut. ix. 5. Psal. cvi. 8.

Ver. 23. *And I will sanctify my great Name which was profaned among the Heathen, &c.*] I will give illustrious Proofs of my Power and Goodness, and vindicate my Honour from the Reproaches with which it has been blasphemed among the Heathen, upon the Occasion of your evil Doings.

Ibid. *And the Heathen shall know that I am the LORD.*] The Return of the Jews, from the Babylonish Captivity, was taken Notice of by the Heathens, as a signal Instance of God's Providence toward them (see Psal. cxxvi. 2.) and their general Conversion will be a much more remarkable Proof of my fulfilling the Promises made to their Fathers; so that the Heathens themselves will be forced to take Notice of

of it: See Chap. xxxvii. 28. It will be an effectual Argument to convince Infidels, that your Nation, and the rest of the true Israelites, are the only Church of God, and Professors of his Truth: See Zech. viii. 23.

Ibid. *When I shall be sanctified in you before your Eyes.*] When I shall sanctify my Name, as it is expressed in the former Part of the Verse, and make my Power and Goodness known to the World: See the Notes on Chap. xx. 41. xxviii. 22.

Ver. 24. *And I will take you out from among the Heathen, &c.*] See Chap. xxxiv. 13. xxxvii. 21. xxxix. 25.

Ver. 25. *And I will sprinkle clean Water upon you, and ye shall be clean.*] The Expression alludes to those Legal Purifications which were made by sprinkling Water upon the unclean Person: See Numb. viii. 7. xix. 13. and denotes the Sacrament of Baptism, by which true Believers are cleansed from their former Sins, and inwardly sanctified: See Acts ii. 38. xxii. 16. Titus iii. 5. and compare Jer. xxxiii. 8. St. Paul may probably allude to this Text, when he exhorts the Hebrew Converts to draw nigh to God, having their Hearts sprinkled from an evil Conscience, and their Bodies washed with pure Water, Heb. x. 22.

Ibid. *From all your Filthiness, and from your Idols will I cleanse you.*] When the Prophets foretel the general Conversion of the Jews, they usually mention their Detestation of their former Idolatries, as a necessary Preparation toward it: See Isa. i. 29. xvii. 7, 8. Jer. iii. 22, 23, &c. Zech. xiii. 1, 2. Some Account of this Circumstance of their Conversion hath been given in the Note upon Isaiah lxxv. 7. and upon the forementioned Chapter of Jeremiah.

Ver. 26, 27. *A new Heart also will I give you, &c.*] See Chap. xi. 19. This Promise will be fulfilled, when the Heart of this People shall turn to the LORD, and the Vail shall be taken from it, as St. Paul informs us, 2 Cor. iii. 16. Compare Jer. xxxi. 33, 34.

Ver. 28. *And ye shall dwell in the Land that I gave to your Fathers.*] See Chap. xxviii. 25.

Ibid. *And ye shall be my People, &c.*] See Chap. xi. 20.

Ver. 29. *I will also save you from all your Uncleanesses.*] I will take away the Guilt of them, and deliver you from the Punishments due to them: See Matth. i. 21.

Ibid. and Ver. 30. *And I will call for the Corn, and will increase it, &c.*] See the Notes upon Chap. xxxiv. 27, 29.

Ver. 31. *Then shall ye remember your own evil Ways.*] See the Note upon Chap. xvi. 61.

Ibid. *And shall loath your selves in your own Sight, &c.*] See Chap. vi. 9.

Ver. 32. *Not for your Sakes do I this—be it known unto you, &c.*] The Prophet repeats what he said ver. 22. on purpose to check all vain Presumption in the Jews, and Confidence of their own intrinsic Worth or Merit: A Fault they have been very prone to in all Ages.

Ver. 33. *I will cause you to dwell in the Cities, and the Wastes shall be builded.*] See ver. 10.

Ver. 34. *Whereas it lay desolate in the Sight of all that passed by it.*] As Moses had threatened, Deut. xxix. 23—28.

Ver. 35. *This Land that was desolate, is become like the Garden of Eden.*] See Chap. xxviii. 13. Isa. li. 3.

Ver. 36. *The Heathen that are left round about you shall know that I the LORD build the ruined Places, &c.*] The Heathen Nations that are near you (see ver. 4.) shall be convinced, that the restoring the Jews to their former State must be the immediate Hand of God, who will certainly in due Time fulfil what is here foretold: See Chap. xxxvii. 14.

Ver. 37. *I will yet for this be enquired of by the House of Israel, to do it for them.*] God in his Anger tells the Jews, that he will not be enquired of by them, Chap. xiv. 3. xx. 3, 31. intimating, that during their Continuance in Idolatry and other Wickedness, they ought not to address themselves to him, nor expect any favourable Answer to their Requests: But now, upon their Repentance and Reconciliation, he tells them, that he will be enquired of by them; i. e. he will dispose their Hearts to apply themselves to him by Prayer, and will answer the Petitions they make to him for the fulfilling these his Promises: See Psal. x. 17. and compare Jer. xxix. 13.

Ver. 38. *As the holy Flock, as the Flock of Jerusalem in her solemn Feasts.*] The Sheep and Lambs, designed for the Sacrifices which were offered at the three solemn Feasts, were both very numerous, and likewise of the best in their Kind. The Epithet of Holy, and most Holy, is often applied to Sacrifices in the Levitical Law, as being wholly dedicated to God, and set apart for his Worship: See Levit. vi. 25, 29. Numb. xviii. 9.

Ibid. *So shall the waste Cities be filled with Flocks of Men.*] See Chap. xxxiv. 31.

CHAP. XXXVII.

The ARGUMENT.

Under the Figure of a Resurrection of dry Bones is foretold the general Restoration of the Jews from their several Dispersions; and by the joining of two Sticks is represented the Uniting of Israel and Judah into one Kingdom.

Ver. 1. **T**HE Hand of the LORD was upon me.] See the Note upon Chap. i. 3.

Ibid. *And carried me out in the Spirit of the LORD.*] Or, *By the Spirit of the LORD.* Compare Chap. iii. 14. viii. 3. xi. 24. This was performed either by a local Translation of the Prophet, or else by way of Vision and lively Representation. See the Note upon Chap. viii. 3.

Ver. 3. *O Lord God, thou knowest.*] This is only an Act of thy Power and good Pleasure. Raising the Dead to Life again is peculiarly ascribed to God, as being properly the Work of Omnipotence, and a sort of new Creation. See Deut. xxxii. 39. 1 Sam. ii. 6. Jobn v. 21. Rom. iv. 17. 2 Cor. i. 9.

Ver.

Ver. 4. *O ye dry Bones, hear ye the Word of the LORD.*] A prophetic and lively Representation of that Voice of the Son of God, which *all that are in the Graves shall hear at the last Day, and shall come forth out of them,* John v. 28, 29.

Ver. 5. *Behold, I will cause Breath to enter into you.*] *The Breath of Life*, as it is expressed Gen. ii. 7. Compare Psalm civ. 30.

Ver. 7. *And as I prophesied, there was a Noise, and behold a Shaking.*] Such a Noise, or Commotion, as we may suppose the Bones of an human Body would make upon their meeting together again, after having been severed one from another.

Ver. 9. *Prophecy unto the Wind.*] Or rather, *To the Breath*, meaning that vital Principle which unites Body and Soul together, and is mentioned as distinct from the four Winds, in the following Words.

Ibid. *Come from the four Winds, O Breath.*] The Words figuratively represent the Restoration of the Jewish Nation from the several Countries whither they were dispersed over the World, expressed by their being *scattered toward all Winds*, Chap. v. 10. xii. 14. xvii. 21.

Ver. 10. *An exceeding great Army.*] To signify the great Numbers they will amount to, when they return from their several Dispersions, and unite into one Body. They are elsewhere styled *a Remnant*, but that is in comparison of the whole Nation. See the Notes upon Isa. iv. 2. x. 22. xxvii. 12, 13.

Ver. 11. *These Bones are the whole House of Israel.*] They represent the forlorn and desperate Condition to which the whole Nation is reduced.

Ver. 12. *I will open your Graves, and cause you to come out of your Graves.*] I will reunite you into one Body or Nation, who now lie scattered and dispersed as the Bones in a Charnel House. Compare ver. 21. In their State of Dispersion and Captivity they are called the *Dead Israelites* in Baruch, Chap. iii. 4. And their Restoration is described as a Resurrection by *Isaiah*, Chap. xxvi. 19. at which time *their Bones* are said to *flourish*, or to be restored to their former Strength and Vigour in the same Prophet, Chap. lxvi. 14. In like manner Saint Paul expresses their Conversion, and the general Restoration which shall accompany it, by *Life from the Dead*, Rom. xi. 15.

Ibid. *And bring you into the Land of Israel.*] See ver. 25. and the Note upon Chap. xxviii. 25.

Ver. 14. *And shall put my Spirit in you, and ye shall live.*] That Principle of Life expressed by *Breath* or *Spirit*, ver. 9. not excluding that new Spirit of Grace, which God will at that time plentifully bestow upon them. See Chap. xi. 19. xxxvi. 26, 27. The Principle of Grace is often spoken of as a higher Principle of Life, and the Earnest of our heavenly Happiness. See Rom. viii. 11. 1 Cor. vi. 17. xv. 45.

Ver. 16. *Take thee one Stick, and write upon it, &c.*] *i. e.* one Rod; the Expression alludes to Numb. xvii. 2. where *Moses* is commanded to take twelve Rods, one for each Tribe, and to write the Name of the Tribe upon the Rod.

Ibid. *For Judah and the Children of Israel his Companions.*] Not only the Tribe of Benjamin, but many of the other Tribes joined themselves to the Tribe of Judah, and kept close to the Law of God, and the Worship of his Temple. See 2 Chron. xi. 12—16. xv. 9. xxx. 11, 18.

Ibid. *For Joseph the Stick of Ephraim, and for all the House of Israel his Companions.*] Upon Reuben's forfeiting his Birth-right, that Privilege was conferred upon the Sons of Joseph, of whom Ephraim had the Precedence. See 1 Chron. v. 1. Gen. xlviii. 20. which made him reckoned the Head of Ten Tribes: Samaria, the Seat of that Kingdom, being likewise situate in the Tribe of Ephraim: Upon these Accounts the Name of Ephraim signifies in the Prophets the whole Kingdom of Israel, as distinct from that of Judah; and particularly in the Prophet Hosea, Chap. v. 3, 5, &c. See likewise Jerem. xxxi. 6, 18.

Ver. 17. *And join them one to another into one Stick?*] A Rod or Scepter is an Emblem of Power: see Psal. cx. 2. So the joining these two Rods or Sticks together, denotes uniting the two Kingdoms under one Prince or Governor: See ver. 22.

Ver. 18. *Wilt thou not shew us what thou meanest by these?*] Ezekiel foretold many Things by Signs, and the Jews were very inquisitive into the Meaning of them; though sometimes their Curiosity proceeded rather from a secret Contempt of the Prophet and his Predictions, than a real Desire of Information. See Chap. xii. 9. xvii. 12. xx. 49. xxiv. 19.

Ver. 19. *Which is in the Hand of Ephraim.*] Of which he is the Head: See ver. 16.

Ibid. *They shall be one in my Hand.*] I will make them one Nation, and appoint one King to rule over them, the *Messias*. See ver. 22.

Ver. 20. *And the Sticks whereon thou writest shall be in thine Hand before their Eyes.*] Thou shalt place the Sticks or Rods thus joined together before their Eyes, as a visible Token or Pledge of the Truth of what I enjoin thee to speak to them in the following Words.

Ver. 21. *I will take the Children of Israel from among the Heathen, &c.*] See Chap. xx. 34. xxxiv. 13. xxxvi. 24. xxxix. 25.

Ver. 22. *And I will make them one Nation.*] They shall not be divided any more into separate Kingdoms; the Consequence of which was their setting up separate Ways of Worship, and espousing separate Interests: Compare Isa. xi. 13. It has been already observed, that the Prophecies, which foretel of the general Restoration of the Jews, join Judah and Israel together, as equal Sharers in that Blessing.

Ibid. *And one King shall be King to them all.*] The *Messias*, who is that one Shepherd and Prince that shall rule over them all, as one Nation: See Chap. xxxiv. 23, 24. compared with Luk. i. 32, 33. The *Messias* is described as King of the Jews in most of the Prophecies of the Old Testament, beginning with that of Gen. xlix. 10. concerning *Shiloh*. From David's time he is commonly spoken of as the Person in whom the Promises relating to the Perpetuity of David's Kingdom were to be accomplished. This was

was a Truth unanimously owned by the Jews; see *John i. ver. 49.* to which our Saviour bore Testimony before *Pontius Pilate*, when the Question being put to him, *Art thou a King?* he made Answer, *Thou sayest [the Truth] for I am a King.* Thus those Words should be translated: for *St. Paul*, alluding to them, calls them a good Confession, *1 Tim. vi. 13.* The same Truth *Pontius Pilate* himself asserted in that Inscription which he providentially ordered to be written upon the Cross: See *John xix. 19—22.* so that the Chief Priests impiously renounced their own avowed Principles, when they told *Pilate*, That they had no King but *Cæsar.* Ibid. *ver. 15.*

Ver. 23. Neither shall they defile themselves any more with their Idols.] See the Note upon *Chap. xxxvi. 25.*

Ibid. *Nor with their detestable Things.*] Or, *Abominations*, as the Word *Skikkuts* is elsewhere translated, and commonly applied to Idols. See *Chap. xx. 7. 2 Kings xxiii. 13. Dan. ix. 27.*

Ibid. *Nor with any of their Transgressions.*] This Expression comprehends in it their being touched with an hearty Compunction for their great Sin of rejecting and crucifying the *Messias*, their King and Saviour. See *Zech. xii. 10.*

Ibid. *And will save them out of all their Dwelling-places wherein they have sinned, and will cleanse them.*] See *Chap. xxxvi. 20, 25, 28.*

Ver. 24. And David my Servant shall be King over them, &c.] See *Chap. xxxiv. 23.*

Ibid. *They shall also walk in my Judgments, &c.*] See *Chap. xxxvi. 27.*

Ver. 25. And they shall dwell in the Land that I have given to Jacob my Servant.] A Promise often repeated in this Prophecy: See *ver. 12, 21.* and the Note on *Chap. xxviii. 25.*

Ver. 26. Moreover I will make a Covenant of Peace with them, &c.] See *Chap. xxxiv. 25.* The Words may likewise be understood in a spiritual Sense, That God will be reconciled to them through Christ, and admit them into that Covenant of Peace, of which he is the Mediator, and therefore is called *our Peace*, *Eph. ii. 14.* And then the following Words, *It shall be an everlasting Covenant with them,* may fitly be explained of the Gospel, being such a Covenant as shall never be abolished, or give Way to any new Dispensation. Compare *Isa. lv. 3. Jer. xxxii. 40.*

Ibid. and *Ver. 27. And will set my Sanctuary in the midst of them for evermore. My Tabernacle also shall be with them.*] God's placing first his Tabernacle, and then his Temple among the Jews, was a Pledge and Token of his Presence among them, and Protection over them. See *Levit. xxvi. 11, 12.* and the Note upon *Chap. xi. 16.* of this Prophecy. And here he promises new and more valuable Tokens of his Presence among them, by the Graces of his Holy Spirit, and the Efficacy of his Word and Sacraments; (compare *2 Cor. vi. 16.*) and perhaps will vouchsafe them some extraordinary Appearance of the Divine Majesty. See *Chap. xliii. 4, 5, 7. Zech. ii. 5.*

Ibid. *Yea, I will be their God, &c.*] See *Chap. xi. 20.*

Ver. 28. And the Heathen shall know that I the LORD do sanctify Israel.] The Conversion of the Jewish Nation, and their being restored to their former State of Favour and Acceptance with God, will be a Work of Providence taken Notice of by the Heathens themselves, who shall join themselves to the Jews, as the Church of God and Temple of Truth. See *Chap. xxxvi. 23.*

C H A P. XXXVIII.

The ARGUMENT.

The Prophecy contained in this and the following Chapter concerning Israel's Victory over Gog and Magog, without question relates to the latter Ages of the World, when the whole House of Israel shall return into their own Land, *Chap. xxxix. 25, 26.* And the Expressions we meet with in this Chapter, *Ver. 8.* and *16.* that this should come to pass in the latter Days, and after many Days, or a considerable Number of Years, and that God had of old prophesied concerning this Transaction: These and other Circumstances of this Prophecy are a Proof that the Event was to happen a great while after the several Predictions of the Prophets concerning it. So that this must be looked upon as one of those obscure Prophecies of Scripture, the fulfilling whereof will best explain their Meaning.

Ver. 2. SET thy Face (see *Chap. vi. 2.*) *against Gog, the Land of Magog.*] Or, of the Land of Magog. Magog was the Son of Japhet, *Gen. x. 2.* from whence the Scythians are generally supposed to be derived. The Mogul Tartars, a People of the Scythian Race, are still called so by the Arabian Writers, as *Dr. Hyde* informs us in his Epistle *De Mensuris Synensibus.* By Gog and Magog may most probably here be meant the Turks, who were originally Natives of Tartary, called *Turchefton* by the Eastern Writers; and whose Language is derived from that of the Tartars. The Land of Canaan hath been, for several Years, in the Possession of the Turks: Several Texts in *Ezekiel* foretel the Jews Settlement in that Country again; and some of the Expressions in this and the following Chapter intimate, that the People called here by the Name of Gog, and their Allies, will attempt to recover it again out of the Hands of the Jews, its rightful Owners: This may probably occasion the War and Victory here spoken of. But this is what cannot be positively affirmed; only thus much one may venture to say, That since the whole Strength of Europe was so unsuccessful in their Attempts to recover that Land out of the Hands of the Infidels in the Holy War, it looks as if God had reserved that Work to some farther Time of his own Appointment, when that Country should be the Scene of some extraordinary Event of Providence. We may farther observe, That the Second Wo, mentioned *Revelations ix. 12.*

xi. 14. is by many Learned Men understood of the *Turkish* Empire; and in Consequence of that Interpretation, the putting an End to that Tyranny will be an Introduction to some extraordinary Changes in the Christian Part of the World.

Ibid. *The chief Prince of Mesbech and Tubal.*] The King or Head of all those Northern Nations which lye upon the *Euxine* Sea: See the Notes upon Chap. xxvii. 13. The Turk is called *the King of the North* in Daniel, Chap. xi. 40. as several Commentators interpret that Place. The LXX Interpreters take the Word *Rosh*, commonly translated *Chief*, for a proper Name; so they render the Sentence thus, *The Prince of Rosh, Mesbech, and Tubal.* *Rosh*, taken as a Proper Name, signifies those Inhabitants of *Scythia*, from whence the *Russians* derive their Name and Original.

Ver. 4. *And I will turn thee back, and put Hooks in thy Chaws.*] I will disappoint all thy Designs, and turn thee about as easily as a Fisherman masters a great Fish, when he hath once fasten'd the Hook into his Jaws: See Chap. xxix. 4.

Ibid. *And I will bring thee forth, and all thine Army, &c.*] The Sense would be plainer, if the Words were thus translated, *After I have brought thee forth, &c.* In which Sense the Copulative *Vau* is sometimes used: See Noldius's Concordance, p. 291.

Ibid. *Horses and Horsemen.*] See ver. 15.

Ver. 5. *Persia, Ethiopia, and Libya with them.*] Their Allies, *Ethiopia* and *Libya*, are called *Cush* and *Phut* in the Hebrew, and are joined together as Allies, Chap. xxx. 5. See the Note there. *Persians* are joined in like manner with *Africans*, Chap. xxvii. 10.

Ibid. *All of them with Shield and Helmet.*] So the *Libyans*, or People of *Phut*, are described, Jer. xlv. 9. as *Handling the Shield*, i. e. being remarkable for their great and large Shields, as *Zenophon* relates of them, *Cyropæd.* lib. 6.

Ver. 6. *Gomer and all his Bands, the House of Togarmah of the North Quarters.*] *Gomer* is joined with *Magog*, Gen. x. 2. and probably signifies *Galatia*, *Phrygia*, and *Bithynia*, which with *Cappadocia*, denoted by *Togarmah*, comprehends all the Northern Parts of *Asia Minor*, which border upon the *Euxine* Sea: See the Meaning of *Togarmah* explained in the Note upon Chap. xxvii. 14.

Ibid. *And many People with thee.*] Those of *Cilicia*, *Pamphylia*, and other Nations inhabiting *Asia Minor*.

Ver. 7. *Be thou prepared—thou and all thy Company that are assembled with thee.*] The Prophet ironically encourages *Gog* to make all Warlike Preparations, and muster all his Forces together, that *GOD* may gain the greater Honour by their signal Defeat: See ver. 16. and compare Jerem. xlv. 2, 3, 14. li. 12.

Ibid. *And be thou a Guard unto them.*] Let them rely upon thy Prowess and Conduct as their Leader.

Ver. 8. *After many Days thou shalt be visited, &c.*] This Judgment shall be inflicted by *GOD*

upon thee; (Compare *Isa.* xxix. 6.) after a Succession of many Generations: In the latter Years, or Days, as it follows here, and ver. 16. i. e. toward the End of the World; compare Dan. viii. 26. particularly the Expression of *Latter Days*, or Years, is used to denote the Times of the General Restoration of the Jewish Nation: See Deut. iv. 30. Jerem. xxx. 24. Hof. iii. 5.

Ibid. *Thou shalt come into the Land that is brought back from the Sword.*] The Land is put for the People of the Land, who are said to be brought back from the Sword, as they are elsewhere styled a *Remnant*, i. e. those that should survive after the Hardships they had suffered in their several Dispersions, and the Judgments that should fall upon the Disobedient in their Return Home: See the Notes upon Chap. xx. 34—38. and upon *Isa.* iv. 2. And perhaps those Words of *Jeremiah*, Chap. xxxi. 2. may be best explained to this Sense, *The People that were left of the Sword found Grace in the Wilderness.* The whole Chapter relates to the General Conversion and Restoration of the Jews; and the Prophet speaks in that Verse of the Favours *GOD* would shew to those that should escape the severe Judgments that should destroy the Disobedient in their Passage Home to their own Country, called the *Desert*, or *Wilderness*, by *Isaiah*, Chap. xl. 3. and by *Ezekiel* the *Wilderness of the People*, or *Nations*, Chap. xx. 35. See the Notes upon that Place.

Ibid. *And gathered out of many People.*] See the Note upon Chap. xxxiv. 13.

Ibid. *Against the Mountains of Israel, [see Chap. xxxvi. 1, 4.] which have been always waste.*] Or rather, altogether waste, as the LXX rightly translate it.

Ibid. *But it is brought forth out of the Nations, and they shall dwell safely all of them.*] Or, *And they have dwelt safely all of them*; the Future Tense being often put for the Preterperfect. The Sense is, that after the Return of the People of *Israel* into their own Country, and their having lived there for some Time in Peace and Safety, this Enemy will think to take Advantage of their Security, and fall upon them unexpectedly. Compare ver. 11.

Ver. 9. *Thou shalt ascend and come like a Storm.*] A Comparison elsewhere made use of to express the Devastations which attend a destroying Army: See Chap. xiii. 11. *Isaiah* xxviii. 2.

Ibid. *Thou shalt be like a Cloud to cover the Land.*] Thou shalt overspread the Land like a dark Cloud, which makes every Thing look melancholy and dismal: See Chap. xxx. 3. Jer. iv. 13.

Ver. 11. *I will go to the Land of the unwall'd Villages, &c.*] A Description of a People, that live securely without any Apprehension of Danger. Compare Jer. xlix. 31.

Ibid. *To them that are at rest and dwell safely.*] According to the Promise often repeated in the Prophet, that *In those Days Israel should dwell safely, and none should make them afraid*: See Chap. xxxiv. 28. Jer. xxiii. 6. and the Note there.

Ver. 12. *To turn thine Hand upon the desolate Places that are now inhabited.*] *Judaea* is described as a Country that lay desolate before the *Jews* Return into it: See Chap. xxxvi. 34, 35. After it had been for some time reinhabited, *Gog* and his Associates designed to fall upon it with all their Forces; in that Sense to turn the Hand is taken, *Isa.* i. 25. See the Note there.

Ibid. *That dwell in the midst of the Land.*] In the Navel of the Land, as the Hebrew reads, i. e. in *Jerusalem*, because that stood near the Middle of the holy Land, and likewise was situate upon a rising Ground, which the Hebrew metaphorically expresses by the Navel: See *Judg.* ix. 37.

Ver. 13. *Sbeba and Dedan, and the Merchants of Tarshish—shall say unto thee, Art thou come to take a Spoil?*] These were People that dealt much in Trade; the two former dwelling in the East, the latter often sailing from the Spanish Coasts into the Eastern Parts: They are mentioned Chap. xxvii. 12, 15, 20, 22. as having Commerce with *Tyre*, which bordered upon *Judaea*. Those Merchants, as soon as they heard of this intended Invasion, came into *Gog's* Camp as to a Market, to buy both Persons and Goods which should come into the Conqueror's Power. See the Note upon Chap. xxvi. 2.

Ibid. *With all the young Lions thereof.*] The Targum understands it of their Kings, i. e. their chief Merchants, who are described as so many Princes, *Isa.* xxiii. 8. and are called *Lions*, because of the Injustice and Oppression they too commonly practised in their Commerce: See Chap. xxviii. 16. But the LXX translate the Word *Kephirim*, Towns or Villages; in which Sense it is taken *Neb.* vi. 2. and in other Places.

Ver. 14. *In that Day.*] At that remarkable Time, when God shall bring again the Captivity of *Israel* and *Judah*, so often spoken of by the Prophets: See the Note upon *Isa.* iv. 2.

Ibid. *When my People Israel dwelleth safely, shalt not thou know it?* &c.] As soon as the News of their being settled in their own Country comes to thy Knowledge, thou wilt certainly make Preparations to invade them.

Ver. 15. *And thou shalt come from thy Place out of the North Parts.*] See ver. 6.

Ibid. *Thou and many People with thee, all of them riding upon Horses, &c.*] The Character here given of this People may properly be applied to the *Turks*, the chief Strength of whose Armies consists in their Cavalry, and the great Numbers of them which they bring into the Field, as the Writers of the *Turkish* History observe. Compare *Rev.* ix. 16. which Place several Interpreters expound of the *Turks*. We may not improbably apply those Words of the Prophet *Zechariah* to the Event here spoken of, Chap. xii. 4. *I will smite every Horse with Astonishment, and his Rider with Madness, and will open mine Eyes upon the House of Judah.*

Ver. 16. *As a Cloud to cover the Land.*] See ver. 9.

Ibid. *That the Heathen may know me, &c.*] This signal Victory over *Gog* and his Associates shall be a Means of bringing Infidels to give Glory unto me. Compare Chap. xxxix. 21. and see the Note upon Chap. xxxvi. 23.

Ver. 17. *Art thou he?*] The Words would be more significant, if they were translated, *Art thou not he?* A Sense which *He* the Particle of Interrogation often imports: See the Note upon Chap. xx. 4.

Ibid. *Of whom I have spoken in old time by my Servants the Prophets, who have prophesied in those Days, many Years.*] Or, and Years. The Prophet is speaking here of some terrible Enemy to God's People, who shall be subdued by the immediate Hand of Heaven, which Victory should make way for glorious Times of Peace and Prosperity. This Enemy is said to be foretold of old by the Prophets; and is therefore probably described under the Names of such Nations as were the chief Enemies to the *Jews* in the particular Times of each Prophet. Such we may suppose the *Affyrian* to be, spoken of by *Isaiab*, Chap. xiv. 24, 25. and by *Micah*, Chap. v. 5. The same Enemy may probably be intended under the Figure of *Tyre*; see the Note on Chap. xxviii. 24. Of *Egypt*; see the Note upon Chap. xxix. 21. and compare *Isa.* xi. 15. with *Zech.* x. 11. Of *Moab*; see *Isa.* xxv. 10. Of *Edom*; see *Isa.* xxxiv. 6. lxiii. 1. *Joel* iii. 20. *Obad.* ver. 18, 19. and under the Name of *Leviathan*, *Isa.* xxvii. 1. To these we may add those Prophecies which speak of some great and general Destruction of God's Enemies before the Day of Judgment, or Consummation of all Things. Such are *Psal.* cx. 5, 6. *Isa.* xxvi. 20, 21. xxxiv. 1, &c. lxvi. 16. *Jer.* xxx. 7, 10. *Joel* iii. 9, 14. *Obad.* ver. 15, &c. *Zech.* xii. 1. xiv. 1, &c. *Zechariah* lived indeed after *Ezekiel's* Time, but a great while before the fulfilling of this Prophecy. The Expressions here used, *of old time*, and *which prophesied in those Days* [and] *Years*, plainly imply, that there was to be a Succession of many Ages between the publishing those Prophecies and this Event foretold by them; and therefore seem to look beyond the Times of *Antiochus Epiphanes*, to which some Expositors apply this Place of *Ezekiel*: See the Note upon Chap. xxxix. 9.

Ver. 18. *My Fury shall come up in my Face.*] An Expression taken from human Passions, which cause the Blood to fly up into the Face. So *Isaiab* describes Almighty God as *Burning with Anger*, his Lips being full of Indignation, and his Tongue as a consuming Fire, Chap. xxx. 27. See the Note upon that Place.

Ver. 19. *For in the Jealousy and in the Fire of my Wrath have I spoken.*] See Chap. xxxvi. 5. xxxix. 25.

Ibid. *Surely in that Day there shall be a great Shaking in the Land of Israel.*] Great Changes and Alterations in Kingdoms and Governments are expressed in Scripture by *Shaking of Heaven and Earth*, the Sea and the dry Land: See *Haggai* ii. 6, 7, 21, 22. *Hebr.* xii. 26. and by Earthquakes, *Revel.* vi. 12. xi. 13. xvi. 8.

Ver. 20. *So that the Fishes of the Sea, and the Fowls of Heaven, &c.*] Every Part of the Creation shall bear its Share of this Calamity, as if there were a Convulsion of the whole Frame of Nature. Compare *Jer.* iv. 24, &c. *Hos.* iv. 3. The Prophets often describe God's Judgments upon particular Countries or Persons, as if it were a Dissolution of the whole World, be-

cause his particular Judgments are an Earnest of the general Judgment: See the Notes upon *Isa. xiii. 10.*

Ibid. And the Mountains shall be thrown down, &c.] These Expressions may probably be meant of Walls, Towers, and other Fortifications, which are dismantled and demolished in the Time of War. Compare *Jer. li. 25.*

Ver. 21. I will call for a Sword against him.] I will appoint a Sword to destroy him: Compare *Chap. xiv. 17.* God's Decrees are expressed by his speaking the Word, and giving out his Command. So he is said to call for a Dearth upon the Land of Canaan, *Psal. cv. 16.*

Ibid. Throughout all my Mountains.] See *ver. 8.*

Ibid. Every Man's Sword shall be against his Brother.] God often destroys his Enemies by intestine Quarrels among themselves, and making them Executioners of his Judgments upon each other: See *2 Chron. xx. 23. Judg. vii. 22. 1 Sam. xiv. 20.*

Ver. 22. I will plead against him with Pestilence and with Blood.] Or, I will plead with him: See *Chap. xx. 35.* God pleads with Men by his Judgments, which are a manifest Token of the Vengeance due to their Sins: See *Isa. lxvi. 16. Jerem. xxv. 31.* Pestilence is joined with Blood here, as it is *Chap. v. 17. xiv. 19. xxviii. 23.*

Ibid. And will rain upon him and his Bands— an overflowing Rain, and great Hailstones, Fire, and Brimstone.] God shall as plainly shew himself in the Destruction of these his Enemies, as when he consumed Sodom and Gomorrah by Fire and Brimstone from Heaven, *Gen. xix. 24.* and discomfited the Armies of the Canaanites and Philistines by Tempests of Thunder and Hail: See *Josh. x. 10. 1 Sam. vii. 10.* Compare *Psal. xi. 6. Isa. xxix. 6. xxx. 30.* and see *Chap. xiii. 11.* of this Prophecy.

Ver. 23. Thus will I magnify my self, and sanctify my self, &c.] Compare *ver. 16.* and see the Note upon *Chap. xxxvi. 23.*

CHAP. XXXIX.

See the ARGUMENT of the foregoing Chapter.

Ver. 1. O GOG, the chief Prince of Meshech and Tubal.] See *Chap. xxxviii. 2.*

Ver. 2. And I will turn thee back.] See *ibid. ver. 4.*

Ibid. And leave but a sixth Part of thee.] So the Word *Shissba*, or *Shissab*, as it is read with a different Termination, signifies, *Chap. xlv. 13.* Others render it, *I will strike thee with six Plagues*, viz. those mentioned *Chap. xxxviii. 22.*

Ibid. And I will cause thee to come up from the North Parts, &c.] The Words may be better translated, *After I have caused thee to come up from the North Parts, and have brought thee upon the Mountains of Israel:* See a like Construction *Chap. xxxviii. 4.*

Ver. 3. And I will smite thy Bow out of thy left Hand, &c.] There shall be no Might in thy Hand, as Moses threatens the Israelites, *Deut.*

xxviii. 32. Thou shalt not be able to use thy Weapons to any Purpose.

Ver. 4. I will give thee to the ravenous Birds of every Sort, &c.] See *ver. 17. Chap. xxxiii. 27.*

Ver. 6. And I will send a Fire on Magog.] I will consume him by Fire and Brimstone out of Heaven: See *Chap. xxxviii. 22.* Fire doth likewise signify the fiercest of God's Judgments. See the Note upon *Chap. xxx. 8.*

Ibid. And among them that dwell carelessly in the Isles.] The Inhabitants of the Sea-Coast, which dwell securely, and think no Harm can come upon them. The Expression relates to the Merchants of Tarshish, and others mentioned *Chap. xxxviii. 13.* All Countries lying upon the Sea-Coast are called *Islands* in the Hebrew Language.

Ver. 7. So will I make my holy Name known in the midst of my People Israel.] See *ver. 21.* and *Chap. xxxviii. 16, 23.*

Ibid. And I will not let them pollute my holy Name any more.] The Words in the Hebrew run thus, *I will not pollute my holy Name any more, i. e. I will not suffer it to be polluted*, as the Verbs Active often signify only Permission. See the Note upon *Chap. xiv. 9.* The Sense is, I will not suffer my Name to be dishonoured any more, nor let it be said among the Heathen, that I was not able to rescue my People out of the Hand of their Enemies.

Ver. 8. Behold it is come, and it is done, saith the Lord God.] The Time appointed for this great Destruction is come, and it is the last and finishing Stroke of God's Justice upon the Enemies of his Church and Truth. Compare *Rev. xvi. 17. xxi. 6.*

Ibid. This is the Day whereof I have spoken.] By my Servants the Prophets, *Chap. xxxviii. 17.*

Ver. 9. And they that dwell in the Cities of Israel shall go forth, and shall set on fire and burn the Weapons, &c.] In token of an entire Conquest, and that such a lasting Peace should ensue, that there should be no more Need of warlike Preparations. Compare *Psal. xlv. 9.*

Ibid. Seven Years.] The Burning the Weapons of War must be the Consequent of a complete Victory: So that the *seven Years* here mentioned cannot be meant, as some would understand them, of those terrible Conflicts which the Jews had with Antiochus Epiphanes, from the 143d or 145th Year of the *Æra Seleucidarum*, (according to the different Computation of the Beginning of that Persecution. See *1 Maccab. i. 20, 29.*) to the 151st Year of the same *Æra*, when Nicanor was slain; *ibid. Chap. vii. 1, 43.* Nor is that true which this Opinion supposes, viz. that Nicanor's Death put an End to the Troubles of the Jews; for after that there was great Affliction in Israel, the like whereof had not been since the Time that a Prophet had not been seen among them, as the same Writer informs us, *1 Maccab. ix. 27.* So that this Passage of Ezekiel's Prophecy must necessarily be expounded of some other Event.

Ver. 10. So that they shall take no Wood out of the Field, &c.] The Quantity of these Weapons will afford sufficient Fuel for all that Time. *Ibid.*

Ibid. *They shall spoil those that spoiled them, and rob those that robbed them.*] The same Measure they dealt to others shall be measured out to them again. Compare *Isa. xiv. 2. xxxiii. 1. Rev. xiii. 10. xviii. 6.*

Ver. 11. *The Valley of the Passengers on the East Side of the Sea.*] i. e. The Sea of Gennezareth, as the Chaldee Paraphrast explains it. In the Hebrew Language all Lakes are called by the Name of Seas. The same is called the Eastern Sea, Chap. xlvii. 18. to distinguish it from the Mediterranean, called the Great Sea Westward, Josh. xxiii. 4. The Valley near this Sea or Lake is called the Valley of the Passengers, because it was a great Road, by which the Merchants and Traders from Syria and other Eastern Countries went into Egypt.

Ibid. *And it shall stop the Noses of the Passengers.*] Or, *The Passengers shall stop their Noses, viz. to avoid the Smell of so many Carcasses:* The Transitive is often taken in a Passive or Impersonal Sense, as hath been observed upon *Isa. xlv. 18.*

Ver. 13. *Yea, all the People of the Land shall bury them.*] See the Note on the following Verse.

Ibid. *And it shall be to them a Renown, the Day that I shall be glorified.*] Or, *The Day that I shall be glorified, shall be to them [a Day] of Renown; i. e. a remarkable Day of Joy and Gladness.* See ver. 21, 22.

Ver. 14. *And they shall sever out Men of continual Employment passing through the Land, to bury with the Passengers those that remain upon the Face of the Earth.*] The latter Part of the Sentence may more clearly be translated thus, *even Buriers with the Passengers, [to bury] those that remain, &c.* For the Passengers or Searchers are distinguished from those whose Office it is to bury the Dead, in the following Verse.

Ibid. *After the End of seven Months shall they search.*] All the People shall be employed seven Months in burying the Dead, ver. 13. and after they are ended, particular Persons appointed for that Purpose shall make a clear Riddance.

Ver. 15. *Then he shall set up a Sign by it.*] A Stone, or some other Mark of Distinction, that Men may avoid passing over them. See the *Excerpta* out of Dr. Pocock's *Miscellany Notes* in the *Synopsis* upon Luke xi. 44. [*And also the Name of the City shall be Hamonab.*] This is probably meant of a City that should be afterward built near this Valley, and called Hamonab, signifying a Multitude, to perpetuate the Memory of such a Transaction.]

Ver. 17. *Speak to every feathered Fowl, and to every Beast of the Field, &c.*] It was the Custom for Persons that offered Sacrifice to invite their Friends to the Feast that was made of the Remainder. See *Gen. xxxiv. 54. 1 Sam. ix. 13.* So here the Prophet, by God's Command, invites the Beasts and Fowls to partake of the Sacrifice of his Enemies slain.

Ibid. *Gather yourselves to my Sacrifice, that I do sacrifice for you.*] The Slaughter of God's Enemies is called a Sacrifice, because it is

offered up as an Atonement to the Divine Justice. Compare this Verse with *Isa. xxxiv. 6. Zeph. i. 7. Rev. xix. 17.*

Ibid. *Upon the Mountains of Israel.*] Where this great Army was to be destroyed: See ver. 4.

Ver. 18. *Of Rams, of Lambs, of Goats, of Bulls.*] Of all Ranks and Kinds, who shall be brought like Beasts to the Slaughter. Compare *Psal. lxviii. 31. Isa. xxxiv. 6. Jer. l. 27. li. 40.*

Ibid. *All of them Fatlings of Basan.*] See *Deut. xxxii. 14.*

Ver. 19. *And drink Blood till ye be drunken.*] Or be filled, or satiated; for so the Hebrew *Ravab* usually signifies: See *Cantic. v. 1. Haggai i. 6. Jer. xxxi. 14, 25.* And the Greek Verb *Medusa* is taken in the same Sense, *John ii. 10.* and so I conceive it should be understood *1 Cor. xi. 21.* where the Apostle reproving the Abuse of their Love-Feasts, saith, *One is hungry, and another drinks, or fills himself to the full.*

Ver. 20. *Thus shall ye be filled at my Table.*] The Feast made upon the Peace-Offerings, or Sacrifices of Thanksgiving, is properly called the Table of the LORD: See *Mal. i. 12.* From whence the Expression is applied to the Feast of the Lord's Supper, *1 Cor. x. 21.*

Ver. 21. *And I will set my Glory among the Heathen, &c.*] See Chap. xxxviii. 16, 23.

Ver. 22. *So the House of Israel shall know that I am the LORD their God, &c.*] Both by my Acts of Mercy in returning their Captivity; see ver. 28, 29. and by my Judgments executed upon their Enemies.

Ver. 23, 24. *And the Heathen shall know that the House of Israel went into Captivity for their Iniquity, &c.*] They were not carried away by their Enemies, because I wanted Power to rescue them, but as a just Punishment of their Sins: See Chap. xxxvi. 18, 19, 20.

Ver. 25. *Now will I bring again the Captivity of Jacob.*] See Chap. xxxiv. 13. xxxvi. 24. xxxvii. 21.

Ibid. *And have Mercy upon the whole House of Israel.*] See Chap. xx. 40.

Ver. 26. *After that they have borne their Shame, and all their Trespases, &c.*] The Shame and Reproach due to their Sins: See *Dan. ix. 16.*

Ibid. *When they dwell safely in their Land, and none made them afraid.*] By their Sins abusing those gracious Promises of Peace and Safety which I had given them: See *Levit. xxvi. 5, 6.*

Ver. 27. *And am sanctified in them in the Sight of many Nations.*] See Chap. xxxvi. 23.

Ver. 28. *Then shall they know that I am the LORD their God.*] See ver. 22. Chap. xxxiv. 30.

Ver. 29. *Neither will I hide my Face any more from them.*] I will never withdraw my Favour or Protection from them: See *Isa. liv. 8.*

Ibid. *For I have poured out my Spirit upon the House of Israel.*] There will be a new Effusion of God's Spirit upon the Jews, in order to their Conversion: See *Isa. lix. 20, 21.* a Place ap-

plied by Saint Paul to this very Purpose, Rom. xi. 26, 27. Compare likewise Zech. xii. 10. and Chap. xi. 19. xxxvi. 27. of this Prophecy.

CHAP. XL.

The ARGUMENT.

The General ARGUMENT to the following Chapter.

GOD having forsaken the City and Temple of Jerusalem, and given them up to Destruction, for the Idolatries and other Sins committed there; in this and the following Chapters he sheweth to the Prophet, in Vision, the Model or Plan of another Temple, of the same Dimensions with that built by Solomon, as Villalpandus and other Learned Men with great Probability suppose. David had the Pattern of that Temple, which Solomon was to build, revealed to him by God: See 1 Chron. xxviii. 11, 19. as Moses had the Model of the Tabernacle represented to him by a Vision, while he was in the Mount, Exod. xxv. 40. And here the Plan of Solomon's Temple is again discovered to Ezekiel, who, foretelling the Destruction of this Temple by the Chaldeans, shews how highly it was valued by the Jews, when he calls it the Excellency of their Strength, and the Desire of their Eyes, Chap. xxiv. 21. They looked upon it as the Honour, Glory, and Safeguard of their Nation. This lying in Ruins at the Time of this Vision, the Jews had need of being comforted, instructed, and humbled upon that Occasion: They would not have cared for the Thoughts of returning Home, were there no Promise made of restoring the Temple, as well as their Commonwealth; the Temple being the Pledge of God's Presence among them. Moses's Ritual Law would soon have been adapted to the Manners of the Gentiles where they lived, if the Expectations of a new Temple, to which most of its Rites were fitted, had not restrained their Propensity to Idolatry; and they would have been dispirited beyond measure, as they were afterward upon Sight of their second Temple, if the Prophet had plainly foretold, that their new Temple should fall short of the Glory of the old one: They were therefore to be encouraged to the Observation of their Law with the Hopes of returning to rebuild their Temple, which should be finished after the Plan of that of Solomon.

We cannot suppose any exact Model of Solomon's Temple remaining, which might be transmitted to those that returned from the Captivity; for it was above seventy Years from the Destruction of the first Temple to the Finishing of the second, in the sixth Year of Darius, Ezr. vi. 15. During which Interval the ancient Priests must be all dead; and those that were younger could have but confused and very imperfect Ideas of it. To direct them therefore in the Dimensions, Parts, Order, and Rules of their new Temple, is one Reason why Ezekiel is so particular in the Description of the old. And

no doubt but Zerobabel's Temple was accordingly conformable to that of Solomon in Figure, Disposition of Parts, and Order of the whole Fabrick and Service. If in State or Magnificence there was some Variety, that is to be imputed to the Necessity of their Circumstances, and doth not imply any essential Alteration.

However, the Building being found inferior to the Model here prescribed, the first Discovery of which was a sensible Mortification to the ancient Men that had seen the first Temple, Ezr. iii. 12. it was natural for the Jews of former Ages, that studied the Style of Prophecy, to conclude, as many of the Jewish Writers of later Times have done, that Ezekiel's Temple had a farther View, and the chief Intent and Design of it was that to be fulfilled under the Messiah. Whatever was august and illustrious in the Prophetick Figures, and not literally fulfilled in or near their own Times, those Things were justly thought to belong to the Days of the Messiah; but as for minuter Circumstances, there is no more Necessity of giving them a Place in the spiritual Application of a Prophecy, than in the Explication of a Parable. The Temple, and the Temple Worship, was a proper Figure of CHRIST's Church, and of the Spiritual Worship to be instituted by Him: And the Notions of the Jews were to be raised by Degrees to a farther and higher Meaning, hereafter to be completed, without destroying their Obligations to the Statutes and Ordinances God enjoined for the present.

There was the more Reason for Ezekiel's keeping to the Figure of Solomon's Temple, in speaking of the Times of the Messiah, because Solomon was a Type of the Messiah chiefly in this Respect, that he was to Build an House for the Name and Worship of God, according to Nathan's Prophecy concerning him, 2 Sam. vii. 13, 14. several Parts of which Prophecy are applied to Christ in the New Testament: See Heb. i. 5. Luke i. 32. this Exposition of that Place receives a farther Confirmation from hence, that other Prophets foretel the same Thing concerning the Messiah. Beside those Passages in Ezekiel, which are under our present Consideration, Zechary after him prophesied, that the Man whose Name is the BRANCH shall build the Temple of the LORD, and bear the Glory, and sit and rule upon his Throne, and shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both; i. e. between the Kingdom and the Priesthood; the same Person shall be both King and Priest, and his Offices shall not interfere with, or obstruct each other. Zech. vi. 12, 13.

The New Testament copies the Style of the Old: St. Paul in his Epistles calls the Christian Church by the Name of the House or Temple of GOD; see 1 Cor. iii. 16, 2 Cor. vi. 16. Eph. ii. 20, &c. 1 Tim. iii. 15. Heb. iii. 6. In Pursuance of the same Metaphor, he tells us, that Antichrist shall sit in the Temple of GOD, meaning the Christian Church, 2 Thess. ii. 4. And St. John in the Revelation not

only describes the heavenly Sanctuary by Representations taken from the Jewish Temple, Revel. xi. 19. xiv. 17. xv. 5, 8. but likewise transcribes several of Ezekiel's Expressions, Revel. iv. 2, 3, 6. xi. 1, 2. xxi. 12, &c. xxii. 1, 2. and borrows his Allusions from the State of the Temple as it was built by Solomon, not as it stood in our Saviour's Time; as if the former had a more immediate Reference to the Times of the Gospel. Thus Revel. iv. 1, &c. the Throne of God is represented like that over the Ark, where the Shekinah or Divine Glory sat, encompassed with Four Cherubims [See the Note upon Verse 6th of the first Chapter] and with the Seats of four and twenty Elders, alluding to the Heads of so many Priestly Courses. All these Ornaments were proper to the first Temple, as it was finished by Solomon; whereas in the second Temple there was no proper Ark, no Throne encompassed by Cherubims, no visible Glory, and but four of the four and twenty Courses of the Priests returned from Babylon: See Ezra ii. 36, 39.

Upon the whole we may conclude, that the general Scope of Ezekiel's Temple is, by giving a Promise of restoring Solomon's, to preserve the Jews from defiling themselves with Idolatry during their Captivity; and when the Time of that should be expired, to encourage them to go Home, and rebuild their Temple, and observe the Laws and Ordinances prescribed by Moses for performing God's Worship there, which yet was never to be equal to Solomon's in every respect, before the Messiah should come, who should supply its Deficiencies, and whose Church should resemble Solomon's Temple in Symmetry and Beauty, in Firmness and Duration, in a regular, orderly, and decent Worship of the true God, and in the Manifestation of the Divine Presence, at first by the miraculous Gifts of the Holy Ghost, and ever since by the inward Assistances, Comforts, and Protection of the same Spirit.

THE XLth Chapter contains a Description of the two outward Courts, with the Chambers thereto belonging, together with the Porch of the Temple.

Ver. 1. **I**N the five and twentieth Year of our Captivity.] See the Note upon Chap. i. 2.

Ibid. In the Beginning of the Year, in the tenth Day of the Month.] i. e. The first Month, called here the Beginning of the Year, which in the Ecclesiastical Computation was the Month Nisan. The Word Month likewise, taken indefinitely, signifies the first Month, Chap. xxvi. 1.

Ibid. In the fourteenth Year after that the City was smitten.] Zedekiah's Reign commenced from Jehoiakim's Captivity, in the eleventh Year of whose Reign the City was destroyed, Jerem. liii. 5, 6. So the fourteenth Year after the Destruction of the City must be coincident with the twenty fifth of Jehoiakim's Captivity.

Ibid. The Hand of the LORD was upon me.] See Chap. i. 3.

Ver. 2. In the Visions of God brought be me into the Land of Israel. See the Note upon Chap. viii. 3.

Ibid. And set me upon a very high Mountain.] The Expression points out Mount Moriah, whereon the Temple was built, which is here called a very high Mountain; because it represents the Seat of the Christian Church, foretold by the Prophets that it should be established upon the top of the Mountains: See Isa. ii. 1. Micah iv. 1. compared with Revel. xxi. 10.

Ibid. By which was a Frame of a City on the South.] Mount Moriah lay Southward of the Hill of Sion, or the City of David, tho' both of them lay Northward in respect of the lower Part of the City, which from the Times of Solomon was most commonly called by the Name of Jerusalem: See Psal. xlviii. 2. Isa. xiv. 13. and Dr. Lightfoot's Geographical Description of Jerusalem, Chap. xxii. So the Words describe the Situation of the Temple on the South Side of Mount Sion; which with all its Courts, Buildings, and Walls encompassing the Courts, and the whole Area, or holy Mountain, see Chap. xlii. 20. resembled a City for Bigness. So Tacitus, lib. 5. Hist. describes the Temple as built like a Citadel for Strength and Largeness.

Or we may suppose that the Prophet being brought by the Spirit from Chaldaea into the Land of Israel, which lay Southward of Babylon, (see Chap. i. 4.) might see placed just before his Eyes a Representation of the City and Temple, standing upon an Eminence, both in respect of their natural Situation, and that the Prophet might take a better View of them: For it appears from Chap. xlviii. 15, &c. that he had a View of the Holy City, which was to be restored, as well as of the Temple.

Ver. 3. Behold, there was a Man, whose Appearance was like the Appearance of Brass.] Or burnished or polished Brass, as we read Chap. i. 7. and Dan. x. 6. that is, of a bright or flaming Colour. This seems to be an inferior Angel, because he is distinguished from the Divine Glory, or the Logos appearing in the Shekinah, Chap. xliii. 6. Compare Chap. ix. 3.

Ibid. With a Line of Flax in his Hand, and a measuring Reed.] The Use of the Line was to measure the Land of Israel, and of the Reed, to take the Dimensions of the Buildings in and about the Temple? as also to set out several Portions of Land belonging to the Sanctuary and City, to the Prince and People: See Chap. xlv. 1, &c. xlvii. 3, &c.

Ibid. And he stood in the Gate.] Probably the North-Gate, being the first Entrance the Prophet may be supposed to have arrived to, as he came from Chaldaea, which lay Northward of Judaea: See the Note upon ver. 2.

Ver. 4. Son of Man.] See the Note upon Chap. ii. 1.

Ibid. Behold with thine Eyes—declare all thou seest to the House of Israel.] Compare Chap. xliii. 10. xlv. 5. The Temple now represented, was partly designed to assure the People that their Temple should be restored, and to serve them partly as a Model, by which they should rebuild it at their Return from Captivity.

Captivity. The Jewish Writers do confirm this Opinion, when they tell us, "That the Children of the Captivity, who returned from Babylon, followed the Platform of that Temple which Ezekiel described, as far as their Circumstances would allow." See Dr. Lightfoot's Description of the Temple, Chap. x.

Ver. 5. *And behold, a Wall on the Outside of the House round about.*] A Wall went round the whole Compass or Square of the Holy Mountain whereon the Temple was situate, to separate the Holy Ground from that which was Profane: See Chap. xlii. 20.

Ibid. *And in the Man's Hand a Measuring-Reed of six Cubits long, by the Cubit, and a Hand-Breadth.*] The Prophet explains what sort of Cubit he means in the following Delineation of the Temple, viz. such a one as consists of six Hand-breadths, or one Hand-breadth over the Cubit used in Chaldea, where he now lived. Compare Chap. xli. 8. xliii. 13. This is the Measure of a Scripture Cubit, generally agreed to be equivalent to eighteen Inches, or a Foot and a half of our Measure: See Bishop Cumberland of Scripture Weights and Measures, p. 36, &c.

Ibid. *So he measured the Breadth of the Building one Reed, and the Height one Reed.*] The Breadth or Thickness of the Wall was equal to the Height of it.

Ver. 6. *Then he came unto the Gate which looketh toward the East.*] The Temple being placed toward the West Part of the Holy Mountain, as the Sanctuary was at the West End of the Temple, (see the Note upon Chap. viii. 16.) this was the first Gate that led to it. This Gate opened into the first Court, or the Court of the People, (see ver. 19.) and is called the King's Gate, 1 Chron. ix. 18. as being built by King Solomon.

Ibid. *And went up the Stairs thereof.*] Which consisted of seven Steps, as the Septuagint expressly mentioned: Compare ver. 22, 26.

Ibid. *And measured the [one] Threshold of the Gate, which was one Reed broad, and the other Threshold, &c.*] He went up the Stairs, that he might more easily measure the upper Lintel, as well as the lower Threshold. The Word *Saph*, translated Threshold, signifies the Lintel, or upper part of the Door-Case, as well as the Threshold properly so called, or lower Part of. The Plural *Sippim* comprehends both (see Chap. xli. 16. Isa. vi. 4.) and the Septuagint translate it there *ὑψήλοισιν*, the Lintel. Some understand the Word here of the two Side-posts, in which Sense it is used Amos ix. 1.

Ver. 7. *And every little Chamber was one Reed long, and one Reed broad, &c.*] Along the Wall of the Porch were Chambers, three on each Side, ver. 10. These the Angel measured, and they were of equal Dimensions, each one Reed square, with a Passage of five Cubits Breadth between them.

Ibid. *And the Threshold of the Gate by the Porch of the Gate within, was one Reed.*] The inward Threshold at the farther End of the Porch looking into the first Court, was of the same Size with the outward one, ver. 6. Compare ver. 15.

Ver. 8. *He measured also the Porch of the Gate within, one Reed.*] Or, *He even measured, &c.* for the Words seem to be a Repetition of what was said in the latter Part of the seventh Verse; so the Vulgar Latin understood it, and therefore omit the whole Verse: And the Septuagint in the Alexandrian Copy, published by Dr. Grabe, join the two Verses in Sense together: See the like Repetitions, ver. 11, 12, and 16. and Chap. xli. 11.

Ver. 9. *Then measured he the Porch of the Gate eight Cubits, &c.*] This was a Portico beyond the little Chambers, which looked inward, i. e. into the first Court: It was eight Cubits wide, and the two Side-Posts were two Cubits thick, which made up the ten Cubits mentioned ver. 11. The Word *Ael*, translated Post, is the same in Sense with *Mezuzab*, Chap. xlv. 19. which properly signifies the Side-Post that supports the Lintel: See Exod. xii. 22.

Ver. 10. *And the little Chambers of the Gate Eastward, &c.*] Or, *The little Chambers of the Eastern Gate*, which he has been hitherto describing; and the Form of which is here repeated. These Rooms were for the Use of the Porters that took Care of the several Gates that led to the Temple; see 1 Chron. ix. 18, 23, 24. xxvi. 12, 13, 18.

Ibid. *And the Posts had one Measure on this Side, and on that Side.*] The Side-Posts, or Fronts of the Doors, belonging to each Row of Chambers, were of the same Size.

Ver. 11. *And he measured the Breadth of the Entry of the Gate ten Cubits.*] See ver. 9.

Ibid. *And the Length of the Gate thirteen Cubits.*] By the Length of the Gate Villalpandus understands the Height, which he supposes to have been two Reeds, or twelve Cubits and a half high; for he reckons every Reed to consist of six ordinary Cubits, and a fourth Part over, which, in the common Computation of full Numbers for Fractions, may be called thirteen Cubits. Bern. L'Amy, in his Book *De Tabernaculo Federis*, explains the Expression of the Breadth of the Walls on each Side of the Gate, which he supposes to be six Cubits and an half: And so the LXX Interpreters may be thought to understand the Words, who translate the Hebrew *Oreb* by *εὐρύς*, Breadth.

Ver. 12. *The Place also before the Chambers was one Cubit on this Side, and — on that Side.*] There was a Border, or a Rail, which inclosed a Cubit's Space before each Chamber.

Ibid. *And the little Chambers were six Cubits on this Side, &c.*] See ver. 7.

Ver. 13. *He measured then the Gate from the Roof of one little Chamber, to the Roof of another; the Breadth was five and twenty Cubits.*] Measuring the Arch of the Gate from North to South, it was in Breadth five and twenty Cubits, which L'Amy thus computes; The Breadth of the Gate ten Cubits, the Breadth of both the Side-Walls thirteen Cubits, and two Cubits for the Space or Border on each of the Side Chambers, ver. 12.

Ibid. *Door against Door.*] The Door on each Chamber exactly answered the Door on the opposite Side.

Ver. 14. *He made also Posts of threescore Cubits.]* The Angel described or made a Delineation of the Height of the Columns or Pillars which were to support the Rooms or Stories over the Arch of the Gate, and these were in Height sixty Cubits: The whole Building being divided into three Stories, like those described Chap. xliii. 6. The Height of each Story is thus computed by *Vallapandus*, Part 2. l. 5. c. 16. That the Pillars of the lower Story were twenty Cubits high; those of the second fifteen; and the uppermost twelve; the remainder being allowed for Floors and the Roof. The Word *Posts* in this Verse signifies *Pillars*. Compare Chap. xlii. 6.

Ibid. *Even unto the Posts of the Court round about the Gate.]* *Vallapandus*, and several Interpreters, suppose there is an *Ellipsis* in the Words, which they thus supply: *And there was one Measure to the Pillars of the Court and of the Gate round about; which makes the Sense run plain and easy: Compare Chap. xli. 9. where there is the same Ellipsis.*

Ver. 15. *And from the Face of the Gate of the Entrance, unto the Face of the inner Gate, were fifty Cubits.]* The whole Length of the Porch, from the outward Front (compare Chap. xli. 21, 25.) unto the inner Side, which looks into the first Court, ver. 17. was fifty Cubits; which may be thus computed: Twelve Cubits for the Thickness of the Wall at each End, ver. 6. eighteen for the three Chambers on each Side, ver. 7. and ten Cubits for the Spaces between the Chambers; allowing the same Space between the Chambers on each Side, and the two Walls, *ibid.* *Vallapandus* observes the just Proportion between the Breadth and Length of the Gate; the Length being double to the Breadth, ver. 13. The same, he tells us, was observed between the Breadth of the Cloisters of the outward Court, which was fifty Cubits; and the Contents of the whole *Area*, which was an hundred: See the Note on ver. 18.

Ver. 16. *And there were narrow Windows to the little Chambers, and to their Posts within the Gate round about.]* Every one of these little Chambers, ver. 7. had a narrow Window to it, towards the Inside of the Gate, where the Passage was; and so there was over the Side-Posts or Fronts, placed at the Entrance of every Chamber. By *narrow* or *closed* Windows, some understand Windows with Lattice-Work, to let in the Light: But the Phrase seems equivalent to that which is more fully expressed 1 Kings vi. 4. by *open and narrow Windows*; i. e. as the Margin of our Bibles doth very well explain it, *broad within [to disperse the Light] and narrow without.*

Ibid. *And likewise to the Arches.]* By Windows to the Arches, *Vallapandus* understands the Stone itself wrought into Figures of Network, and made in the Shape of a Lattice. The Word translated *Arches* doth likewise signify a Porch, or Entrance, and so the *Vulgar Latin* here translates it; and then the Sense is, that there were Windows over every Door: Compare ver. 31 and 34, with ver. 37. where the same Sense is expressed in the two former Verses by *Arches*, *Aelamo* in the Hebrew; and in the latter by *Posts*, or Fronts, *Aelau*.

Ibid. *And the Windows were round about inward.]* A Repetition of what was said in the former Part of the Verse; see ver. 10.

Ibid. *And upon each Post were Palm-Trees.]* A Palm-Tree was carved upon the Chapter of each Side-Post, or Front: See ver. 26.

Ver. 17. *Then brought he me into the outward Court.]* There were two Courts belonging to Solomon's Temple; the outward for the People, the inward for the Priests. It is probable, that Solomon built only the inner Court; see 1 Kings vi. 36. compared with Chap. viii. 64. and that the outer Court was built after his Time, whereupon it is called the *New Court*, 2 Chron. xx. 5. After which Time there is particular Mention of the *Two Courts of the House of the LORD*, 2 Kings xxi. 5. A Third Court, called *The Court of the Gentiles*, was afterwards added by Herod, when he rebuilt the Temple.

The *Great Court*, mentioned 2 Chron. iv. 9. as distinct from the Court of the Priests, Dr. Lightfoot explains of the Holy Mountain, or *Area*, where the Temple stood, which Solomon inclosed with a Wall, and separated it from common Ground; so that Text, 1 Kings vii. 12. *The Great Court round about was with three Rows of hewed Stones*, &c. is to be understood only of this Inclosure, according to his Opinion: See his *Description of the Temple*, Chap. 10. and 18.

Ibid. *And lo, there were Chambers and a Pavement made for the Court round about.]* These Chambers were over the Cloister, and supported by it; see ver. 14. and Chap. xlii. 8. They might be for the Use of the Priests; and likewise to be Store-houses for Tithes and Offerings; see 1 Chron. xxviii. 12.

Ibid. *Thirty Chambers were upon the Pavement.]* The Number of them *Vallapandus* thus divides: Toward the East and West, seven on a Side, answering one another; on the North and South Sides, eight apiece, abating one Chamber, both on the East and West Side, for the Thickness of the Walls or Arches which supported those two Gates, which he supposes to be higher than the North and South Gates.

Ver. 18. *And the Pavement by the Sides of the Gates, over-against [or equal to] the Length of the Gates, was the Lower Pavement.]* The Breadth of this Pavement, that lay on the Side of the Gate, was equal to the Length of the whole Porch or Gate, which was fifty Cubits, ver. 15. This will plainly appear, if we consider, that the *Area* of the outward Court contained an hundred Cubits, ver. 19. So the Portico's, or Cloisters, cutting the *Area* in right Angles by the Gate placed in the Middle of the Court, the Pavement belonging to each Side of the Gate, or Cloister, must be just half that Dimension, viz. fifty Cubits. The Word *Gates*, in the Plural Number, seems to be used for the Singular, as it implies the whole Building, consisting of upper Rooms, as well as the lower Passage: See the Note upon ver. 14. The Word *Leummah*, which our Translation renders *Over-against*, often signifies *Equal*, *Answerable*, or the same *Proportion*: See *Noldius*, p. 525. and it is used Chap. i. 20. iii. 8. xlv. 7. xlviii. 13, &c. This was called the *Lower Pavement*,

Pavement, in respect of the several Ascents which were still to go up, the nearer you came to the Temple: See Dr. Lightfoot's *Description of the Temple*, Chap. 20. *Villalpandus* explains the Lower Pavement by way of Distinction to the Upper Rooms, or Chambers, placed over them, for the Use of the Priests, or as Store-Rooms for the Service of the Temple.

Ver. 19. *Then he measured the Breadth from the Fore-Front of the lower Gate unto the Fore-Front of the inner Gate without, an hundred Cubits Eastward.*] That is, unto the hither Side of the Gate which faced the inner Court. He measured the whole Space of Ground between the West-Front of the lower Gate, to the Front of the upper Gate, which leads into the Eastern inner Court, and found it an hundred Cubits; the same was the Space between the South-Front and North-Front: So the Court was exactly square. See ver. 23, 27, 47. The Expression is Elliptical; as if he had said, there were an hundred Cubits from West to East, and from North to South. There were two Gates belonged to the Porch or Passage that led to the inner Court; the first was Eastward, looking toward the outer Court, which is here meant; the other looked Westward into the inner Court. The Gate at the East End of the outer Court is called the lower Gate, for the same Reason as the Pavement is called the lower Pavement, ver. 18; because there was still an Ascent, as you went from one Court to the other. The Expression of the *inner Gate without* is explained in the Note upon Chap. xli. 2.

Ibid. Northward.] The Septuagint join this Word to the following Verse, and render the Sentence thus; *And he brought me to the North, and behold the Gate looking to the North in the outer Court.*

Villalpandus explains the 19th Verse to this Sense; that the outward Court consisted of seven Squares, an hundred Cubits each; the first placed directly before the Court of the Priests, and of the same Dimensions with it; the others extended on the North and South Sides of the outer Court, and likewise commensurate with the Sides both of the inner Court and of the Temple, each of which contained 100 Cubits. By which Description it must contain a Square of 300 Cubits on the East Part, and 200 Cubits both on the North and South Side. Consult *Villalpandus's Delineation of the Temple*.

Ver. 20, 21. *And the Gate of the outward Court that looketh toward the North—And the little Chambers thereof, &c.*] The whole Model was the same with that of the East Gate: See ver. 9, 10, 13, 15, 16.

Ver. 22. *And they went up into it by seven Steps.*] See ver. 6.

Ibid. *And the Arches thereof were before them.*] Or, at the Entrance of them. The Septuagint render the Word *lipbni*, before them, as if it meant the same with *el penemith*, within, or inward, Chap. xlii. 4. This Sense is followed by most Expositors, to denote that the Arches were within, or at the Top of the Stairs; but the Phrase may probably mean the

same with *Nal penebem*, suitable to them; i. e. to those of the East Gate. See the following Note.

Ver. 23. *And the Gate of the inner Court was over-against the Gate toward the North and toward the East.*] The Words might be translated more plainly thus; *And the Gate of the inner Court was proportionable, or answerable, to the Gate that was toward the North and toward the East.* The Expression is Elliptical, as that of ver. 19. and the full Import of it is, that the North Gate of the inner Court did exactly answer this North Gate of the outer Court, described ver. 20, 22. And in like manner the East Gate of the inner Court answered the East Gate of the outward Court. The Word *Neged*, translated *over-against*, signifies here suitable, or proportionable; in which Sense it is used Chap. xli. 16. Gen. ii. 18. *I will make him an Help [Kenegdho] suitable to him:* So an equivalent Expression, *Nal penebem*, before them, is used in describing the House which Solomon built, 1 Kings vii. 6, where our Margin expresses the Sense very properly, *The Porch was according to them; i. e. answerable to them, or of the same Proportion with them.* See the Note upon Chap. xli. 4. So the Greek Preposition *Katēvanti* may most properly be understood, Rom. iv. 17. *Katēvanti ὁ Θεὸς τῷ Ἀβραάμ*, not before, but like unto him whom he believed, even God; to this Sense, That *Abraham* is a Father of many Nations, in like manner as the God in whom he believed is the Father of Gentiles as well as Jews; as it is said in the foregoing Chapter, ver. 29.

Ver. 24, 25, 26. *After that he brought me toward the South, &c.*] The 23d Verse is to be read in a Parenthesis, where the Prophet having shewed the exact Correspondence between the Gates of both Courts, he proceeds in the three following Verses to describe the South Gate of the outer Court, by the same Dimensions he had before given of the East and North Gate. He takes no Notice of the Western Gate of the outer Court, because it joined to the Eastern Gate of the inner Court, which he describes ver. 32.

Ver. 27. *And there was a Gate in the inner Court toward the South.*] The South Gate in the inner Court was exactly parallel to the South Gate in the outer. See ver. 23.

Ibid. *And he measured from Gate to Gate an hundred Cubits.*] See ver. 19, 23, 47.

Ver. 27, 28. *And there was a Gate in the inner Court toward the South.—And he brought me to the inner Court by the South Gate.*] *Villalpandus*, and those of his Opinion, who maintain, that the outer Court inclosed the inner on the East, North, and South Sides, explain these Words to this Sense; That the Prophet was conducted from the South Gate of the outer Court, ver. 24. to the South Gate of the inner Court, which was over-against it, and so into the inner Court itself.

Ver. 28, 29. *And he brought me to the inner Court toward the South, &c.*] After he had measured the inner Court, he took the Dimensions of the South Gate itself, and the Chambers thereto

thereto belonging, and found them of the same Dimensions with the former.

Ver. 30. *And the Arches round about were five and twenty Cubits long, and five Cubits broad.* Length is here taken for Height, as before, ver. 11. The Words express the Dimensions of those Arches, which were between the several little Chambers, between each of which there was the Space of five Cubits, ver. 7.

Ver. 31. *And the Arches thereof were toward the outer Court.* Or, *were like* [those of] the outer Court; for the Preposition *El* is sometimes taken in this Sense, see *Noldius*, p. 63. If we understand it according to the common Interpretation, that the Arches or Fronts (see the Note on ver. 16.) of the inner Court looked toward the outer, it is a Confirmation of *Villalpandus's* Opinion, that the outer Court surrounded the inner. See the Note upon ver. 19.

Ibid. *And the going up to it had eight Steps.* Whereas in the outer Court the Ascent had but seven; ver. 22, 26. The fifteen *Psalms*, from the cxxth forward, called *Songs of Degrees*, or *Ascents*, are supposed to have been sung upon some of these Steps, or *Ascents*.

Ver. 32, to 37. *And he brought me into the inner Court toward the East, &c.——And he brought me to the North Gate, &c.* The East and North Gate had the same Dimensions with the South Gate, described ver. 28, 29, 31.

Ver. 34. *And the Arches thereof.* What is expressed here by *Arches* is signified by *Posts* or *Fronts*, ver. 37. See the Notes upon ver. 10, and 16.

Ver. 38. *And the Chambers, and the Entries thereof were by the Posts of the Gate, where they washed the Burnt-Offering.* The Chambers mentioned ver. 36. were near the Entrance of the North Gate, where they washed the Legs and Entrails of the Burnt-Offering, and Marble Tables were placed there for that Purpose; see *Dr. Lightfoot of the Temple*, Chap. 35. According to this Exposition, the Word *Gates* stands for the Singular Number, as ver. 18. But that learned Author observes in the same Chapter, that they washed the Sacrifices on the South Side of the Court of the Priests, as well as on the North Side, when the Sacrifices were more numerous than the North Side could well contain; so he understands the Word *Gates* as comprehending both North and South Gate; and confirms this Interpretation from the placing of the *Lavers*, which were designed for that Use, and were set five on the Right Side of the House, and five on the Left, 1 *Kings* vii. 39.

Ver. 39, 40. *In the Porch of the Gate were two Tables on this Side, and two Tables on that Side, &c.* Those Expositors, who by the Word *Gates* in the foregoing Verse understand both the North and South Gates, render the Sense of these two Verses perspicuously thus: *In the Porch of one Gate (viz. that on the South) were two Tables on this Side, and two Tables on that Side, &c.* And at the outer Side of the Step of the Entry of the North Gate were two Tables; which Interpretation agrees very well with what follows, ver. 41. *Four Tables were on this Side, and four Tables on that Side.* But they that understand these Verses to be only

a Description of the North Gate (on which Side of the Altar the Sacrifices were commonly killed) suppose that two Tables were on each Side, as you came into the Porch of that Gate; and two on each Side of the inner Part of the Gate that looked toward the Altar.

Ver. 39. *The Sin-Offering, and the Trespass-Offering.* It is no easy Matter to ascertain the Difference between a Sin-Offering and a Trespass-Offering. *Dr. Outram*, *Lib. i. c. 13. de Sacrificiis*, is of Opinion, that a Trespass-Offering implied an Injury done to another, as well as a Breach of God's Law. *Dr. Lightfoot* hath accurately related the Sense of the Jewish Writers upon this Subject in his *Temple Service*, Chap. viii. §. 2, 3.

Ver. 43. *Within were Hooks an Hand broad fastened round about.* Within the Gate or Entrance on the North Side of the inner Court, were Iron Hooks for the hanging up the Beasts that were to be sacrificed, in order to the flaying off their Skins. See *Dr. Lightfoot's Description of the Temple*, Chap. 35.

Ibid. *And upon the Tables was the Flesh of the Offering.* Or, they laid the *Flesh of the Offering*. Upon those Marble Tables the Priests laid the Flesh of the slain Beasts, and there cut it in Pieces, and fitted it for laying upon the Altar. See *Levit.* i. 6.

Ver. 44. *And without the inner Gate were the Chambers of the Singers of the inner Court.* On the further Side of the inner Gate, as you come into the inner Court (compare ver. 40.) were the Chambers of the Singers, who constantly attended upon the Service of the Temple. See 1 *Chron.* vi. 31, 32.

Ibid. *Which was on the Side of the North Gate, and their Prospect was toward the South.* These Chambers were placed at the North-East Corner of the inner Court, and so had their Prospect toward the South.

Ibid. *One at the Side of the East Gate, having the Prospect toward the South.* They had likewise Chambers on the South-East Corner of that Court, which had their Prospect toward the North.

The Copies which the *Septuagint* followed, read this Verse to a clearer and better Sense thus: *And he brought me into the inner Court, and behold, there were two Chambers; one on the Side of the North Gate, looking toward the South; and the other on the Side of the South Gate, looking toward the North.*

Ver. 45. *This Chamber, whose Prospect is toward the South, is for the Priests, &c.* The Word *Chamber* may stand for Chambers in the Plural, (as *Side-Camber* doth, Chap. xli. 5, 9.) and signify a Row of Buildings on the North Side of the inner Court, distinct from the Chambers of the Singers, ver. 44. and designed for the Use of the Priests, who were in constant Attendance, according to their Courses, upon the Service of the Temple. See *Numb.* xviii. 5. 1 *Chron.* vi. 49. 2 *Chron.* xiii. 11.

Ibid. *The Keepers of the Charge of the House.* They took Care of the Holy Vessels, and kept constant Watch and Ward (as the Word *Mishmereth* properly signifies) about the Temple: See 1 *Chron.* ix. 23. *Psal.* cxxxiv. 1. The Word *Priests* may include *Levites* under it, as *Levites* elsewhere

elsewhere comprehends *Priests*: See *Chap. xlv. 10. xlviii. 11.*

Ver. 46. *And the Chamber, whose Prospect is towards the North, is for the Priests and Keepers of the Charge of the Altar.*] Another Row of Chambers on the South-Side of the inner Court is for the Descendants of the Family of *Aaron*, whose Office it is to attend upon the Service of the Altar, and keep the Fire burning thereon perpetually, *Levit. vi. 12, 13.*

Ibid. These are the Sons of Zadok among the Sons of Levi.] To the eldest House of the Sons of *Aaron* the High Priesthood belonged; so that Office of Right belonged to *Zadok*, though the Family of *Ithamar* usurped it for some Time from *Eli*, who was High Priest in *Samuel's* Time, to *Abiathar*, whom *Solomon* dispossessed, and restored the High Priesthood to the right Line, by placing *Zadok* in his Room, *1 Kings ii. 27, 35.* The Family of *Zadok* is only taken Notice of in this Vision, it may be for this Reason, because they kept close to the Worship of God, when the Priest of *Ithamar's* Line forsook it, and fell into Idolatry: See *Chap. xlv. 15.* And the eldest Son of *Zadok's* Family having an unquestionable Title to the High Priesthood, (see *Numb. xxv. 13.*) upon that Account was an eminent Type of the *Messias*, the eternal High Priest: See *Numb. xxxv. 25, 28.*

Ver. 47. *And he measured the Court an hundred Cubits long, and an hundred Cubits broad, four-square.*] The inner Court was of the same Dimensions with the outer. See *ver. 19, 23, 27.*

Ibid. And the Altar that was before the House,] Or rather, *and the Altar was before the House*; i. e. stood in the inner Court just before the Porch that opened into the Temple. The Altar was now measured; the Measure of it being described afterwards, *Chap. xliii. 13, &c.*

Ver. 48. *And measured each Post of the Porch, five Cubits on this Side, and five Cubits on that Side.*] By the Posts are meant the Side-Posts, or Columns on each Side of the Door of Entrance; see *ver. 9.* These were measured to be five Cubits thick, both on the North and South Sides.

Ibid. And the Breadth of the Gate was three Cubits on this Side, and three Cubits on that Side.] By the Breadth of the Gate *Vallapandus* understands the Space of the Wall on each Side, from the Entrance itself to the two Corners: (Compare *Ch. xli. 3.*) which supposing with the Text here to take up six Cubits, and the Entrance of the Porch to be fourteen Cubits, both those Dimensions make up the Length of the Porch to be twenty Cubits from North to South, according to the Measure set down in the following Verse. This Interpretation is countenanced by the *Septuagint*, who translate the latter Part of the Verse thus: *And the Breadth of the Gate fourteen Cubits, and the Sides of the Gate of the Porch three Cubits on this Side, and three Cubits on that Side.*

Ver. 49. *The Length of the Porch was twenty Cubits.*] The same Length with the Porch of *Solomon's* Temple, *1 Kings vi. 3.* which being there said to be of the same Measure with the Breadth of the House, must be understood of its Dimensions from North to South.

Ibid. And the Breadth eleven Cubits.] The Porch in *Solomon's* Temple was but ten Cubits in Breadth, *1 Kings vi. 3.* The Length of such Buildings being commonly double to the Breadth. See *ver. 13, 15, 21, 25, 33, and 36^a* of this *Chap.* and *Chap. xli. 2.* Some Copies of the *LXX* read *ten Cubits*; and *L'Amy* conjectures that was the ancient Reading in the *Hebrew*. *St. Jerome*, upon the Place, suspects there might be a Mistake in the *Hebrew* Copy, tho' the Emendation he offers doth not at all render the Sense clearer.

Vallapandus supposes the Breadth of the Porch to be ten Cubits and an half; (see the Note on *ver. 11.*) which, putting an entire Number in the Room of a Fraction, may be accounted eleven.

Ibid. And he brought me by the Steps whereby they went up to it.] The Ascent was by eight Steps, according to the *Vulgar Latin*; the same Number which belonged to the several Entrances into the inner Court: See *ver. 31, 34, 37.* The Copies of the *LXX* read *ten Steps*.

Ibid. And there were Pillars by the Posts.] By the Side-Posts of the Door, or Entrance; (see *ver. 48.*) like those erected in *Solomon's* Temple, called *Jachin* and *Boaz*, *1 Kings vii. 21.* which were set up before the Temple, as it is expressed *2 Chron. iii. 17.*

CHAP. XLI.

The ARGUMENT.

This Chapter contains a Description of the Measures, Parts, Chambers, and Ornaments of the Temple itself.

Ver. 1. **A**fterwards he brought me to the Temple, and measured the Posts six Cubits broad on one Side, and six Cubits broad on the other Side, which was the Breadth of the Tabernacle.] By the Posts are meant the Peers or Door-cases on each Side of the Entrance; see *Chap. xl. 9, 48.* These were six Cubits thick on the North and South Sides. *Rochob*, translated *Breadth*, sometimes signifies Thickness; see *ver. 9* and *12* of this Chapter, and *Chap. xl. 5.* The same Thickness had the upper Lintel over the Door; for so *Vallapandus* rightly explains the *Hebrew* Word *Obel*, which we render *Tabernacle*. That Word sometimes signifies a *Covering*, and so it is rendered by our Translators *Exod. xxvi. 7.* and is to be understood in the same Sense *Exod. xxxvi. 14.* where our *English* reads, *For a Tent over the Tabernacle*; but it should be translated, *For a Covering over the Tabernacle*; to which Sense the *LXX* translate it in both Places. In this Signification it may not be unfitly applied to the upper Lintel, which is a kind of Covering to the Door; and thus it is generally understood by the *Rabins* upon this Place.

Ver. 2. *And the Breadth of the Door was ten Cubits; and the Sides of the Door were five Cubits on this Side, and five Cubits on the other Side.*] The Entrance itself being ten Cubits broad, and the Wall on each Side five Cubits, makes the Breadth of the House itself to be just twenty Cubits, as it is expressed in the latter Part

Part of the Verſe, which was the ſame in Solomon's Temple, 1 Kings vi. 2.

Ibid. *And he meaſured the Length thereof forty Cubits.*] The Length of the firſt Sanctuary, as diſtinct from the inward, or the Holieſt of all, which was twenty Cubits in Length, ver. 4. and made the whole Structure ſixty Cubits long; wherein it agreed with Solomon's Temple, 1 Kings vi. 2, 17.

Ver. 3. *Then he went inward, and meaſured the Poſts of the Door two Cubits, &c.*] From the outward Sanctuary he went forward toward the Holieſt of all, and meaſured the Thickneſs of the Partition-Wall, called the *Vail of the Temple*, Matth. xxvii. 51. to be two Cubits, the Entrance itſelf ſix Cubits, and the Breadth of the Wall on each Side of the Door ſeven Cubits: Compare Chap. xl. 48. where the *Breadth of the Gate* is taken in the ſame Senſe: The Breadth of the Wall thus computed, making up fourteen Cubits, and being added to the Breadth of the Entrance itſelf, makes up twenty Cubits; the Breadth of the inner Sanctuary, as it is ſet down in the following Verſe. [*And he meaſured the Poſt of the Door two Cubits.*] Maimonides in *Beth Habbekirah* ſaith, That in the firſt Temple there was a Wall between the Sanctuary and moſt Holy Place of the Thickneſs of a Cubit: but in the ſecond Temple, inſtead of a Wall there were two Vails made, one towards the moſt Holy Place, and the other towards the outward Sanctuary, leaving a Space between them of the Thickneſs of a Cubit, where the Wall was ſuppoſed to ſtand in Solomon's Temple.

Ver. 4. *So he meaſured the Length thereof twenty Cubits, and the Breadth twenty Cubits.*] It was an exact Cube, of the ſame Dimensions in Length, Breadth, and Height: See 1 Kings vi. 20.

Ibid. *Before the Temple.*] The Words ſhould rather be render'd, according to the [Breadth of] the Temple. The Hebrew Word *El-penè*, before, is promiſcuouſly uſed with *Nal-penè*, which ſignifies of the ſame Size, or Proportion; (ſee the Note on Chap. xl. 23.) and ſo it is uſed 2 Chron. iii. 8. where the Text, ſpeaking of this Subject, runs thus in the Hebrew: *He made the moſt Holy Houſe the Length thereof before the Face of the Breadth of the Houſe*; where our Tranſlation very properly expreſſes the ſame Senſe, *According to the Breadth of the Houſe*. In the ſame Senſe the Phraſe is uſed, 1 Kings vi. 3. ſo the Senſe here is, that the Breadth of the inner Sanctuary was equal to the Breadth of the outer Part of the Temple, which is ſaid to be twenty Cubits, ver. 2.

Ver. 5. *After he meaſured the Wall of the Houſe ſix Cubits.*] The Thickneſs of the Wall from the Foundation, the firſt Story of the Side-Chambers: See ver. 8.

Ibid. *And the Breadth of every Side-Chamber four Cubits.*] The Side-Chambers upon the lowermoſt Floor, were five Cubits in Breadth, 1 Kings vi. 6. Therefore Villalpandus underſtands theſe Words of the Thickneſs of the Buttrefſes, which ſupported thoſe Side-Chambers.

Ver. 6. *And the Side-Chambers were three,*

one over another.] They were three Stories high; ſee 1 Kings vi. 6.

Ibid. *And thirty in Order.*] As in Solomon's Temple, according to Joſephus's Deſcription of it, *Antiq. Lib. 8. Cap. 3. Sect. 2.* and built round about the Houſe on every Side; as it is expreſſed in the foregoing Verſe, to which the Text in the firſt Book of Kings agrees, Chap. vi. 5. The Talmudiſts increaſe the Number to eight and thirty, placing fifteen on the North Side, fifteen on the South, and eight on the Weſt Side of the Temple; (ſee *Cod. Middoth. C. 4.*) the ſupernumerary Chambers being probably added in latter Times.

Ibid. *And they entred into the Wall which was for the Side-Chambers round about.*] At five Cubits Height from the Ground, the Wall or the Buttrefſes which ſupported theſe outward Chambers (ſee ver. 5.) abated of their Thickneſs one Cubit; and there was a Reſt or a Ledge of one Cubit's Breadth, on which the Ends of each Story were faſtened. See 1 Kings vi. 6, 10.

Ibid. *But they had not Hold in the Wall of the Houſe.*] They were not faſtened into the main Wall of the Houſe, but reſted on the Outſide of the Wall where it grew narrower; which is meant by *Migrenoth*, the narroweſt Reſts, or Rebatelements, which we read 1 Kings vi. 6.

Ver. 7. *For there was an Enlarging and a Winding about ſtill upward to the Side-Chambers, &c.*] So much of Breadth was added to the Side-Chambers, as was taken out of the Thickneſs of the Wall; ſo that the middle Story was one Cubit larger, and the uppermoſt Story two Cubits larger than the lower Rooms. And winding Stairs, which enlarged as the Rooms did, went up between each two Chambers from the Bottom to the Top; and there were two Doors at the Top of each Pair of Stairs, one Door opening into one Room, the other into that over-againſt it. See 1 Kings vi. 8. The Talmudiſts add, that theſe winding Stairs were continued from one Side of the Temple to the other, beginning at the North-Eaſt Side, and by theſe they went into the upper Room which was over the Sanctuary. See *Cod. Middoth. Cap. 4. Sect. 5.*

Ver. 8. *I ſaw alſo the Height of the Houſe round about.*] By the Houſe is meant theſe Chambers three Stories high; in which Senſe the Word *Beth*, Houſe, is uſed ver. 9.

Ibid. *The Foundations of the Side-Chambers were a full Reed of ſix great Cubits.*] By the Foundations of the Side-Chambers, Villalpandus underſtands thoſe Reſts or Buttrefſes which ſupported them, which were at ſix Cubits Diſtance from each other. Bernard L'Amy ſuppoſes this Verſe to contain a Deſcription of the ſecond Story of theſe Side-Chambers, which were ſix Cubits broad, being one Cubit wider than the lower Rooms; ſee the Note on ver. 7. Concerning the Size of theſe Cubits, ſee the Note upon Chap. xl. 5. They are called *great Cubits*, becauſe they are larger than the Cubit uſed in Chaldaea, as was there obſerved.

Ver. 9. *The Thickneſs of the Wall that was for the Side-Chamber without was five Cubits.*] This is to be underſtood, not of the Vail of the

Temple, which was six Cubits thick, *ver. 5.* but of the outward Wall that enclosed these Side-Chambers. *Side-Chamber* in the Singular Number is used for the Plural, as in *ver. 5.* and *Chap. xlii. 1.* So *Door* is used for *Doors*, *ver. 16, 20.* *Post* for *Posts*, *ver. 21.* *Chamber*, *Chap. xlii. 1.* for *Chambers*, *ver. 4.*

Ibid. And that which was left [or the void Space] was the Place of the Side-Chambers that were within] or, that belonged to the House, or Temple. This void Space was of the same Measure, *viz.* five Cubits; (compare *ver. 11.*) So the Sense is supplied by *Villalpandus* and *Noldius*, N. 889. Compare *Chap. xl. 14.* The Space of five Cubits was allowed for the lower Chambers, tho' the upper Stories were wider by Reason of the Rebatement of the Wall; see *ver. 7.* and *1 Kings vi. 6.* Others understand this Space of five Cubits to be allowed for a Walk before the Chambers, or a Passage from one Chamber to another; see *ver. 11.*

Ver. 10. And between the Chambers was the Wideness of twenty Cubits round about the House.] The Chambers, called *Leshacoth* in the Hebrew, are to be distinguished from the Side-Chambers mentioned in the foregoing Verses; they mean probably the Chambers of the inner Court, described *Chap. xl. 44, 45.* Between these and the Temple was left a Space of twenty Cubits. The Temple stood in an Area of an hundred Cubits square, *ver. 14.* and was seventy Cubits wide, *ver. 12.* to which adding the five Cubits on either Side, mention'd *ver. 9.* and the twenty Cubits in this Verse, makes up just a hundred Cubits.

Ver. 11. And the Doors of the Side-Chambers were toward the Place that was left, &c.] Or, toward the void Space. The Doors of the lower Rooms opened into this void Space before the Chambers, *ver. 9.* Or it may be understood of the two Doors on the North and South Side, which opened on the Top of the Stair-case into the upper Rooms; see *ver. 7.*

Ibid. And the Breadth of the Place that was left was five Cubits round about.] See *ver. 9.*

Ver. 12. Now the Building that was before the separate Place, at the End toward the West, was seventy Cubits broad.] *Bernard L' Amy* seems to give the clearest Account of this difficult Place, *lib. 6. c. 11. n. 2.* He understands this Word *Binian*, translated *Building*, of a Wall or Inclosure, as it is used *Chap. xl. 5.* which ran along the Outside of the Priests Court, commensurate with the Breadth of the Western Side of the Temple, which was seventy Cubits from North to South, and extended in Length from East to West ninety Cubits; ten Cubits shorter than the whole Area itself, (see the following Verse) and inclosing a void Space of five Cubits Breadth, which lay between the Side-Chambers and the Inclosure; so he explains those Words, *The Wall of the Building was five Cubits thick round about*; (compare *Chap. xlii. 10.*) which void Space he understands by the separate Place in this Verse, and the Place which was left; *ver. 11.*

Ibid. Seventy Cubits broad.] This was the Breadth of the Temple at the West End, and the Buildings adjoining to it, which the above-mention'd Author thus computes: The Breadth

of the Oracle twenty Cubits, the Thickness of the Side-Walls six Cubits on each Side, the Side-Chambers six Cubits on each Side (see the Note upon *ver. 8.*) Thickness of the Out-Walls of those Chambers five Cubits on each Side; a Walk or Gallery of five Cubits before those Chambers, (see the Note on *ver. 9.*) and the utmost Wall, inclosing the whole Building, five Cubits. Those that differ from him, as to some of those Particulars, make up the Sum of seventy Cubits, by making an Allowance for the Stairs, and for Conveyances to carry off the Water.

Ver. 13. So be measured the House an hundred Cubits long, and the separate Place, &c.] The whole Temple, with the Porch and Walls, was in Length a hundred Cubits from East to West, which may be thus computed: The Thickness of the Wall of the East Porch five Cubits; the Passage through the Porch eleven Cubits; the Wall between the Porch and the Temple six Cubits; the outward Sanctuary forty Cubits; the Partition-Wall two Cubits; the Holiest of all twenty Cubits; the Thickness of the West Wall six Cubits; the Side-Chambers at the West End of the Holy Place five Cubits; and outer Wall of those Chambers five Cubits.

Ver. 14. Also the Breadth of the Face of the House, and of the separate Place toward the East, an hundred Cubits.] The whole Front of the House Eastward was a hundred Cubits, which some Expositors thus compute: The Breadth of the Temple twenty Cubits; the Thickness of the outward Walls twelve Cubits; the Side-Chambers eight Cubits; (of these Dimensions they explain the latter Part of the 5th Verse of this Chapter) the Walls of those Chambers five Cubits on each Side; the Breadth of the void Space five Cubits on each Side; and the twenty Cubits round about the House, *ver. 10.* Others compute the Sum a different Way, by making different Allowances for the outward Buildings, and the several Passages from one Part of the Temple to the other.

Ver. 15. And be measured the Length of the Building over-against the separate Place, which was behind it.] *Noldius* translates this Sentence more clearly thus: And be measured the Length of the Building which was before the separate Place, [and] that which was behind it, or opposite to it; by which he understands the North and South Porch; the East and West Sides having been measured before, *ver. 12, 14.* See his *Concordance*, p. 104. The Phrase *El-pené*, translated here *Over-against*, is rendered *Before* in our English Version, *Chap. xlii. 4.*

Ibid. And the Galleries thereof on one Side, and on the other Side, an hundred Cubits, with [or and] in the inner Temple, and the Porches thereof.] As the Temple, and the Area wherein it stood, made a Square of a hundred Cubits; so the Courts and Buildings thereto belonging were of the same Dimensions; see *Chap. xl. 19, 47.*

By the Galleries are meant the Side-Chambers, described *ver. 6, 7.* Compare the following Verse.

Ibid. With the inner Temple.] Called the inner House, *ver. 17.* and *Chap. xlii. 15.* to distinguish it from the Courts and Buildings which were about it.

Ver.

Ver. 16. *The Door-Posts, and the narrow Windows, and the Galleries round about in their three Stories.*] He measured likewise the Thickness of the Walls on each Side of the Porch; see Chap. xl. 48. and the Thickness of the Door-Cases, at the Entrance into the Temple, Chap. xli. 1. as also the narrow Windows belonging to the three Stories of Chambers, which were placed on the Outside of the Temple; see ver. 6. and Chap. xl. 16.

Ibid. *Over-against the Door cieled with Wood round about.*] Or, *Answerable* to which was the *Door cieled with Wood.*] The Doors of the little Chambers exactly answered one another, as those belonging to the Porch did, Chap. xl. 13. The Word *Neged*, *Over-against*, signifies likewise *Answerable*, or *Proportionable*: See the Note on Chap. xl. 23.

Door signifies every Door; see the Note upon ver. 9.

Ibid. *And from the Ground up to the Windows.*] He measured from the Ground up to the Windows of the Temple, which were placed above the Side-Chambers.

Ibid. *And the Windows were covered.*] Either because the Side-Chambers jetting out beyond the main Wall of the Temple hindered their being seen in the inner Court, or else they were covered on the Inside with Curtains drawn before them.

Ver. 17. *To that above the Door, even to the inner House, and without, &c.*] This Verse may best be explained by joining it to what went before, to this Sense: That the Windows were made in exact Proportion, both over the Porch and through every Part of the Temple, and the Buildings adjoining to it. The *inner House* may mean only the first or outward Sanctuary in this Verse, as it is distinguished from the Porch and outer Buildings, expressed by the Word *without*; (comp. ver. 15.) for it is generally supposed that there were no Windows in the inner Sanctuary. But *Vallapandus* explains the Words *Even unto the inner House*, in an exclusive Sense, as if he had said, As far as the inner House; and by the *Walls round about*, understands the North and South Walls of the Temple. Part 2. l. 4. c. 34.

Ver. 18. *And it was made with Cherubims and with Palm-Trees, &c.*] On the Inside of the House, the Walls were adorned with carved Work of Cherubims and Palm-Trees, as Solomon's Temple was, 1 Kings vi. 29. The Cherubims and Palm-Trees were placed alternately; and according to the different Way of counting them, you might reckon a Palm-Tree placed between two Cherubims, or a Cherubim placed between two Palm-Trees.

Ver. 19. *And every Cherub had two Faces; so that the Face of a Man was toward the Palm-Tree on the one Side, and the Face of a young Lion toward the Palm-Tree on the other Side.*] The Cherubims had four Faces or Appearances; (see Chap. l. 10.) but only two of these appeared in the carved Work; the other two Faces, viz. that of an Ox and an Eagle, being supposed to be hid in the Plain or Surface of the Wall.

Ver. 20. *From the Ground up to above the Door.*] Up to the Windows, as it is expressed

ver. 16. Up to the Cieling, as the *Septuagint* explain it.

Ver. 21. *The Posts of the Temple were squared, and the Face of the Sanctuary.*] i. e. The Entrance into the inner Sanctuary; comp. Chap. xl. 15. The Lintels, or Door-posts both of the Temple and inner Sanctuary were not arched, but square, with a flat Beam or upper Lintel laid upon the Top of the Side-Posts; compare 1 Kings vi. 33. where the Margin translates the Word *Rebingim*, *Four-square*.

Ver. 22. *The Altar of Wood was three Cubits high, and the Length thereof two Cubits.*] The *Septuagint* add by way of Explication, *And the Breadth thereof two Cubits*; that it might be Four-square, as *Moses's* Altar of Incense was, *Exod. xxx. 2.* The Altar here described is a Cubit higher, and double the Breadth to that of *Moses*, which is supposed to be agreeable to the Dimensions of the Altar made by *Solomon*, who did not exactly observe the Proportions prescribed to *Moses*, in making the Cherubims and the other Furniture of the Temple: God having given a new Model to *David* of all the Parts and Ornaments of the Temple: See 1 Chron. xxviii. 12, 19. This Altar was made of Wood, but overlaid with Gold, *Exod. xxx. 3.* and therefore is called the *Golden Altar*, 1 Kings vii. 48. *Revel. viii. 3.*

Ibid. *And the Corners thereof, the Length thereof, and the Walls thereof, were of Wood.*] The Corners are the same with the *Horns* mentioned *Exod. xxx. 2.* being made out of the four Posts which supported each Corner of the Altar. The Surface or Top of it is called the *Length*, and the Sides the *Walls*.

Ibid. *This is the Table that is before the LORD.*] Compare Chap. xlii. 16. The Words *Altar* and *Table* are used promiscuously, as hath been observed upon Chap. xxiii. 41. Incense was an Emblem of the Prayers of Saints; see *Psal. cxii. 2.* *Rev. viii. 3, 4.* which are the Spiritual Sacrifices of those that worship God in Spirit and in Truth; see *Hof. xiv. 2.* This Table or Altar is said to be before the LORD, i. e. in the Place of his peculiar Presence; compare *Exod. xxx. 8.* In the same Sense the Burnt-offering is said to be made at the Door of the Tabernacle of the Congregation before the LORD, i. e. in the Place dedicated to his Worship, *Exod. xxix. 42.* and the Lamp is said to burn before the LORD, Chap. xxvii. 21. tho' the Candlestick stood in the outward Sanctuary.

Ver. 23. *And the Temple and the Sanctuary had two Doors.*] Each of them had a double, or a folding Door; see 1 Kings vi. 31, 34.

Ver. 24. *And the Doors had two Leaves a-piece.*] The two Doors being exceeding large, that of the outward Sanctuary ten Cubits broad, and that of the inner, six; see ver. 2, 3. and of an Height proportionable; each of them had two Leaves, that they might be more easily opened, and each Leaf had a Wicket in it. Compare 1 Kings vi. 34.

Ver. 25. *And there were made on them, on the Doors of the Temple, Cherubims and Palm-Trees.*] On the Doors both of the outward and inward Sanctuary. Compare 1 Kings vi. 32, 34.

Ibid.

Ibid. *And there were thick Planks upon the Face of the Porch without.*] There was a Wainscot-Work of Boards fastened to the End of the great Beams, which came out beyond the Wall of the Porch: These were laid so as to make a Frieze-Work over the Entrance into the Eastern Porch.

Ver. 26. *And there were narrow Windows and Palm-Trees on the Sides of the Porch, and upon the Side-Chambers of the House.* Compare Chap. xl. 16.

Ibid. *And thick Planks.*] The Sense would be plainer, if we translate it, *And [upon] the thick Planks*; i. e. the Figures of Palm-Trees were carved upon that Wainscot, which was described in the foregoing Verse.

CHAP. XLII.

The ARGUMENT.

A Description of the Priests Chambers, and their Use, and the Dimensions of the Holy Mountain whereon the Temple stood.

Ver. 1. **T**HEN he brought me forth into the outer Court, the Way toward the North, &c.] The Angel now brings the Prophet out of the inner Court by the North Gate, into some Chamber or Building, which looked toward the South Side of the Temple, and faced the Wall or Inclosure that encompassed the North Side of the inner Court and Temple, mentioned Chap. xli. 12, 15. Some suppose this to be a Building distinct from all the Parts of the Temple hitherto described.

The Words of the 7th and 9th Verses imply, that it was a distinct Building from the outer Court.

Ibid. *Into the Chamber that was over-against the separate Place, and before the Building.*] Or, before the separate Place, and before the Building: For the Preposition *Neged* is used in both Parts of the Sentence. *Chamber* is put for Chambers; see Ver. 4. and Chap. xli. 9.

Ver. 2. *Before the Length of an hundred Cubits was the North Door, and the Breadth was fifty Cubits.*] This North Door faced one of the Cloisters, whose Length was an hundred Cubits, and its Breadth fifty; which was the Proportion of all the Cloisters; see the Note upon Chap. xl. 15. *Noldius* translates the Words to this Sense, *Unto the Place whose Length was an hundred Cubits towards the North Door.* He supposes these Buildings to be distinct from any hitherto described, and adds, that the Jews profess their Ignorance how they were situate; because there was nothing in the second Temple that answered to them: See his *Concordance*, Numb. 390.

Ver. 3. *Over-against the twenty Cubits, which were for [or which belonged to] the inner Court, and over-against the Pavement which was for [or belonged to] the outer Court.*] One Side of these Buildings looked upon the void Space about the Temple, which contained twenty Cubits, mentioned Chap. xli. 10. and the other Side was toward the Pavement belonging to the outer Court, described Chap. xl. 17.

Ibid. *Was Gallery against Gallery in three Stories.*] Like those mentioned Chap. xli. 16.

Ver. 4. *And before the Chambers was a Walk of ten Cubits inward.*] There was a Walk or Cloister of ten Cubits Breadth, running along the Inside of the Wall, which divided the Buildings into two Rooms, one Half of which looked into the outer Court, the other into the inner, see Chap. xli. 19.

Ibid. *A Way of one Cubit.*] This some understand of an Entrance at each End of the Cloister.

Ibid. *And their Doors toward the North.*] See ver. 1, 2.

Ver. 5. *Now the upper Chambers were shorter, for the Galleries were higher than those, than the lower, &c.*] The Marginal Reading in the Hebrew is to be preferred, the Sense of which is, *For the Galleries did abate of these*, i. e. of the lower and middlemost Parts of the Building; the Reason of which is assigned in the next Verse.

Ver. 6. *For they were in three Stories, but had not Pillars, as the Pillars of the Courts, &c.*] The two upper Stories had Balconies standing out of them, the Breadth of which was taken out of the Rooms themselves, and made them so much the narrower, because the Weight of the Balconies was not supported by Pillars, as the Rooms over the Cloisters of the outward Court were, but only by the Wall. This is *L'Amy's* Exposition of the Words.

Ver. 7. *And the Wall that was without toward the outer Court, on the Forepart of the Chambers, the Length thereof was fifty Cubits.*] The Wall that enclosed these Buildings was commensurate with the Breadth of one of the Cloisters of the outer Court, which was fifty Cubits broad: See ver. 2.

Ver. 8. *For the Length of the Chambers that were in the outer Court was fifty Cubits.*] The Chambers that were built over the Cloisters were in Length fifty Cubits. What is called *Length* here, is expressed by *Breadth* ver. 2. as that is opposed to the Length of the outer Court, which was an hundred Cubits: See the following Words.

Ibid. *And so before the Temple were an hundred Cubits.*] The Words imply, that the Angel conducted the Prophet from these North Chambers, to those on the South Side: See ver. 11, 13. So that crossing over the Space of Ground that fronted the East-Side of the Temple, they took Notice of its Dimensions, which they had before measured, and found to be an hundred Cubits: See Chap. xli. 14. The LXX with a small Alteration of the Hebrew Text, and reading probably *Hennab* for *Hinneb*, and *Hælle col* for *Haecal*, translate the Sentence thus: *The one Side was opposite to, or answered the other, and in all were an hundred Cubits*; meaning, that the Chambers on the North and South Side contained each of them fifty Cubits.

Ver. 9. *And from under these Chambers was the Entry on the East Side, &c.*] The Entry into these South Chambers was by a Pair of Stairs at the East Corner of the outer Court. Compare this Verse with Chap. xli. 19. and with the Description Dr. *Lightfoot* gives of the Stairs that went up into the Chamber about the Temple;

Temple, Chap. xi. tho' his Description belongs to the Temple, as it was in our Saviour's Time.

Ver. 10. *The Chambers were in the Thickness of the Wall of the Court toward the East.*] Or rather, *In the Breadth of the Wall*—i. e. in the Breadth of Ground which that Wall enclosed; so those Words Chap. xli. 12. *The Wall of Building was five Cubits thick round about*, are explained by some of a Space of Ground five Cubits broad enclosed by that Wall. See the Note there.

Ibid. *Over-against the separate Place, and over-against the Building.*] Or, *Before the separate Place, and before the Building*: See ver. 1, 13. The Expressions denote, that these South Chambers had the same Situation with respect to the Temple, as the North Chambers had, spoken of ver. 1.

Ver. 11. *And the Way before them was like the Appearance of the Chambers that were toward the North.*] Such a Way led to these Chambers, as is described leading to the Chambers on the North Side, ver. 4.

Ibid. *As long as they, and as broad as they, and their goings out were both according to their Fashions, &c.*] The Proportions of both were the same; and the Windows, Doors, and Passages belonging to these, were exactly uniform with those on the North Side.

Ver. 12. *And according to the Doors of the Chambers that were toward the South.*] The Sense would be plainer, if the Words were thus translated, *And such were the Doors of the Chambers toward the South*, [as those toward the North.] In which Sense the Affix *Ke* is used in the foregoing Verse.

Ibid. [There was] *a Door in the Head of the Way, &c.*] like that described ver. 9.

Ver. 13. *The North and South Chambers, &c.*] Which were described in the foregoing Part of the Chapter. See ver. 8, 10, 11, 12.

Ibid. *They be holy Chambers, where the Priests that approach unto the LORD shall eat the most holy Things.*] The Shew-bread, the Remainder of the Meat-offering, Sin-offering, and Trespas-offering, are expressly called the *most holy Things*, Levit. vi. 14, 17. xxiv. 9. Numb. xviii. 9. and are distinguished from the holy Things, such as are the Peace-offerings, First-fruits and Tithes, Levit. xxi. 22. These were to be eaten within the Precincts of the Temple, by the Direction of the same Laws.

Ibid. *There they shall lay up the most holy Things.*] These Rooms were likewise set apart for laying up the Remainder of the Sacrifices, till they were eaten by the Priests and their Families: See Levit. x. 13. xxii. 13.

Concerning the Difference between the Sin-offering and the Trespas-offering, see the Note upon Chap. xl. 39.

Ver. 14. *And when the Priests enter therein.*] Within the inner Court. Chap. xli. 17.

Ibid. *They shall not go out of the Holy Place into the outward Court; but there they shall lay their Garments wherein they minister.*] They shall not go into the Court of the People in their Priestly Vestments, but shall lay them up in some of these Chambers: The Priestly Garments were only to be used in the Time of their

Ministration, as appears from Exod. xxix. 43. and is farther confirmed from this Verse and Chap. xli. 19. *Josephus asserts the same, De Bello Jud. lib. vi. cap. 15.*

The Christian Church followed the Practice of the Jewish, in this as well as in many other Customs: The Testimony of St. Jerome, in his Commentary upon Chap. xli. 19. of this Prophecy, plainly proves, that the Clergy of that Age wore a distinct Habit from the Laity, at the Time of their performing the publick Offices of Religion: *Religio Divina alterum habitum habet in ministerio, alterum in usu vitæque communi.* And that this was the Practice of the earlier Ages of the Church, may be probably concluded from the Testimony of *Polyrates*, a Writer of the next Age to the Apostles, who tells us, That St. John wore an Ornament upon his Head, resembling the *Mitre*, with a Plate upon it, which was worn by the Jewish High Priest: See *Euseb. Hist. Eccl. lib. 5. cap. 24.* And in the next Age *Pontius*, the Writer of St. Cyprian's Life and Martyrdom, acquaints us, that the Bishop's Seat in the Church used to be covered with *White* (*); and it can hardly be imagined there should be a peculiar Dress for the Bishop's Seat, and none for the Bishop himself.

Ibid. *And shall approach to those Things that are for the People.*] The Words should rather be thus translated, *And shall come into the Court belonging to the People*; the outer Court mentioned at the Beginning of the Verse.

Ver. 15. *Now when he had made an End of measuring the inner House.*] The inner House denotes the Temple, as it is distinguished from the Courts about it. Compare Chap. xli. 15.

Ibid. *He brought me forth to the Gate whose Prospect is toward the East.*] The Gate that opened into the first Court: See Chap. xl. 6.

Ver. 16. *He measured the East Side with the measuring Reed, five hundred Reeds, &c.*] This and the following Verses contain the Measures of the Holy Mountain, or *Area*, upon which the Temple stood, which is described to be an exact Square, consisting of five hundred Reeds in Measure on each Side of it. We may observe, that the *Heavenly Jerusalem*, represented to St. John, Rev. xxi. 16. is likewise described as four-square, that Figure being an Emblem of Solidity. And *Ezekiel's* Vision as well as St. John's is designed, in its mystical Sense, to represent the Regularity and Strength of *Christ's* Church and Kingdom. Compare with this Verse Chap. xl. 47. xli. 13, 14. xlv. 2. xlviii. 20.

Capellus is of Opinion, that instead of *five hundred Reeds*, we ought to read *five hundred Cubits*: He supposeth the Word *Amath*, *Cubits*, wanting in the present Reading of the Text, to have been rejected as spurious by the Correctors of the Hebrew Copies, by reason of its Affinity with *Meath*, *an Hundred*; and the Word *Kanim*, *Reeds*, substituted in its Place. This Emendation he justifies from the Authority of the *Septuagint*, who read *Cubits* both in the 17th and 20th Verses: Which Reading St. Jerome

(*) *Sedile erat fortuito linteum stratum, ut & sub illis Paganis Episcopatus honore frueretur.*

acknowledges to have been in the Greek Copies in his Time. He confirms it likewise from the parallel Text, *Chap. xlv. 2.* which he thinks, according to the Rules of Grammar, should be expounded of Cubits. And he farther argues, that the *Jews* themselves formerly understood this Text of Cubits; because they are generally of Opinion, that the Temple stood in an Area or Square, containing five hundred Cubits on every Side; see *Dr. Lightfoot of the Temple, Chap. 2.* Whereas, according to the present Reading, the whole Compass of the Area will amount to three Miles and an half, according to the same Author's Computation; which is more than half the Circuit of the whole City of *Jerusalem* in its most flourishing Condition: See the *Excerpta* out of *Capellus's Triplex Delinatio Templi*, in the first Volume of the *Polyglott Bible*.

Whereas the Angel is said to measure the *East Side* of this Square round about; and so of the other three Sides; we need not from hence conclude, that the whole Compass of the Ground was measured four Times over; for the Phrase round about often signifies, in this Prophecy, only from Side to Side, or from one End to another; see *Chap. xl. 14. xli. 16.* The Words therefore only import, that the Angel continued measuring from one Side to the other, till he had gone over the whole Compass of the Area.

Ver. 20. It had a Wall round about, &c.] To defend it from being invaded or profaned; compare *Rev. xxi. 17.* The Wall was five hundred Cubits every Way (see *ver. 16.*) as it composed the Length and Breadth of the Temple and its Courts; see the same Expression, *Chap. xl. 47.*

Ibid. To make a Separation between the Sanctuary and the profane Place.] By the Sanctuary is here meant the whole Compass of Ground which was the Precincts of the Temple, elsewhere called the *Holy Mountain*: See *Chap. xliii. 12.* In Comparison of which, *Jerusalem* itself, tho' upon several Accounts styled *The Holy City*, was esteemed but as profane Ground: See *Chap. xlviii. 15.*

CHAP. XLIII.

THE ARGUMENT.

The Glory of the LORD is represented as returning to the Temple, where God promises to fix his Residence, if the People repent, and forsake those Sins which made him depart from them. Then the Measures of the Altar, and the Ordinances relating to it, are set down.

Ver. 1. THEN he brought me to the Gate, even the Gate that looked toward the East.] The Eastern Gate of the Priests Court, which was just before the Temple. Compare *ver. 4. and Chap. xlv. 1. xlv. 1.*

Ver. 2. And behold, the Glory of the God of Israel came from the Way of the East.] The Word *Behold* is an Expression of Joy and Admiration: as if the Prophet had said, *Behold a wonderful and joyful Sight!* The Glory of that

God, who calls himself *the God of Israel*, as choosing to dwell among them, and to give evident Tokens of his Presence among them, and Protection over them. This Glory, which had departed from this Place for so long a Time, now returned to it, and fixed its Residence there. The Glory of the LORD, when it forsook the Temple, is described as departing from the Eastern Gate of it, *Chap. x. 19.* Afterward it is represented as quite forsaking the City, and removing to a Mountain on the East-Side of the City, *Chap. xi. 23.* and now it returns by the same Way it departed.

Ibid. And his Voice was like the Noise of many Waters.] Great and terrible: Compare *Chap. i. 24. Rev. i. 15.* either to signify the Dreadfulness of God's Judgments, or the Efficacy of his Commands, who calls Things into Being by speaking the Word.

Ibid. And the Earth shined with his Glory.] The Rays of his Glory, like the Sun-beams, enlightened the Earth. Compare *Chap. x. 4. Isa. vi. 3. Habak. iii. 4.*

Ver. 3. And it was according to the Vision which I saw when I came to destroy the City.] See *Chap. ix. 3. 5.* The Prophets are said to do those Things which they foretel shall come to pass: See the Notes upon *Chap. xiii. 19. xxiii. 45.* and upon *Jer. i. 10.*

Ver. 4. And the Glory of the LORD came into the House by the Way of the Gate, whose Prospect is toward the East.] See *ver. 1. 2. and Chap. xlv. 2.*

Ver. 5. So the Spirit took me up.] See *Chap. iii. 12. 14. viii. 3. xxxvii. 1. xl. 2.*

Ibid. And he brought me into the inner Court.] Carried me from the Gate that enters into it, into the Middle of it, just before the Temple.

Ibid. And behold, the Glory of the LORD filled the House.] That Glory, or Symbol of the Divine Presence, which I saw coming from the East, *ver. 13.* entered into the Temple, and settled there; as it did when it was finished by *Solomon*, *1 Kings viii. 10, 11.*

Ver. 6. And I heard him speaking to me out of the House.] With a great and mighty Voice, *ver. 2.*

Ibid. And the Man stood by me.] See *Chap. xl. 3.*

Ver. 7. The Place of my Throne, and the Place of the Soles of my Feet.] The Sense would be plainer, if the Beginning of the Verse were thus rendered, *This is the Place of my Throne, &c.* The Cherubims were God's Throne, from whence he is said to dwell or sit between the Cherubims, and the Ark was his Footstool: See *Psal. xcix. 1, 5.*

Ibid. Where I will dwell in the midst of the Children of Israel for ever.] He means the Promise formerly made with relation to the Tabernacle and Temple: See *Psal. lxxviii. 16. cxxxii. 14.* which is to be understood, as those were, under the Condition of their Obedience; (see *ver. 9.*) and to be eminently fulfilled in *Christ*, in whom all the Promises of the Old Testament are to have their final Accomplishment. *Zachary* prophesies of the *Messias*, *Chap. vi. 13.* that he should build the Temple of the LORD, and bear the Glory; i. e. as the Spiritual Sense of

of these Prophecies is explained in the New Testament, He shall build the *Christian Church*; in him shall *all the Fulness of the Godhead dwell* bodily, and really, not in Types and Figures: See *Heb. iii. 3. Matt. xvi. 18. Job. i. 14. Coloss. ii. 9.* To the same Sense we may explain the Prophecy of *Haggai*, Chap. ii. 7. *The Glory of the latter House shall be greater than that of the former.* There was no visible *Shekinah*, or Glory, appeared in the second Temple, till the LORD, whom they expected, came to his Temple, *Malach. iii. 1. i. e.* till the *Messias*, who was the *Brightness of his Father's Glory*, appeared there, and made it an illustrious Figure of that true Church, or Temple of Believers, where he would continue his Presence for ever. See *2 Cor. vi. 16.*

Ibid. And my Holy Name shall the House of Israel no more defile by their Whoredom.] By Idolatry, often described in Scripture, and particularly by this Prophet, under the Metaphor of Fornication; see *Chap. xvi.* and *xxiii.* The Captivity had that good Effect upon the Jews, that they scarce ever afterwards relapsed into Idolatry. The entire Destruction of Idolatry is likewise often mentioned as a Blessing reserved for the *Latter Days*, when the Jews shall be converted, and the *Fulness of the Gentiles* come into the Church. See the Note upon *Isa. i. 30.*

Ibid. Nor by the Carcasses of their Kings in their high Places.] Idols are called *Carcasses*, because they are without Life and Motion, and likewise upon the account of their being hateful and loathsome in the Sight of God. See *Lev. xxvi. 30. Jer. xvi. 18.* They are called the *Carcasses of Kings*; because they were set up, and the Worship of them encouraged by the idolatrous Kings of *Judab*, who erected High Places for that Purpose near *Jerusalem*, in the very Sight and View of the Temple; see *2 Kings xxiii. 13.* By this Means the Temple itself was profaned by those that came directly from the Worship of Idols to attend upon God's Service in the Temple; see *Chap. xxiii.* of this Prophecy, 38, 39.

Ver. 8. *In their setting up their Thresholds by my Thresholds, &c.*] Their Kings still advanced to greater Degrees of Idolatry, in setting up Altars and Images for their Idols in the Temple itself, and the Courts before it: See *Chap. v. 11. viii. 6, 15. 2 Kings xvi. 14. xxi. 4, 5, 7.*

Ibid. And the Wall between me and them.] The Margin gives a plainer Sense, *For there was but a Wall between me and them.*

Ver. 9. *Now let them put away their Whoredom, &c.*] See the Note upon *ver. 7.*

Ver. 10, 11. *Show the House to the House of Israel, that they may be ashamed of their Iniquities, &c.*] The Words, if understood as spoken to the Jews of that Age, imply, that the House here described, with the whole Platform of it, and the Ordinances relating to it, might be a Model for them to imitate, as far as they were able, when they should return to their own Country, and rebuild their Temple. See the general Preface before *Chap. xl.* The same Draught or Description, when duly considered, would be a proper Inducement to make them sensible of their former Deviations from God's Worship, and touched with deep Remorse for those Sins, which

provoked him to deprive them of the Honour of his Residence among them, and the Benefit of his Ordinances: See *ver. 7, 8.* But we may probably suppose, that the Words may have a farther View, and import, that the Model of God's Temple, here set forth, is but a Pattern of Heavenly Things, as *Moses's* was, *Exod. xxv. 40.* and a Type of that pure Church built upon the Foundation of the Apostles and Prophets, *Jesus Christ* being the chief Corner-Stone; which we may hope God will, in due Time, every where restore. And in the mean Season, it is the Duty of all good Christians, according to their Abilities, to inform themselves and others, what is the Pattern, Form, and Fashion of this true Church of God, in order to reform all those Deviations which have been made from it.

Ibid. And let them measure the Pattern,] In order to build their new Temple by it, when they shall return from Captivity, as far as their Abilities will reach: See the general Preface before the *xlth* Chapter. For the same Purpose the Prophet is commanded to write it in their Sight, in the following Words:

Ver. 11. *And if they be ashamed,] Or, And that they may be ashamed:* So the Particle *Im* is often used; see *Noldius*, p. 90.

Ver. 12. *Upon the Top of the Mountain,] Whereupon the Temple stood; see Chap. xl. 2.*

Ibid. The whole Limit thereof round about shall be most holy.] See *Chap. xlii. 20.*

Ver. 13. *The Cubit is a Cubit and an Hand-Breadth.] See Chap. xl. 5.*

Ibid. The Bottom shall be a Cubit, and the Breadth a Cubit, and the Borders thereof shall be a Span.] The Bottom signifies the Basis or Foundation; (see *ver. 14.*) this shall be a Cubit in Height, and a Cubit over in Breadth; the Parts above the lower Settle being contracted, and growing narrower by the Breadth of a Cubit; see the following Verse. This lower Ledge or Settle about the Altar had a Border of the Height of a Span, or half a Cubit, (see *ver. 17.*) to keep the Blood that was poured out at the Foot of the Altar, from running upon the Pavement; but it was conveyed away into two Holes at the South-West Corner of the Altar, and so into a Sink or common Shore under Ground.

Ibid. And this shall be the higher Place of the Altar.] The Hebrew reads, *The Back of the Altar*; which imports, that this Basis was the Protuberance of the Altar, or the widest Part of it; the Hebrew Word *Gab*, signifying any Part that sticks out, and is used for the Eye-brows, the Protuberance of an Hill, or such like Eminence.

Ver. 14. *And from the Bottom upon the Ground even to the lower Settle shall be two Cubits.]* The Altar was made narrower as it came nearer to the Top; these Narrowings or In-benchings are called here Settles. The Word is *Azarab* in the Hebrew, which is elsewhere used for a Court; because the Priests trod upon these Settles, as they and the People did in the Courts before the Temple. From the Foundation to the lower of the two Settles here mentioned, the Text saith, was to be two Cubits; which seems to contradict the Words in the Verse before, *The Bottom shall be a Cubit.* This Difference in Expression Dr. *Lightfoot* thus reconciles, in

his Description of the Temple, Chap. xxxiv. That the Foundation, as it lay flat upon the Ground, was but a Cubit high; but then there arose a Slope of another Cubit's Height, which was thicker than the Compass of the Altar, just above it; so that from the Ground, to the Top of the Rising, was two Cubits: And thus he reconciles the Description here given with that of the *Talmud*, which reckons five Cubits from the lower Settle to the higher; whereas the Prophet counts but four in the following Words.

Ibid. And the Breadth one Cubit.] The Breadth of this lower Settle, or Border, was one Cubit, which made that Part of the Altar, which was above it, narrower by a Cubit on every Side of the Square, than that Part which was nearer the Foundation.

Ibid. And from the lesser Settle, even to the greater Settle, shall be four Cubits, and the Breadth one Cubit.] Dr. *Lightfoot*, in the same Place, assigns this Reason, why the upper Settle is here called the *greater*, because the upper Settle, though it were less in Compass, (being narrower by two Cubits on every Side of the Square) yet was larger in Breadth; the lower Settle rising with a leaning Slope, as was observed before, which took up a considerable Part of its Breadth, and made the Walk upon it not so large as that upon the upper.

Ver. 15. So the Altar shall be four Cubits.] i. e. From the upper Settle, which makes the Altar ten Cubits high, the same Height with that made by *Solomon*, 2 *Chron.* iv. 1. The 14th *ver.* reckons six Cubits to the upper Settle, and here are four Cubits added to the Top of the Altar. The Dimensions of the Altar are the same in the *Talmud*, as Dr. *Lightfoot* observes in the Place above cited; who farther remarks, out of the *Jewish* Writers, that within two Cubits of the Top, or the Place where the Hearth was, there was another Narrowing, or Bench, of a Cubit's Breadth, where the Priests stood to officiate.

The Altar is twice mentioned in this Verse, under two different Names; the first *Harel*, that is, *the Mountain of God*, being so called, as some *Rabbins* think, in Opposition to the idolatrous Altars built upon high Places; the second *Ariel*, that is, *the Lion of God*, having that Name given to it, because it devoured and consumed the Sacrifices offered upon it: See *Isa.* xxix. 1.

Ibid. And from the Altar, and upward, shall be four Horns,] To be added at each Corner, as was in *Moses's* Altar, *Exod.* xxvii. 2. These were Squares of a Cubit on each Side, and hollow in the Middle; and into these Cavities some of the Blood of the Sacrifices was put; see *ver.* 20. They arose from the uppermost Bench, where the Priest stood to officiate.

Ver. 16. And the Altar shall be twelve Cubits long, twelve broad, &c.] The upper Part of it shall be an exact Square, reckoning from the second Settle, which is properly called the Altar, and distinguished from the Bottom or Foundation: See *ver.* 15.

Ver. 17. And the Settle shall be fourteen Cubits long, and fourteen broad.] This is to be understood of the lower Settle, which was two Cubits wider than the upper Part of the Altar, as appears by the Description already given.

Ibid. And the Border about it shall be half a Cubit.] Or a Span, as it is express'd, *ver.* 13.

Ibid. And the Bottom thereof shall be a Cubit about.] A Cubit wider than the lower Settle: See *ver.* 13.

Ibid. And his Stairs shall look toward the East.] God forbid his Priests to go up by Steps to his Altar, *Exod.* xx. 26. which is usually expounded, that he would not have his Altar set upon a great Ascent, in Imitation of the Heathen High Places; yet *Solomon's* Altar was ten Cubits high, 2 *Chron.* iv. 1. Which necessarily required some Ascent for the Priests to go, that they might officiate on the Top of it. And in this Place there is express Mention of Stairs to go up to the Altar here described, being of the same Height with *Solomon's*. The *Jews* tell us, that since the Law prohibited Stairs or Steps, the Ascent to the Altar was by a gentle Rising, which they call *Kibbesh*, of thirty two Cubits in Length, and sixteen in Breadth; the Landing-Place being upon the upper Bench or Walk, next the Hearth or Top; of which Mention hath been already made in the Notes upon *ver.* 16. See Dr. *Lightfoot* in the fore-cited Place, and Dr. *Prideaux* *Connect. of Script. Hist.* Part I. where there is a Draught of the Altar, and the Ascent to it, which very much helps to explain the Description here given of it.

This Ascent is directed to be placed at the East-Side of the Altar, that they, who went up, should look toward the West, and upon the Temple, and should turn their Backs to the Rising-Sun, in Opposition to the Rites of those Idolaters who worshipped the Rising-Sun: See the Note upon *Chap.* viii. 16.

Ver. 18. And to sprinkle Blood thereon.] See *Levit.* i. 5. iii. 8.

Ver. 19. And thou shalt give to the Priests, the Levites, that be of the Seed of Zadok.] See the Notes on *Chap.* xl. 45. xlv. 15.

Ibid. A young Bullock for a Sin-Offering, &c.] To consecrate the new Altar therewith, and the Persons who were to offer Sacrifice upon it. Compare *Chap.* xlv. 18, 19. and *Exod.* xxix. 10, 12, and *ver.* 36.

Ver. 20. And upon the four Corners of the Settle.] The Word *Settle* may signify both the Settles, as the Singular Number elsewhere stands for the Plural: See the Note upon *Chap.* xli. 9.

Ver. 21. And he shall burn it.] Or rather, *it shall be burnt*, as the LXX rightly expresses the Sense; the Verb Transitive being often used for the Impersonal: See the Note upon *Isa.* xlv. 18.

Ibid. In the appointed Place of the House without the Sanctuary.] In some Place appointed for that Purpose, within the Precincts of the Holy Mountain. The Temple itself is called the *Inner House*, *Chap.* xli. 15. xlii. 15. to distinguish it from the outer Courts and Precincts thereof. The Body of the Bullock, whose Blood was to sanctify the Altar, was to be burnt without the Camp, by the Order of the Law, *Exod.* xxix. 14.

This was the first Day's Sacrifice, the Ceremony of Consecration being to last seven Days. See *ver.* 26.

Ver. 22. And on the second Day thou shalt offer a Kid of the Goats without Blemish for a Sin-Offering.] This is over and above the Sacrifices of Consecration, prescribed *Exod.* xxix. 1. Some other

other Rites are prescribed in the following Ordinances, that differ a little from those ordained by Moses. See the Note upon Chap. xlv. 4.

Ver. 23. *Thou shalt offer a young Bullock and a Ram out of the Flock.*] Called the *Ram of Consecration*, *Exod. xxix. 31. Levit. viii. 22.* These Sacrifices were to be repeated every one of the seven Days of Consecration. See *ver. 25.*

Ver. 24. *And the Priest shall cast Salt upon them.*] Every Sacrifice was to be salted with Salt. *Levit. ii. 13.*

Ver. 26. *Seven Days shall they purge the Altar, and purify it.*] Seven Days were appointed for the performing the Ceremonies of purifying the Altar, and consecrating the Priests. See *Exod. xxix. 35. Levit. viii. 34.*

Ibid. And they shall consecrate themselves.] The Expression in the Hebrew is, *They shall fill their Hands*; the Phrase being taken from that Ceremony used in consecrating a Priest, of filling his Hands with Part of the Sacrifice then offered: See *Exod. xxix. 24.*

Ver. 27. *Upon the eighth Day, and so forward.*] See *Levit. ix. 1.*

Ibid. Your Peace-Offerings.] The Margin reads *Thank-Offerings*, because they were Offerings of Thanksgivings for Mercies received.

CHAP. XLIV.

The ARGUMENT.

The Chapter begins with a Description of the Glory of God returned into the Temple; then follows a Reproof of the People, for suffering idolatrous Priests to profane the Temple, by ministering there; and Ordinances are set down relating to the Deportment of God's true Priests, and the Maintenance due to them.

Ver. 1. **T**HEN be brought me back the Way of the Gate of the outward Sanctuary.] From the Altar to the Gate belonging to the Court of the Priests that leadeth to the outward Court of the Temple: Compare *ver. 27.* and *Chap. xlv. 1.* All the Courts were reckoned Holy Ground, and called sometimes by the Name of the Temple: See *Job. viii. 20. Acts xxi. 28.*

Ibid. And it was shut.] After that the Glory of the Lord had entered that Way; *Chap. xliii. 4.* to signify that the Divine Presence would never forsake the Temple any more.

Ver. 2. *This Gate shall be shut, it shall not be opened.*] It shall not stand open continually, as it formerly did, but only at certain Seasons: See *ver. 3.* and *Chap. xlv. 1.* and that out of Respect to the Divine Glory, which made its Entrance into the Temple that Way, where it had now took up its fixed Residence: See *Chap. xliii. 7.* not to depart any more by the East-Gate of the Temple, as it formerly did: See the Note on *Chap. xliii. 4.*

Ibid. Because the LORD, the God of Israel, hath entered in by it.] That is, the Glory of the LORD, as it is expressed *Chap. xliii. 2, 4.* The Glory of God is himself, and is often called by the Name of the LORD, or the God of Israel: See *Exod. xxiv. 10. Isa. vi. 1, 5.*

Ver. 3. *It is for the Prince.*] Solomon placed his Seat at the Entrance into the inner Court before the Altar of the LORD, *2 Chron. vi. 13.* and here the Prince seems to have had his Place in After-Times, whenever he came to worship at the Temple: See *2 Chron. xxiii. 13. xxxiv. 31.* Not far from which Place a Seat was placed for the High Priest, as may be gathered from *El's* Seat, mentioned *1 Sam. i. 9.* and from whence the High Priest pronounced the Blessing after the Service was ended; see *Ecclus. 1. 20.* and *Lightfoot's Temple Service, c. 36.* Some understand by the Prince, the High Priest; which Title does very properly belong to the *Messias*, who is both King and Priest, and hath the Style of Prince given him, *Chap. xxxiv. 23.* But in the parallel Place to this, *Chap. xlv. 2, 3, 8, 9.* the Word *Prince* is opposed to the People: And other Ordinances are there laid down, which cannot be fitly applied to the *Messias*. For which Reason, I conceive the Word must be taken here in its usual Sense, to denote the Chief Governors of the Jews, such as were *Zerubbabel* and *Nebemiah* after the Captivity.

Ibid. The Prince shall sit in it to eat Bread before the LORD.] To eat Part of the Peace-Offerings, which are to be provided at his Charge: see *Chap. xlv. 2.* Bread stands for all sort of Entertainments; see *Gen. xliii. 31.* and particularly for a Religious Feast made of the Remainder of a Sacrifice, *ibid. Chap. xxxi. 54.*

Ibid. He shall enter by the Way of the Porch of that Gate, &c.] See *Chap. xlv. 8.*

Ver. 4. *Then brought he me the Way of the North-Gate before the House.*] The East-Gate being shut, *ver. 1.*

Ibid. And behold, the Glory of the LORD filled the House of the LORD.] There was no Door into the House on that Side, but I could see the Brightness of the Divine Glory shining through the Windows, See *Chap. xliii. 3, 5.*

Ibid. And I fell upon my Face.] See *Chap. i. 28.*

Ver. 5. *Mark well, and behold with thine Eyes.*] See *Chap. xl. 4. xliii. 2.*

Ibid. Mark well the entering of the House with the going forth of the Sanctuary.] The Word *Laws* is here to be repeated, to this Sense, that the Prophet should admonish the People of the Laws relating to the admitting certain Persons into the Temple, or the Courts of it, and suffer none that are unqualified to attend upon God's Service there. See the following Verses.

Ver. 6. *And say to the rebellious [House,] even to the House of Israel.*] See *Chap. ii. 5.*

Ibid. Let it suffice you of all your Abominations.] Let the Time past be sufficient for you to have provoked me with your Abominations: See *Chap. xlv. 9.* Compare *1 Pet. iv. 3.* We find the same Expression *Numb. xvi. 3.* where our Translation reads, *Ye take too much upon you*: But the Phrase may more properly be translated, *Let it suffice you* [to have usurped an Authority hitherto.]

Ver. 7. *In that you have brought into my Sanctuary, Strangers uncircumcised in Heart, &c.*] In setting up Idols within the Precincts of mine own House, and appointing idolatrous Priests to officiate there: See *Chap. xliii. 8.*

Ibid. *When ye offer my Bread, my Fat, and my Blood.*] At the same Time that ye offer my Sacrifices upon the Altar. Or the Words may imply, that they suffered Heathens to offer at God's Altar, expressly against the Law, *Levit. xxii. 27.*

By *Bread* may be understood the Meat-Offerings made of Flower, which accompanied the other Sacrifices: Altho' every Thing offered upon the Altar is properly called *the Bread of God*: See the Note upon *Chap. xxiii. 41.* The Fat and Blood of every Sacrifice were peculiarly appropriated to God: See *Levit. iii. 16. xvii. 11.*

Ibid. *And they have broken my Covenant.*] Idolatry was a direct Breach of that Covenant God had entered into with the Jews, that he *would be their God, and they his People*, *Levit. xxvii. 12.* Upon which Account it is so often represented under the Metaphor of Adultery and Fornication: Being a Breach of that Covenant which is usually described under the Notion of a Marriage-Contract: See the Note upon *Chap. xvi. 8.*

Ver. 8. *And ye have not kept the Charge of my Holy Things, &c.*] You have not observed the Laws I gave you, for taking Care of the Things relating to my House and Worship; but have appointed such Persons to officiate there, as best suited with your own Inclinations: See the Note upon *Chap. xl. 45.*

Ver. 9. *No Stranger shall enter into my Sanctuary,*] To offer any Sacrifice or Oblation there, (see *ver. 7.*) nor be suffered to go beyond the Precincts appointed for Profelytes.

Ver. 10. *And the Levites that are gone far from me, &c.*] The same who are called the *Priests, the Levites*, *ver. 15. i. e.* the Sons of *Levi*, who are Priests. Many of these departed from attending upon God's Service, and fell into Idolatry; first, in the general Apostacy of the Ten Tribes, afterwards under *Abaz*, and other wicked Kings of *Judah*: See *2 Kings xxiii. 9.* these shall bear the Punishment due to their Iniquity, and shall be degraded from attending upon the higher Offices belonging to the Priesthood, and thrust down to meaner Services. See *ver. 13.* It is not likely that any of those Priests who had been defiled with Idolatry in former Times, lived to see the Restoration of God's Worship in the Temple after the Captivity: So the Punishment here allotted to them, either relates to their Posterity; God having particularly threatened to punish the Sin of Idolatry to *the third and fourth Generation*, *Exod. xx. 5.* or else the Ordinances here prescribed are standing Rules, that were to be perpetually observed whensoever this Case should happen.

The Discipline of the *Christian Church* was still more severe: For whoever of the Clergy had committed Idolatry in the Times of Persecution, was for ever deprived of his Function; and even for lesser Crimes they were degraded from an higher to a lower Station; as the learned *Mr. Bingham*, in his *Eccl. Antiq. Book 17. Chap. 3.* hath shewed in several Instances.

Ver. 11. *Having Charge of the Gates of the House.*] Performing the Office of Porters, an inferior Station belonging to the *Levites*; see *1 Chron. xxvi. 1.*

Ibid. *They shall slay the Burnt-Offering.*] Kill the Beasts appointed for the daily Burnt-Offering and other Sacrifices, and slay their Skins, which was an Office usually performed by the *Levites*: See *2 Chron. xxxv. 11.*

Ibid. *And they shall stand before them.*] They shall be Servants to the People, in undergoing the most servile Offices belonging to the Temple; whereas it is the proper Office of a Priest to be God's immediate Minister: See *Deut. x. 8. xvii. 12.*

Ver. 12. *Because they ministered to them before their Idols, and caused the House of Israel to fall into their Iniquity.*] They led the People into Idolatry, by giving them an ill Example.

Ibid. *Therefore have I lift up my Hand against them.*] I have solemnly sworn that I will punish them for this their Sin: See the Note on *Chap. xx. 6.*

Ver. 13. *And they shall not come near to me, to do the Office of a Priest unto me, &c.*] They shall not offer Sacrifice at my Altar, or come into the Temple, to perform any Part of the Priestly Office there. So *Josiah* discharged the Priests that had been guilty of Idolatry, from attending upon the Service of the Altar, *2 Kings xxiii. 9.*

Ver. 14. *But I will make them Keepers of the Charge of the House for all the Service thereof, &c.*] They shall perform the servile Offices belonging to my Temple and Worship: See *1 Chron. xxiii. 28, 32.*

Ver. 15. *But the Priests, the Levites.*] The Sons of *Levi*, who are Priests. Compare *Deut. xvii. 9. xviii. 1. xxiv. 8.*

Ibid. *The Sons of Zadok.*] See *Chap. xl. 46. xliii. 19.*

Ibid. *To offer to me the Fat and the Blood.*] See *ver. 7.*

Ver. 16. *They shall enter into my Sanctuary, and they shall come near to my Table.*] The foregoing Verse expresses their ministering at the Altar, and offering Sacrifice there: This denotes Attendance upon God's Service within the Temple; the principal Part of which was burning Incense there upon the Altar placed in the Temple for that purpose: Which mystically implied the offering up the Prayers of the People to God. This Altar of Incense is called here the Table of the LORD, as it is *Chap. xli. 22.* See the Note there.

Ver. 17. *When they shall enter in at the Gates of the inner Court.*] The Court just before the Temple, where the Altar of Burnt-Offering stood, *ver. 27.* of this Chapter.

Ibid. *They shall be clothed with Linen Garments.*] The Ephod, Breeches, Miter and Girdle, which was the Habit of the ordinary Priests, were all of fine Linen, contrived for *Glory and Beauty*: *Exod. xxix. 40.* Fine Linen being the Habit of Persons of the greatest Quality. See the Note upon *Chap. xxvii. 7.*

Ibid. *While they minister in the Gates of the inner Court, and within.*] Or, in the House, or Temple itself, as *Noldius* translates the Word *Bayetha*, *Num. 829.*

Ver. 18. *They shall not gird themselves with any thing that causeth Sweat.*] With a woollen Girdle, which may make them sweat, during their

their laborious Services about the Altar, and make their Garments smell offensively. But the *Chaldee* Paraphrase renders it thus: *They shall not be girt about their Loins, but be girt upon* (or about) *their Heart*; i. e. They shall not wear Girdles about their Middle, or under their Arm-pits, either of which may cause them to sweat, but shall wear them about their Breasts. So *St. John* describes our Lord appearing in the Habit of a High Priest, and girt about the Paps with a Golden Girdle, *Rev. i. 13.*

Ver. 19. *And when they go forth into the outer Court, they shall put off their Garments wherein they ministered.*] See the Note on Chap. xlii. 14.

Ibid. *And they shall not sanctify the People with their Garments.*] By the Rules of the Law, Things immediately dedicated to God's Service did convey some Degree of Holiness to common Things that touched them: So the Altar sanctified the Gift that was laid upon it: See *Levit. vi. 27. Matth. xxiii. 13.* Thus some sort of Holiness might be derived to the Garments of the People by touching those of a Priest; which God would have prevented, to keep up an exact Difference between the Holy and Profane, *ver. 23.*

Ver. 20. *Neither shall they shave their Heads.*] This Prescription is implied in those Words of the Law, *Levit. xxi. 5.* especially according to the Translation of the *Septuagint*, who render the Sentence, *Tbou shalt not shave thy self with Baldness* [to make Baldness] *upon thy Head for the Dead.* They indeed understand it as an Expression of Mourning for the Dead, which agrees with the Sense of the parallel Texts, *Levit. xix. 27, 28. Deut. xiv. 1.* But the Words in the Original contain a general Prohibition, and consequently include the Times of Mourning as well as other Seasons. *St. Jerome* upon the Place does with great Probability suppose, that the *Jewish* Priests were forbid to shave their Heads, thereby to distinguish them from several of the Heathen Priests, particularly the *Egyptian* Priests of *Isis* and *Serapis*, who had their Heads shaved and uncovered, which were Funeral Rites, and therefore proper to be used in the Worship of the Heathen Gods, who were no better than dead Men: See *Baruch vi. 31.* Learned Men have observed, That many other *Jewish* Laws were made, in Opposition to the Funeral Rites observed in the Heathen Worship.

Ibid. *Nor suffer their Locks to grow long.*] It is the Opinion of *Dr. Spencer, Leg. Hebr. lib. 2. c. 25.* and *Schindler*, that this Law is likewise taken out of the same Chapter of *Leviticus* at the 10th Verse; where our Translation renders the Original, *He shall not uncover his Head.* But the *Chaldee* Paraphrase translates the Words, *He shall not nourish the Hair of his Head*; which Sense several Interpreters follow: Letting the Hair grow long and neglected being a Sign of Mourning, as well as shaving it close to the Head.

Ver. 21. *Neither shall any Priest drink Wine, when they enter into the inner Court.*] During the Time of their Ministration: See *ver. 17.* This Law is likewise taken from *Levit. x. 9, 10.* And the Reason of the Prohibition is there given, that they might put a Difference between

Holy and Unholy, between Clean and Unclean; i. e. that they might be able exactly to determine the Cases relating to Legal Uncleaness: Many of which had a great deal of Niceness in them, by Reason of the Variety of Circumstances. Compare *ver. 23.* of this Chapter.

Ver. 22. *Neither shall they take for their Wives a Widow, or her that is put away, &c.*] This Law we find in *Levit. xxi. 13, 14.* But it is there spoken of the High Priest only, here it is applied to all the Priests in general.

Ver. 23. *And in Controversy they shall stand in Judgment, &c.*] The Priests were to determine all Controversies relating to the Law, as well the Judicial as the Ceremonial Part of it, which were brought before them: See *Deut. xvii. 8, 9.* And the People were to seek the Law at their Mouths, *Mal. ii. 7. i. e.* To enquire of them what was the Purport and Meaning of it, and to stand to their Determination. And when the supreme Judicial Power was placed in the *Sanhedrim*, the Majority of that Court consisted chiefly of such as had the chief Stations among the Priests: See *Acts iv. 5, 6.*

Ibid. *And they shall keep my Laws and my Statutes in all mine Assemblies, &c.*] As well upon the Solemn Festivals, and the Assemblies proper to them (see *Exod. xii. 16.*) as on the ordinary Sabbaths.

Ibid. *And they shall ballow my Sabbaths.*] Whereas the Priests before the Captivity profaned them, and neglected to perform the Divine Worship prescribed upon them: See *Chap. xxii. 26.*

Ver. 25. *They shall come at no dead Person to defile themselves.*] Whosoever touched a dead Body became legally unclean, *Numb. xix. 11.* and thereby was unqualified to attend upon God's Worship in the Temple: See *Levit. xxii. 3.* upon which Account the Priests were forbidden to contract such a Defilement, unless for their nearest Relations, *Levit. xxi. 1, 2, 3.* which Prohibition is here renewed.

Ver. 26. *And after he is cleansed, they shall reckon unto him seven Days.*] His Uncleaness continued for seven Days by the fore-cited Law, *Numb. xix. 11.* and the Priests were to reckon to him seven Days more, before he was to be admitted into the Sanctuary.

Ver. 27. *And in the Day that he goeth into the Sanctuary, unto the inner Court.*] See *ver. 17.*

Ibid. *He shall offer his Sin-Offering.*] He shall offer a young Bullock for a Sin-Offering: See *Levit. iv. 13.*

Ver. 28. *And it shall be unto them for an Inheritance, &c.*] Their Ministry in my Sanctuary, mentioned in the foregoing Verse, and the Perquisites thereto belonging, shall be to them instead of Lands and Cities, of which they shall not have any Share, as the other Tribes: See *Deut. x. 9. Josh. xiii. 14.* excepting the Portion allotted to them in the Beginning of the following Chapter.

Ver. 29. *They shall eat the Meat-Offering, and the Sin-Offering, and the Trespass-Offering.*] They shall have their Share of it, after God's Part hath been consumed upon the Altar: See *Levit. vi. 18, 29. vii. 6.*

Ibid. *And every dedicate thing shall be theirs.*] Whatsoever Men dedicate to God, the Use of

it shall accrue to the Priests: If it be a living Creature, it shall be killed, and the Priest shall have the Benefit of it: If it be a Piece of Land, it shall belong to the Priests: See *Levit. xxvii. 27, 28. Numb. xviii. 14.*

Ver. 30. *And the first of all First-fruits of all Things, and every Oblation of every sort of your Oblations shall be the Priests.*] The Words translated *First-fruits* and *Oblations*, are in the Hebrew *Biccurim* and *Trumab*. The former imports the first ripe, or best of the Fruits, while they were growing in the Field. *Comp. Exod. xxiii. 19. with Numb. xviii. 12.* The latter denotes an Oblation out of the Product of the Ground, after it was made fit for Use: As out of the Corn after it was threshed and laid in Heaps in the Floor or Granary: And so of Oil and Wine, after they were pressed and fitted for spending. These Oblations are by some Authors, particularly by Mr. Selden in his Treatise of *Tithes*, Chap. 2. esteemed to amount to the sixtieth Part of the whole Produce. *Schindler* rates the *Biccurim* at the lowest Proportion to be the sixtieth Part, and computes the *Trumab* at the fiftieth. Dr. *Comber* supposes the *Biccurim* to amount to an hundredth Part, and the *Trumab* at a Medium to be the Fiftieth: See his Treatise of *Tithes*, Part 1. Chap. 2. and the Notes on Chap. xlv. 13.

Ibid. *Ye shall also give unto the Priest the first of your Dough.*] The first Dough that you bake of the new Corn every Year, shall belong to the Priests, in the same Proportion to be observed here, as in other First-fruits, viz. a sixtieth Part: See *Numb. xv. 20.*

Ibid. *That he may cause a Blessing to rest in thine House.*] That the Priest, whose Office it is to bless the People in God's Name, (see *Numb. vi. 23. Deut. x. 8.*) may procure a Blessing upon thee from him, according to the Promise he hath made of Blessing those with an extraordinary Degree of Plenty, who conscientiously pay their Tithes and Offerings, as grateful Acknowledgments to God, the Giver of all good Things: See *Prov. iii. 9, 10. Mal. iii. 10. 2 Chron. xxxi. 10.* Compare *Deut. xxvi. 13, 14, 15.*

Ver. 31. *The Priest shall not eat of any thing that is dead of itself, or torn.*] A Command given to all the Jews, *Exod. xxii. 31.* and more particularly to the Priests, *Levit. xxii. 8.*

CHAP. XLV.

The ARGUMENT.

The several Portions of Land appointed for the Sanctuary, the City, and the Prince; together with Ordinances concerning the Provisions for the ordinary and extraordinary Sacrifices.

Ver. 1. **M**oreover, when ye shall divide the Land by Lot for Inheritance, ye shall offer an Oblation to the LORD.] The Land was divided by Lot in the first Division of it under *Joshua*, and is appointed to be divided so in the Partition of it, as it here follows: See Chap. xlvii. 14, 22. A particular Share of which was to be God's Portion, as an Acknowledgment of his Sovereign Dominion: See *Lev. xxv. 23.* 'tis therefore here called *Trumab* or Oblation,

which Word properly signifies the Offering made to God out of the First-fruits, and other Increase of the Ground: See Chap. xlv. 30. *Numb. xviii. 24, &c.* because this was a Sort of First-fruits of the Land, or Soil itself, Chap. xlviii. 14.

Ibid. *The Length shall be five and twenty thousand Reeds, and the Breadth shall be ten thousand.*] The Hebrew doth not express either *Reeds* or *Cubits*: Our Translation supplies the Word *Reeds*, but many Interpreters expound the Place of *Cubits*, which Sense they think is plainly determined by ver. 3. where it is said, *Of this Measure (viz. The Cubit Measure mentioned Ver. 2.) shalt thou measure the Length of five and twenty thousand, &c.* According to this Measure, the Portion here set apart will be almost seven Miles square; whereas if we measure by Reeds, it will arise to six times as much, and can only be understood in a mystical Sense.

Ver. 2. *Of this there shall be for the Sanctuary five hundred in Length, with five hundred in Breadth, square round about.*] If we understand these Dimensions of Cubits, it exactly agrees with the Opinion of the Jews, that the Temple stood in an Area of 500 Cubits square: See Dr. *Lightfoot* of the Temple, Chap. 2. A square Figure is the Emblem of Solidity; See the Note on Chap. xlii. 20.

Ibid. *And fifty Cubits round about for the Suburbs thereof.*] This likewise bears a suitable Proportion to the Content of a Square of 500 Cubits.

Ver. 3. *Of this Measure shalt thou measure the Length of five and twenty thousand.*] See the Note upon ver. 1.

Ibid. *And in it shall be the Sanctuary, and the most Holy Place.*] Both the outward Sanctuary and the inward Oracle, or Holiest of all, together with the Courts adjoining, shall be placed in the Center or Middle of it; see Chap. xlviii. 10.

Ver. 4. *And it shall be a Place for their Houses.*] The Priests were divided into four and twenty Courses, 1 *Chron. xxiv.* who performed the Publick Worship by turns; so the Houses were for them to live in, who were not in their Course of waiting.

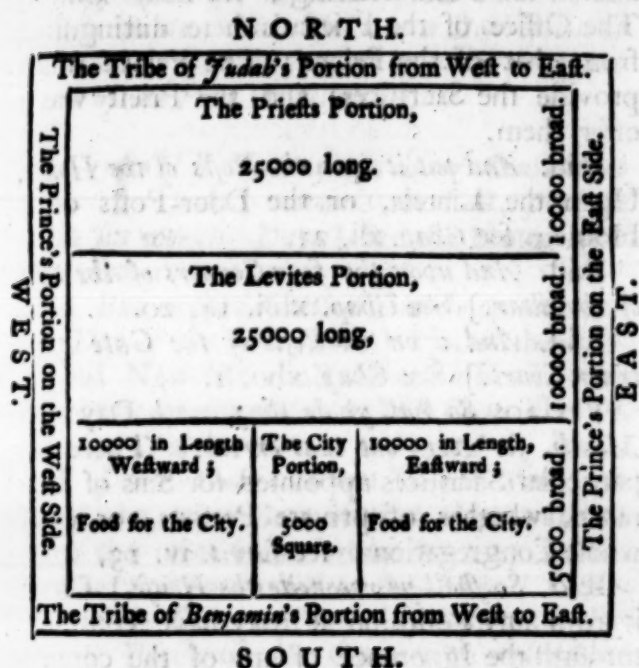
Ibid. *And an Holy Place for the Sanctuary.*] See Chap. xlviii. 10.

Ver. 5. *And the five and twenty thousand of Length, and ten thousand of Breadth, shall also the Levites have for themselves.*] The French Translation renders the Sense plainer thus, *There shall be other five and twenty thousand, &c.* See Chap. xlviii. 13. This appears to be the true Sense of the Place, because else there will be wanting 10000 in Breadth to make an exact Square of 25000; see the following Verse. The Levites being very numerous (they were reckoned 38000 in David's Time, 1 *Chron. xxiii. 3.*) had as large a Piece of Ground allotted to them, as belonged to the Temple, and the whole Priestly Order. The Word [*other*] is, upon a like Occasion, supplied by our Interpreters, Chap. xlviii. 8.

Ibid. *For twenty Chambers.*] Most Commentators understand this of several Rows of Chambers, or Ranges of Building. The LXX read, πόλεις κατοικεῖν, *Cities to inhabit*: Such Cities as were allotted to them by Moses, *Numb. xxxv. 2.* The Copies the Septuagint followed probably read,

read *Narim Lasbeeth*, instead of the present Reading, *Nesbarim Lasbacoth*; *N* and *S* being easily put one for another. [These twenty Chambers with Apartments and Store-houses, for the Use of the Levites. See 1 Chron. ix. 26, 33. 2 Chron. xxxi. 11, 12. Nebem. x. 38, 39.]

Ver. 6. *And ye shall appoint the Possession of the City, five thousand broad, and five and twenty thousand long, over-against (or, by the Side of; see Chap. xlviii. 15.) the Oblation of the Holy Portion.* This must run parallel in Length with the Holy Portion, tho' but half its Breadth. By which means these three Portions made an exact Square, (see Chap. xlviii. 20.) as you may see in the following Draught.



Ibid. *It shall be for the whole House of Israel.* The Capital City, to which all the Tribes shall resort upon the solemn Festivals, and shall have twelve Gates, according to the Number of the Tribes of Israel; Chap. xlviii. 31.

Ver. 7. *And a Portion shall be for the Prince on the one Side, and on the other Side of the Oblation of the Holy Portion, &c.* One Half of the Prince's Portion was to lye on the West-Side of the three Portions laid out for the Priests and Sanctuary, the Levites and the City; and the other Half lay on the East of it, and it lay parallel to them in Breadth from North to South.

Ibid. *And the Length shall be over-against one of these Portions from the West Border to the East Border.* I think the Words may be translated more plainly thus: *And the Length shall be answerable to every one of these Portions, both on the West Border and the East; i. e.* It shall run parallel with them both on the East and West-Side. The Word *Leummath*, translated *over-against*, signifies likewise *parallel*, or *answerable*, as it hath been observed upon Chap. xl. 18. The Word *Echad*, *one*, signifies *each one*, or *every one*, and is understood so in this Text by Noldius, p. 785. and the Phrase *from the West Border to the East*, is equivalent to that Expression which often occurs in the Sacred Text, *from small to great*, which is very properly rendered *both small and great*.

Ver. 8. *In the Land shall be his Possession in Israel.* Or, *This shall be his Possession of Land in Israel*: For the Particle *La*, in *Laaretz*, is sometimes the Note of the Genitive Case; par-

ticularly in the 18th and 19th Verses of this Chapter: Or, *As for Land, this shall be his Possession in Israel.*

Ibid. *And my Princes shall no more oppress my People.* As they formerly did: For which they are severely reprov'd: See Chap. xxi. 27. xix. 6, 7. and Jer. xxii. 17.

Ver. 9. *Let it suffice you, O ye Princes of Israel, &c.* This is a Reproof of the Oppressions of the former Kings, and their chief Officers: See the Note upon Chap. xlv. 6.

Ibid. *O ye Princes of Israel.* This is to be understood of such Princes as the Jews afterward had of the *Asmonean* Race; for there were no more Princes to reign of the Tribe of Judah till Christ came. See Chap. xxi. 27.

Ver. 10. *Ye shall have just Balances, &c.* Ye shall take Care that there be no Deceit in private Trade: Ye shall provide just Measures both for Buying and Selling both Dry Things and Liquid: See the following Verse.

Ver. 11. *The Ephah and the Bath shall be of one Measure.* The Ephah was the Measure of Dry Things, as the Bath was of Liquid: The Homer was about ten Bushels, which amounts to about eighty Gallons in Liquid Things.

Ibid. *The Ephah the tenth Part of an Homer.* We must distinguish the Word *Homer* or *Chomer*, writ with a *Ceth* in the Hebrew, and *Omer* writ with an *Ain*. The Ephah is said here to be the tenth Part of an Homer, whereas the Omer is but the tenth Part of an Ephah, Exod. xvi. 36.

Ver. 12. *And the Shekel shall be twenty Gerabs.* This is made the Standard of the Shekel, Exod. xxx. 13. which confutes the common Opinion, that the Weights of the Sanctuary were double to those of common Use. Bishop Cumberland computes a Gerab to be equivalent to an Attic Obolus, consisting of almost eleven Grains of Silver. The Shekel is usually valued at 2 s. 6 d. of our Money; but the same Learned Author supposes it to be in Value but 2 s. 4 $\frac{1}{2}$ d. of our Money, and a little over: See his Treatise of Script. Weights and Measures, p. 104, &c.

Ibid. *Twenty Shekels, five and twenty Shekels, and fifteen Shekels shall be your Maneb.* Maneb is the same with the Greek $\mu\omega$, and the Latin Mina, being both derived from it. A Maneb, or Mina, consists of sixty Shekels, i. e. thirty Ounces of Silver: See *ibid.* p. 122. which reckoning every Shekel at 2 s. 6 d. Value, amounts to 7 l. 10 s. The dividing the Maneb into twenty, twenty-five, and fifteen Shekels, supposes there were Coins of these several Values, which, taken all together, are to be of the same Weight with the Mina.

Ver. 13. *This is the Oblation ye shall offer.* The Hebrew Word, translated Oblation, is *Trumab*: which is always distinguished from the *Biccurim*, or *First-fruits*, and signifies the Portion belonging to the Levites out of the Fruits of the Earth when they were gathered in: See Chap. xlv. 30. For which Reason St. Jerome, upon the Place, supposes the following Words to express the Proportion the People ought to pay the Levites out of the Increase of their Ground; which, by their Rabbies, was determined to amount to at least a sixtieth Part; in which Determination they probably followed the Rule laid down in this Verse: Comp. ver. 11. This Sense

Sense is likewise favoured by the *Chaldee Paraphrase*: After which Separation, a tenth Part was to be paid out of the Remainder. The Portions allotted to the Priests and Levites were not intended only for their own Maintenance, but likewise to make a constant Provision for those Sacrifices, both Ordinary and Extraordinary, which were appointed by the Law: See *Malachi* iii. 10.

Ver. 14. *Concerning the Ordinance of Oil, a Bath of Oil, &c.*] Or, *Concerning the Ordinance of Oil, even the Bath of Oil.* The *Cor*, and the *Homer*, are mentioned as containing the same Quantity; so a Bath is the Tenth Part of a *Cor*, as an *Ephab* is the Tenth Part of an *Homer*; and the Tenth Part of a Bath of Oil is the Hundredth Part of a *Cor*, which amounts to about six Pints of our Measure, according to Bishop Cumberland, p. 137.

Ver. 15. *And one Lamb out of the Flock out of two Hundred.*] This Offering is enjoined, besides setting apart the First-born for the Use of the Priests and Levites, *Numb.* xviii. 15. for making Provision for the daily Burnt-Offering, *Numb.* xxxviii. 3. and for Burnt-Offerings and Peace-Offerings, or Sacrifices of Thanksgiving, that were to be made upon proper Occasions: See *Chap.* xliii. 27.

Ibid. *Out of the fat Pastures of Israel.*] This implies, that these Lambs were to be of the best and fattest of their Kind, (see *Malachi* i. 8, 14.) as all other Tithes and Things dedicated to God were to be: See *Numb.* xviii. 12.

Ibid. *For a Meat-Offering.*] These Words relate to the 13th and 14th Verses. *The Meat-Offering*, which might be more properly translated the *Bread-Offering*, being made of fine Flower mingled with Oil, *Levit.* ii. 5, 6.

Ibid. *To make Reconciliation for them.*] This Effect is ascribed to Burnt-Offerings, as well as to those which are properly sacrificed for Sin; see *Levit.* i. 4.

Ver. 16. *All the People of the Land shall give this Oblation for the Prince.*] The Marginal Reading is, *with the Prince*, which makes the plainer Sense, *i. e.* The Prince shall join with the People in making these Oblations; whereas those that follow in the next Verse are to be at the sole Charge of the Prince.

Ver. 17. *And it shall be the Prince's Part to give Burnt-Offerings, and Meat-Offerings, and Drink-Offerings in the Feasts, and in the New Moons, &c.*] Or, *even in the New Moons*, as the Particle *Vau* often signifies. Meat-Offerings and Drink-Offerings were always joined with Burnt-Offerings; see *Numb.* xxviii. 5, 7. The particular Sacrifices which the Prince was to provide upon the Sabbaths, and other Festivals, are specified *Chap.* xlvi. 4, 11.

Ibid. *He shall prepare the Sin-Offering.*] *i. e.* Provide it. Concerning the Sin-Offering, see *Chap.* xl. 39.

Ibid. *To make Reconciliation for the House of Israel.*] See *ver.* 15.

Ver. 18. *In the first Month, in the first Day of the Month, thou shalt take a young Bullock and cleanse the Sanctuary.*] The Words are directed to the Prince, who is commanded, on the first Day of the New Year, (which, according to

the Ecclesiastical Computation, began with the Month *Nisan*, and answers to our tenth of *March*; see *Exod.* xii. 2.) to provide a Bullock for a Burnt-Offering, to cleanse the Temple from any Defilement it may have contracted, by the People's offering their Sacrifices, or coming into any of the Courts belonging to it, while they were under any Legal Pollution; see *Levit.* xvi. 19.

Ibid. *A young Bullock without Blemish.*] Whatever was offered to God, was to be perfect, without Blemish, and the very best in its Kind; see the Note upon *ver.* 15. and *Levit.* xxii. 20.

Ver. 19. *And the Priest shall take of the Blood of the Sin-Offering.*] Of the Bullock which was offered for a Sin-Offering; see *Chap.* xliii. 19. The Office of the Priest is here distinguished from that of the Prince: The Prince was to provide the Sacrifices, and the Priest was to offer them.

Ibid. *And put it upon the Posts of the House.*] Upon the Lintels, or the Door-Posts of the House; see *Chap.* xli. 21.

Ibid. *And upon the four Corners of the Settle of the Altar.*] See *Chap.* xliii. 14, 20.

Ibid. *And upon the Posts of the Gate of the inner Court.*] See *Chap.* xlvi. 1.

Ver. 20. *So shall ye do the seventh Day of the Month, for every one that erreth.*] There were particular Sacrifices appointed for Sins of Ignorance, whether of private Persons, or of the whole Congregation; see *Levit.* iv. 13, 27.

Ibid. *So shall ye reconcile the House.*] Cleanse it from any Pollution it may have contracted through the Ignorance of any of the common People; see *ver.* 18.

Ver. 22. *And upon that Day shall the Prince prepare for himself, &c.*] See *ver.* 17.

Ver. 23. *And seven Days of the Feast he shall prepare a Burnt-Offering to the Lord.*] Moses, in some Places, speaks of the Feast of Unleavened Bread, which lasted seven Days, as distinct from the Day wherein the Passover was to be eaten; see *Levit.* xxiii. 5, 6. which is agreeable to the Injunction of this and the foregoing Verse; and the Words may be easily reconciled with those Texts, which include the whole Solemnity within the Compass of seven Days, by supposing the Passover to be eaten early in the Evening, on the fourteenth Day, between the two Evenings, as the Hebrew Text hath it, *Exod.* xii. 6. Immediately after which Ceremony was over, they reckoned the fifteenth Day to begin; for they reckoned their Days from one Evening to another; see *Levit.* xxiii. 32.

Ibid. *Seven Bullocks and seven Rams.*] Seven was a Number often used in Religious Rites: Most of the Feasts under the Law continued seven Days; and this Number of Sacrifices seems to be derived from Patriarchal Institution, because such a Custom prevailed where Moses's Law was not known; see *Numb.* xxiii. 1, 2. *Job* xlii. 8.

Ibid. *And a Kid of the Goats daily for a Sin-Offering.*] This was the Sin-Offering most commonly prescribed; see *Numb.* xxviii. 15, 22, 30. *xxix.* 5, 11, 16, 19, &c.

Ver. 24. *And he shall prepare a Meat-Offering of an Ephab, &c.*] See *ver.* 11, and 15.

Ibid.

Ibid. *And an Hin of Oil for an Ephab.*] For each Ephah of fine Flower. An Hin was the sixth Part of an Ephah or Bath; which contains one Gallon and two Pints, according to Bishop Cumberland in the fore-cited Place.

Ver. 25. *In the seventh Month, in the fifteenth Day of the Month.*] When the Feast of Tabernacles was kept; see *Levit. xxiii. 34.*

C H A P. XLVI.

The ARGUMENT.

A Continuation of the Ordinances relating to the Worship of the Prince and People: And concerning the Gifts he shall bestow on his Sons and Servants. Then follows a Description of the Courts appointed for boiling and baking any Part of the Holy Oblations.

Ver. 1. **T**HE Gate of the inner Court that looketh towards the East, shall be shut the six working Days.] See the Notes upon Chap. xlv. 1, 2.

Ibid. *But on the Sabbath it shall be opened, and in the Day of the New Moon.*] Under the Sabbath and New Moon all the other Feasts may probably be comprehended: See Chap. xlv. 17.

Ver. 2. *And the Prince shall enter in by the Porch of that Gate without.*] He shall go through the outer Gate of that Court, and so pass to the inner Gate, where he may see the whole Service performed at the Altar. Or the Porch of the Gate without may signify the farthestmost Porch of the Gate, with respect to those that are coming towards the Temple, which is the same with the innermost, in respect of the Temple itself. In this Sense the Word is taken Chap. xl. 44. The Word *Michuts*, or *Michutsab*, signifies both the hither and the farther Side, both being relative Terms, and applicable to the same Place, as Persons are going out or coming into the Temple. It signifies the hither Side, Chap. xl. 19. and the farther Side, *ibid. ver. 44.* and in this Verse. So the Word *Neber* signifies both the farther and hither Side of a River. See *Noldius*, p. 660.

Ibid. *Shall stand by the Post of the Gate.*] i. e. By the Entrance of the Gate, where there was a Seat prepared for him: See the Note upon Chap. xlv. 3.

Ibid. *And the Priest shall prepare his Burnt-Offering.*] Or, offer his Burnt-Offering: For so the Verb *Nasab* often signifies, as *Facio* does in *Latin*.

Ibid. *And he shall worship at the Threshold of the Gate.*] By bowing his Head, and bowing down his Face to the Earth, or falling down upon the Ground, as the Posture of Divine Worship is elsewhere described: See *Gen. xxiv. 26, 52. Exod. xii. 27. 1 Chron. xxix. 20. 2 Chron. xxix. 29. Job i. 20.*

Ibid. *But the Gate shall not be shut until the Evening.*] Because the People were to pay their solemn Worship in the same Place, as it is prescribed in the following Verse.

Ver. 3. *Likewise the People of the Land shall worship at the Door of this Gate, &c.*] During the Continuance of the Tabernacle, they that

would offer any Sacrifice were required to bring it to the Door of the Tabernacle of the Congregation, and there lay their Hands upon the Head of it, *Levit. i. 3, 4.* and under the Temple they came to the North or South Gate of the inner Court, according as the Sacrifice was to be slain on the North or South Side of the Altar, and there presented their Sacrifice: See *Dr. Lightfoot's Temple*, Chap. 34. Here the inner Porch of the East Gate is assigned for their Station, who came to present themselves before the Lord upon the solemn Festivals, and they were to come no farther into the inner Court.

Ver. 4. *And the Burnt-Offering that the Prince shall offer in the Sabbath-Day, &c.*] It was the Prince's Part to provide Sacrifices for the Sabbaths and other Festivals: see Chap. xlv. 17. This was a new Ordinance, whereupon the Number of the Beasts that were to be offered, and the Proportions of the Meat and Drink-Offerings, are different here from those prescribed in the Law: As will appear by comparing the 4th, 6th, 7th, and 14th Verses of this Chapter, with *Numb. xxviii. 9, 11, 12, and 5.*

Ver. 5. *And the Meat-Offering shall be an Ephab for a Ram, and an Hin of Oil to an Ephab.*] See Chap. xlv. 24.

Ibid. *And the Meat-Offerings for the Lambs, as he shall be able to give.*] The Margin reads from the Hebrew, according to the Gift of his Hand, i. e. as much as he shall think sufficient: See the same Expression, *Deut. xvi. 17.*

Ver. 8. *He shall go in by the Way of the Porch of that Gate.*] (See *ver. 2.*) To go in at the Eastern Gate was the Privilege of the Prince and the Priests only: The People were to enter in by the North or South Gates, as it is said in the following Verse.

Ver. 9. *He that entreteth in by the North Gate to worship, shall go out by the Way of the South Gate.*] The Words imply the Reason why the People were not to come in at the East Gate, because there being no Passage or Thorowfare out of the Temple Westward; if they had entered in at the East Gate, they must have returned back the same Way they came in, which would have been turning their Back upon God, and the Place of his Residence: See the Note upon Chap. viii. 16. *Dr. Spencer* mentions this as a Rule in the *Talmud*, that they who come within the Holy Mount should enter in by the way of the Right Hand, and go out by the Left; understanding the Right Hand of the Northern Part of the Temple, and the Left Hand of the Southern: So he is of Opinion, that God designed to take away that superstitious Distinction between the several Gates of the Temple, by commanding that every one should go out the opposite Way to that by which he came in, whether it were toward the North or South. See *lib. 4. de Leg. Hebr. c. 8.*

Ver. 10. *And the Prince in the midst of them, when they go in, shall go in.*] He shall pay the same Attendance upon God's Worship with the People, since all Men are equal in the Sight of God.

Ver. 12. *When the Prince shall prepare a voluntary Burnt-Offering.*] The foregoing Verses gave Orders about the Sacrifices, the Prince was enjoined to offer upon solemn Days: This

gives Directions concerning Free-will-Offerings: Concerning which see *Levit. xxii. 18, 21.*

Ibid. One shall then open him the Gate, &c.] When the Service is performed, he shall go back the same Way, (see *ver. 8.*) and the Porter shall shut the Gate after him, because it may not stand open upon ordinary Days, *ver. 1.*

Ver. 13. Thou shalt daily prepare a Burnt-Offering unto the LORD.—Thou shalt prepare it every Morning.] The daily Evening Sacrifice is generally supposed to be here implied, according to Prescription of the Law, *Numb. xxviii. 3, 4.* and both together called by the Name of the *Daily Sacrifice, Dan. viii. 11, 12.* The daily Oblation seems to have been provided at the joint Charge of Prince and People. See *Chap. xlv. 16, 17.*

Ver. 14. The sixth Part of an Ephab, and the third Part of an Hin of Oil.] In *Numb. xxviii. 5.* the Proportion required is the tenth Part of an Ephab, and the fourth Part of an Hin of Oil.

Ibid. By a perpetual Ordinance unto the LORD.] So the Law of the Passover is called a perpetual Ordinance, *Exod. xii. 17.* and likewise Ordinances about the First-fruits, *Levit. xxiii. 14.* The Hebrew Word *Olam* is used in each of these Places: But that does not always denote Perpetuity in a strict Sense, but only a remarkable Period or Succession of Time; accordingly the Jews themselves divide the Duration of the World into three *Olams*, or Ages; that before the Law, that under the Law, and the Times of the *Messias*.

Ver. 17. It shall be his to the Year of Liberty.] So the Year of *Jubilee* is called by the Name of Liberty, *Levit. xxv. 10.* because it freed both Men's Persons from the Service of their Masters, and their Estates from any Engagements, by which the Right of them was transferred from their proper Owners.

Ibid. After, it shall return to the Prince.] Or to his Heirs, if he be dead.

Ibid. But his Inheritance shall be his Sons for them.] Or, his Inheritance shall belong to his Sons, it shall be theirs; so as not to be alienated.

Ver. 18. Moreover the Prince shall not take of the People's Inheritance by Oppression.] As *Abab* did, *1 Kings xxi. 16.* Compare *Chap. xlv. 8.*

Ibid. That my People be not scattered every Man from his Possession.] Left being turned out of their own, they be forced to wander up and down the Country for a Livelihood.

Ver. 19. Afterwards be brought me through the Entry which was at the Side of the Gate, into the Holy Chambers of the Priests which looked towards the North.] This Entry or private Passage (see *Chap. xlii. 9.*) led to the Priests Chambers, which were on the North Side of the inner Court, and are described *Chap. xl. 44, 46.*

Ibid. Behold, there was a Place on the two Sides Westward.] Or, on their Sides Westward: i. e. There was an Inclosure on the West Sides of these Chambers: If we follow the Sense of the *English* Translation, we may suppose a Walk or Way between these Western Buildings, which divided them into two Rows or equal Parts. See *Chap. xlii. 4.*

Ver. 20. This is the Place where the Priests shall boil the Trespass-Offering and the Sin-

Offering.] See *Chap. xlii. 13. xlv. 29.* The Flesh of the Sacrifices which were to be eaten was to be boiled, except the Flesh of the *Passover*: See *2 Chron. xxxv. 13.* So it is taken Notice of as a Piece of Daintiness, and an over-nice Palate in the Sons of *Eli*, that they would not have the Flesh which came to their Share sodden, but roasted, *1 Sam. ii. 15.*

Ibid. Where they shall bake the Meat-Offering.] According to the Directions given *Levit. ii. 4, 5, 7.*

Ibid. That they bear them not into the utter Court, to sanctify the People.] The Flesh of those Sacrifices, and the Remainder of the Meat-Offering, was accounted most Holy: See *Levit. vi. 17, 29. vii. 6.* and consequently did convey some Holiness to those that touched it: See the Note on *Chap. xlv. 19.*

Ver. 21. Then be brought me forth to the utter Court.] The Court of the People, mentioned in the foregoing Verse.

Ibid. And behold, in every Corner of the Court there was a Court.] At every Corner where the Side-Walls met in right Angles there was another little Court.

Ver. 22. In the four Corners of the Court there were Courts joined, of forty Cubits long, and thirty broad.] These little Courts were in the Shape of an oblong Square, joined with inner Walls to the outside Walls of the greater Court. The Hebrew Word *Keturob*, translated *joined*, is rendered in the Margin *made with Chimneys*, which Sense very well agrees with the Description that follows of the Uses for which these Courts were designed.

Ver. 23. And there was a Row of Buildings round about in them.] On the Inside of these Courts.

Ver. 24. These are the Plates where the Ministers of the House shall boil the Sacrifice of the People.] As there was a Place in the inner Court for boiling the *Trespass* and *Sin-Offering*, *ver. 19, 20.* so these Boiling-Places might be appointed for boiling the *Peace-Offerings*, which were esteemed inferior in Holiness to those above-mentioned, (see the Note upon *Chap. xlii. 13.*) and therefore perhaps were dressed by the *Levites*, or inferior Ministers: Whereas the former were boiled by the Priests in the Court properly belonging to them. Altho' it must be granted, the Priests and *Levites* are often taken promiscuously in this Prophecy: See the Note upon *Chap. xl. 45.*

CHAP. XLVII.

The ARGUMENT.

The Vision of the Holy Waters issuing out of the Temple, and the Virtue of them: Together with a Description of the several Bounds of the Holy Land, which is to be indifferently shared between the Israelites and the Proselytes that sojourn among them.

Ver. 1. A *fterward be brought me again unto the Door of the House.]* The Door of the Temple, which is described *Chap. xli. 2.*

Ibid. *And behold Waters issued out from under the Threshold Eastward.*] There was a great Quantity of Water necessary for the Uses of the Temple, for washing the Bodies of those that officiated, as well as the Sacrifices which they offered. This was conveyed in Pipes under ground from the Fountain *Etam*, as Dr. *Lightfoot* observes from the Rabbins, and from *Aristeas*, an Eye-Witness: See his *Temple*, Chap. 23. These Waters gave occasion to the Vision here related.

Ibid. *For the Forefront of the House stood toward the East.*] The inward Sanctuary being placed towards the West: See the Note upon Chap. viii. 16.

Ibid. *And the Waters came down from under the Right Side of the House, at the South Side of the Altar.*] This is spoke with respect to those that come out of the Temple, and direct their Faces Eastward, for then the South Side is on a Man's Right Hand. These Waters were convey'd by the Right Side of the Altar, into a Room they called the Well-room: See Dr. *Lightfoot*, in the fore-cited Place.

Ver. 2. *Then brought he me out of [or by] the Way of the Gate, Northward,*] The East Gate being shut: See Chap. xli. 1. The Prophet in this Vision is led to the North Gate of the inner Court.

Ibid. *And led me about the Way without, unto the outer Gate.*] He led me into the Outward Court, and so on till he came to the outmost North Wall, that encompassed the whole Mountain of the Lord's House: See Chap. xlii. 20.

Ibid. *By the Way that looketh Eastward.*] When the Prophet was come quite thro' all the Courts, and is on the Outside of the Outmost, he is directed to come from the North Gate toward the East Gate.

Ibid. *And behold there ran Waters out on the Right Side.*] On the South Side: See Ver. 1. These were the spare Waters not used in the Service of the Temple, which were conveyed away by the East Part of the Mountain, and by Degrees increased its Stream, till it became a River, and fell at last into the *Dead Sea*: See ver. 8, 10. and comp. *Joel* iii. 18.

Ver. 3. *And the Man that had the Line in his Hand went forth Eastward.*] The Angel described with a Line in his Hand, Chap. xl. 3. went on directly from the East Gate before the Holy Mountain.

Ibid. and Ver. 4, 5. *He measured a thousand Cubits, and he brought me through the Waters, and the Waters were to the Anles, &c.*] The gradual Rise of the Waters, represented in this Vision, denotes the large Effusion of the Spirit, which was very remarkable at the first Publication of the Gospel, and its wonderful Increase from small Beginnings; and will be so again, when God shall pour the Spirit of Grace upon the Jews, in order to their Conversion: *Zech.* xii. 10. See the Note upon *Isa.* liv. 13. The Supplies of Grace are often represented in the Holy Writers under the Metaphor of a River, and Streams watering the dry and thirsty Earth, both cleansing and making fruitful the Ground where they pass. The Metaphor is probably taken from the River that watered Paradise: See *Revel.* xxii.

1. and compare *Zech.* xiii. 1. xiv. 8. *Isa.* xliv. 3. and see the Notes upon *Isa.* xxx. 25.

Ver. 6. *And he said unto me, Son of Man, hast thou seen this?*] Hast thou considered or taken Notice of this Vision now shewed unto thee? Compare Chap. xl. 4. To see, often signifies to take Notice of what we see; on the contrary, they are said to have Eyes, and see not, who do not observe what is placed before their Eyes.

Ibid. *Then he caused me to return to the Brink of the River.*] He made me go along by the River Side.

Ver. 7. *Behold, on the Bank of the River were very many Trees, on the one Side, and on the other.*] The Words allude to the Trees planted in Paradise, and designed for Man's Food in the State of Innocence, and especially to the Tree of Life which grew there; See Ver. 12. and compare *Revel.* xxii. 2.

Ver. 8. *These Waters issue out towards the East-Country, and go down into the Desert, and go into the Sea.*] These Waters are described as taking their Course along the Plain or Champaign Country (for that is the Sense of the Word *Araba*, here render'd *Desert*) toward the Lake where *Sodom* formerly stood, called the *Dead Sea*, and by *Moses* the *Salt Sea*: Comp. *Deut.* iii. 17. with this Verse.

Ibid. *Which being brought forth into the Sea, the Waters shall be healed.*] This is the Observation of all Writers, who describe this Lake, that nothing can live in it: And the Text here tells us, that these living Streams shall, by mixing with these salt and brackish Waters, make them wholesom and fit for use: Mystically denoting the Healing Virtue of God's Grace to cure the Vices and Corruptions of wicked Men.

Ver. 9. *And it shall come to pass, that every Thing that liveth, which moveth whithersoever the Rivers shall come, shall live, &c.*] The Metaphor is still continued to this Sense: That as the Fish which move or swim (comp. *Gen.* i. 20.) in Waters cured or made wholesom, have Life and Nourishment from thence, whereas no Fish can live in the *Dead Sea*: So the Waters which flow from the *Wells of Salvation*, as the Prophet *Isaiah* expresses it, *Isa.* xlii. 3. shall make all those thrive and multiply who enjoy the Benefit of them, tho' their Condition before were never so desperate. The Word *Rivers* and *River* are promiscuously used in this Verse, tho' some of the Jewish Writers are of Opinion, that these Waters divide themselves, and some flow Eastward, and others Westward: Which Opinion they ground partly upon the Plural Number used in this Verse, but chiefly upon the Words of *Zechariah*, Chap. xiv. 8.

Ver. 10. *And it shall come to pass, that the Fishers shall stand upon it, from En-gaddi to En-eglain.*] *En-gaddi* was a Town that lay on the South-west of the Lake of *Sodom*, or the *Dead Sea*, called *Hazezon-tamar*, *Gen.* xiv. 7. compared with 2 *Chron.* xx. 2. *En-eglain*, or *En-gallim*, as St. *Jerom* reads the Word, is another on the East Side of the same Lake, where *Jordan* falls into it; upon the Confines of *Moab*, as may be conjectured from *Isa.* xv. 8. which is confirmed by the Parallel Text in *Joel* iii. 18. where it is said, that a Fountain shall come forth of the House

of the LORD, and shall water the Valley of Sbitim : Which we know was in the Country of Moab : See Num. xxv. 1. So these two Places denote the whole Extent of that Lake, which the Prophet saith, shall be full of Fish, still prosecuting the Allegory begun in the foregoing Verses.

Ibid. *They shall be a Place to spread forth their Nets.*] These two Towns shall afford convenience for the Fishers to hang out their Nets a drying : See Chap. xxvi. 5.

Ibid. *Their Fish shall be according to their Kinds, as the Fish of the Great Sea.*] This Lake for Plenty of Fish may compare with the Mediterranean Sea, called the Great Sea here, and ver. 15, 19. and Chap. xlviii. 28. and more distinctly described in Joshua, by the Great Sea Westward, Josh. xxiii. 4. Perhaps Christ may allude to this Place, when he tells his Disciples, he will make them Fishers of Men. Matth. iv. 19.

Ver. 11. *But the miry Places shall not be healed, they shall be given to Salt.*] By those unsound rotten Places, may be understood Hypocrites ; who shall receive no Benefit by these healing Waters, no more than some sort of Marsh-Land can be made fruitful : But after all the Care or Culture that can be bestowed upon it, continues barren and unprofitable, which the Hebrew Language expresseth by being given to Salt : Saltiness is equivalent to Barrenness in that Language : See Psal. cvii. 34. Deut. xxix. 23. Jerem. xvii. 6. so we read, Judg. ix. 45. when Abimelech destroy'd Sichem, he sowed the Ground whereon it stood with Salt, to denote that it should never be cultivated or inhabited again.

Ver. 12. *And by the River, upon the Bank thereof, shall grow all Trees for Meat.*] See the Note on ver. 7.

Ibid. *Whose Leaf shall not fade, neither shall the Fruit thereof be consumed.*] They shall be perpetually in a thriving Condition, like the Trees of Paradise, never barren or withering : A proper Emblem of the flourishing State of the Righteous still bringing forth Fruit unto Holiness, and whose End is Everlasting Life : See Psal. i. 3. Jer. xvii. 8.

Ibid. *It shall bring forth new Fruit according to its Months.*] It shall be constantly fruitful, not only once a Year, as Fruit-trees commonly are ; comp. Rev. xxii. 2.

Ibid. *The Fruit thereof shall be for Meat, and the Leaf thereof for Medicine.*] As the Waters issuing from the Sanctuary have an healing Virtue ; see Ver. 8. so the Leaves of the Trees shall have the same Quality. The Expression alludes to the Opinion commonly received among Naturalists and Physicians, that the Leaves of several Trees are Medicinal.

Ver. 13. *This shall be the Border, &c.*] The Borders described in the following Part of this Chapter, shall be the Limits or Boundaries of your Country. By the several Captivities both of Israel and Judah, the several Limits or Borders belonging to the Inheritance of each Tribe, were obliterated and forgotten : Whereupon here is a new Boundary and Division made of the Holy Land, a full Possession of which they might have expected to enjoy, if their Sins had not prevented such a Blessing. This may perhaps be the literal Sense of the following Part of the Pro-

phesy ; though there is, without Question, a mystical Sense implied under this literal Description : See the Note on Chap. xlviii. 7, 20.

Ibid. *Joseph shall have two Portions.*] Upon Reuben's forfeiting his Birth-right, the Double Portion belonging to the First-born accrued to Joseph's two Sons, Manasseh and Ephraim, according to Jacob's own Appointment : See Gen. xlviii. 5. 1 Chron. v. 1.

Ver. 14. *And ye shall inherit it, one as well as another.*] The Ten Tribes which are scattered abroad, as well as Judah and Benjamin : (See Chap. xlviii. 1, 7, 23, 27.) who, together with some of the Families of the Tribe of Levi, made up the principal Part of those who returned from the Babylonish Captivity ; from hence we may conclude that this Prophecy relates to the general Restoration of the Jews, an Event often foretold in the Prophecies of the Old Testament : See the Note upon Chap. xxviii. 25.

Ibid. *Concerning the which I lifted up my Hand to give it to your Fathers.*] See Chap. xx. 5, 6.

Ibid. *And this Land shall fall unto you for Inheritance.*] The Word Fall, is taken from the Manner of their first acquiring the Possession of the Land, which was by Lot, as it had formerly been, when they first took Possession of it : See Verse 22. Chap. xlviii. 29. By which means all Controversies will be prevented, the Lot referring all Things to the Divine Designation and Appointment, Prov. xvi. 33.

Ver. 15. *From the great Sea, the Way of Hebron as Men go to Zedad.*] The Northern Border of the Land was to begin from the West Point, on which Side lay the Mediterranean Sea, (see Verse 10.) and go on Northward toward Hebron, a Place near Damascus ; See Chap. xlviii. 1. and go on forward to Zedad, mentioned Numb. xxxiv. 8.

Ver. 16. *Hamath, Berothab, Sibraim, which is between the Border of Damascus and the Border of Hamath.*] The Places here mentioned were within this Tract of Ground, Hamath was the utmost Point of the Land Northward, therefore called the Entrance of Hamath, and described as the opposite Point to the River of Egypt, see 1 Kings viii. 65. Amos vi. 14. The other two Towns were situate between Hamath and Damascus.

Ibid. *Hazar-batticon, which is by the Coast of Hauran.*] Or, as our Margin reads, the Middle Villages between Hamath and Hauran, a Place lying Eastward from Hamath, from whence that Country was called Auraniis.

Ver. 17. *And the Border from the Sea, shall be Hazar-enan, &c.*] Or, shall be to Hazar-enan, even the Border of Damascus, and all the Northern Frontier, and the Border of Hamath, i. e. That Tract of Land which is called the Entrance of Hamath, as was observed before. Your North Border shall be, as if a Line were drawn from the Mediterranean Sea, along by Hamath, and so to Hazar-enan : (see Numb. xxxiv. 9.) Keeping along by the Frontier of that Part of Syria, called Syria of Damascus : So as to distinguish the Northern Boundaries of Israel from the Southern Limits of Syria.

Ver. 18. *And the East Side ye shall measure from Hauran, and from Damascus, and from Gilead.*] Damascus lay more Northerly than Hauran,

ran, but the Country called *Auranitis* might reach nearer it. *Gilead* was a long Tract of Ground that joined to Mount *Libanus*, and was extended to the Land of *Sibon*, King of the *Amorites*, as St. *Jerom* tells us in his Book *de Locis Hebraicis*: It is called the Land of *Gilead*, and reached unto *Dan*, Deut. xxxiv. 1.

Ibid. *From the Land of Israel by Jordan, from the Border unto the East Sea.*] From the Northern Limits of the Land of *Israel*, Verse 17. near *Cæsarea* or *Dan*, where the River *Jordan* takes its Rise, unto the *Dead Sea*, or the Lake of *Sodom*: See ver. 8.

Ver. 19. *And the South Side Southward, from Tamar even to the Waters of Strife in Kadesh, [to] the River, to the Great Sea.*] Comp. Chap. xlviii. 28. The Southern Frontiers shall be from *Engeddi*, called *Hazazon-tamar*, 2 Chron. xx. 2. (See Dr. *Lightfoot's* Descript. of the Land of *Israel*, Chap. 6.) to the Waters of *Meribab* or *Strife*, in *Kadesh*, Deut. xxxii. 52. and from thence to the River of *Egypt*. The River of *Egypt* riseth out of Mount *Paran*, taketh his Course Westward to *Rinocorura*, and from thence falls into the *Mediterranean*, called the *Great Sea*, Ver. 10. See 1 Kings viii. 65. Gen. xv. 18. *Josbua* xv. 47. *Isa.* xxvii. 12. where the LXX translate it, *ἑως ῥινωκόρου*, to *Rhinocorura*, near which it runs. This River seems to be the same with *Sibor*, mentioned *Josb.* xiii. 3. tho' that Name be commonly understood to signify the *Nile*: See the Notes upon *Jer.* ii. 18.

Ver. 20. *The West-Side also shall be the great Sea from the Border.*] i. e. From the South Border mentioned in the foregoing Verse; so ver. 18. *from the Border*, means the Northern Border, mentioned ver. 17.

Ibid. *Till a Man come over-against Hamath.*] Or rather, *Till a Man come to Hamath*; for so the Particle *Nad-Nocab* signifies: See *Noldius*, p. 657. till you come to *Hamath*, the Northern Point towards the West Frontier.

Ver. 22. *Ye shall divide it by Lot for an Inheritance unto you.*] See the Note upon ver. 14.

Ibid. *And to the Strangers that sojourn among you.*] Foreigners never before had the Privilege of purchasing or possessing any Inheritance among the *Jews*; so this mystically denotes the incorporating the *Gentiles* into the same Church with the *Jews*: making them *Fellow-Heirs*, and of the same Body with them by the Gospel, Ephes. iii. 6.

Ibid. *They shall have Inheritance with you among the Tribes of Israel.*] In whatsoever Tribe they sojourn, as it is expressed in the next Verse.

CHAP. XLVIII.

The ARGUMENT.

This last Chapter contains a Description of the several Portions of Land belonging to each Tribe: Together with the Portions allotted to the Sanctuary, City, Suburbs, and Prince: As also the Measure and Gates of the New City.

Ver. 1. **F**ROM the North-End to the Coast of the Way of *Hethlon*.] As the Description of the Limits, or Boundaries of the Land, began on the North-Side, Chap. xlvii. 15,

&c. so the Portion of that Tribe, to whom the most Northern Lot fell, is first named, which is *Dan*.

Ibid. *For these are his Sides, East and West.*] These are the Boundaries belonging to that Tribe, from the East Point near Mount *Libanus* and *Gilead*, to the West Point, which is bounded by the *Mediterranean Sea*: See Chap. xlvii. 15, &c.

Ver. 2. *And by the Border of Dan from the East Side to the West Side, a Portion for Asher.*] All along from the South Side of *Dan*, measuring from East to West, shall the share of *Asher* be.

Ver. 7. *And by the Border of Reuben—a Portion for Judab.*] From the first Verse to the seventh, the Situation of seven of the twelve Tribes is described, which were placed on the North Side of the Holy Portion, the Length of *Judea*, from North to South, being divided into twelve Equal Parts; see Chap. xlvii. 14. beside the Allotment for the Holy Portion, and for the Prince; and the City and Temple being placed where they stood formerly, there must be seven Shares on the North Side of that Allotment, and but five on the South Side; for *Jerusalem* did not stand in the Middle of the Holy Land, but more toward the South, as may appear to any one that consults the Map of *Judea*.

But for the fuller explaining this Difficulty, we may reasonably conclude, that *Judab's* Portion lay nearest to that which was allotted for the Priests and Sanctuary, to be a Barrier and Defence to them against the Invasion of *Gog* and *Magog*, or any other Enemies.

It is the Opinion of some Learned Men, that so particular a Description of the several Portions allotted to each Tribe, relates to the *Jews* Settlement in their own Country after their Conversion: several Passages in the Prophets looking that Way: See the xxxvith and xxxviith Chapters of this Prophecy: But without laying too great a Stress upon this Opinion, we may fairly suppose some Mystical Sense contained under this Description. The twelve Tribes denote the Pure Christian Church in the New Testament: See *Luke* xxii. 30. *Rev.* vii. 4. &c. Twelve is an Hieroglyphical Number in the same Book, denoting the true Church, built upon the Doctrine of the Twelve Apostles: See *Rev.* xii. 1. xxi. 14. By the same Analogy the Number of an Hundred and forty and four Thousand, *Rev.* vii. 4. xiv. 1. signifies the Church of Pure Christians, who continue stedfast in the Apostolical Doctrine, twelve being the Square Root, out of which that Number ariseth: So this Division of the Land, among the twelve Tribes, may imply, that all true Christians shall be equally Sharers in the Privileges of the Gospel.

Ver. 8. *And by the Border of Judab, from the East Side unto the West Side, shall be the offering which ye shall offer of five and twenty thousand Reeds in Breadth.*] Next to the Border of *Judab*, which runs in Length from East to West, shall be the Offering ye shall set apart for the Service of God, Chap. xlv. 1. The Word *Reeds* is not in the Original either here or in that Text: and we may more probably understand the Measure in both Places of Cubits: See the Note there.

Ibid.

Ibid. *And in Length as one of the other Parts [are] from the East Side to the West Side.*] Which was likewise five and twenty Thousand, according to the Dimensions of the Holy Portion set down, Chap. xiv. 1—6. For the Oblation was to be four-square, consisting of five and twenty Thousand, multiply'd by five and twenty Thousand: See ver. 20. of this Chapter.

Ver. 9. *The Oblation that ye shall offer unto the LORD shall be of five and twenty Thousand in Length, and ten Thousand in Breadth.*] This shall be set apart for the Sanctuary, and the most Holy Place, and the Priests Houses: See Chap. xlv. 3, 4.

Ver. 10. *Toward the North five and twenty Thousand in Length, and toward the West ten Thousand in Breadth, &c.*] The Dimensions, from East to West, are called by the Name of Breadth here, but of Length ver. 8. And so they truly are, as may appear from the Plan of the Whole, described in the Notes upon the xlvth Chapter: But if we suppose that Space of Ground, which is expressed by the Breadth in one Place, to be called by the Name of Length in another, there will be no Impropriety in the Expression, because in an exact Square, as the whole Compass of Ground is here supposed to be, all Sides are equal.

Ver. 11. *It shall be for the Priests that are sanctified of the Sons of Zadok.*] See Chap. xlv. 10, 15.

Ibid. *As the Levites went astray.*] Or, as the other *Levites went astray*: So the Word [Other] is supplied ver. 8. The *Levites* denote in general the Sons of *Levi*, so as to comprehend the Priests too; see ver. 22. Many of these had defiled themselves with Idolatry, for which Crime they were to be degraded from the Honours and Privileges due to those Priests who had continued faithful in their Office: See the Note upon Chap. xlv. 10, 11.

Ver. 12. *And this Oblation — shall be unto them a Thing most Holy.*] As all Things dedicated to God were: See *Levit.* xxvii. 28.

Ibid. *By the Border of the Levites.*] It shall lye next to the Portion of the *Levites*, which lay Southward, between the Priests and the Cities Portion: See the Scheme placed at the xlvth Chapter.

Ver. 13. *And over-against the Border of the Priests, the Levites shall have five and twenty Thousand in Length, &c.*] It might be better translated, *just by the Border of the Priests*, or, *beside the Border of the Priests*, as the Word *Leumath* is translated in our *English Bible*, Chap. x. 19. xi. 22. the Words import, that the Border of the *Levites* ran Parallel to that of the Priests: And in the same Sense the Word should be translated to the 15th, 18th, and 21st Verses of this Chapter: See the Note upon Chap. xl. 18.

Ver. 14. *They shall not sell of it, neither exchange, nor alienate the first fruits of the Land, &c.*] It being God's Portion, they were not to sell nor part with it upon any Pretence of Advantage, or greater Convenience. This Portion of Land is called the *First Fruits*, as it is styled an *Oblation*, ver. 8, and 12. to denote that the whole Land was God's Property: See the Note upon Chap. xlv. 1.

Ver. 15. *And the five Thousand that are left in the Breadth, over-against [or beside, see ver. 13.] the five and twenty Thousand.*] Which was the Portion assigned to the *Levites*, *ibid.* This five Thousand, added to the five and twenty Thousand in Length, and two ten Thousands in Breadth, mentioned ver. 10, makes up a Square of five and twenty Thousand every Way: See ver. 20.

Ibid. *Shall be for a prophane Place for the City, &c.*] See Chap. xlv. 6. It is called a prophane Place comparatively, because it was not so Holy as the Temple and the Sanctuary; see the Note upon Chap. xlii. 20.

Ibid. *And the City shall be in the Midst thereof.*] A square Piece of Ground, of four Thousand and five Hundred Cubits on every Side, shall be taken out of the Middle of the five and Twenty Thousand Cubits in Length, for the Area of the City, ver. 16.

Ver. 16. *And these shall be the Measures thereof: The North Side four Thousand and five Hundred, &c.*] It shall be an *Equilateral Square*, every Side being exactly of the same Measure, consisting in all of eighteen Thousand Measures; see ver. 35.

Ver. 17. *And the Suburbs of the City shall be toward the North two Hundred and fifty, and toward the South two Hundred and fifty, &c.*] These Dimensions of the Suburbs, added to those of the City, make the whole Area an *Equilateral Square*, of five Thousand Cubits on every Side; adding five Hundred in Breadth, and five Hundred in Length, to the 4500 Cubits, which was the Compass of the City.

Ver. 18. *And the Residue in Length, over-against [or beside, see ver. 13.] the Oblation of the Holy Portion, shall be ten Thousand Eastward, and ten thousand Westward.*] These two Dimensions of ten Thousand in Length, both Eastward and Westward remain on each Side of the Area, which is five Thousand Cubits Square, and set apart for the Site of the City.

Ibid. *It shall be over-against [or beside] the Oblation of the Holy Portion.*] It shall join to the *Levites* Portion, both on the East and West Side; and it shall lye Parallel with the two Portions belonging to the Priests and *Levites*: Consult the Scheme placed above.

Ibid. *And the Increase thereof shall be for Food to them that serve in the City.*] That perform inferior Offices in the City. The Priests and *Levites* having a large Portion already assigned for their Sustainance.

Ver. 19. *And they that serve the City, shall serve it out of all the Tribes of Israel.*] This Service being a Burden, it is fit that all the Tribes should bear their Part in it.

Ver. 20. *All the Oblation shall be five and twenty Thousand, by five and twenty Thousand.*] Five and twenty Thousand in Length, multiplied by five and twenty Thousand in Breadth: See ver. 10.

Ibid. *Ye shall offer the Oblation four-square.*] So the Heavenly Jerusalem is described as lying four-square, *Revel.* xxi. 16. A square Figure being the Emblem of Perpetuity, Strength and Solidity. Comp. Chap. xlii. 16—20.

A great Part of the Wisdom of the Eastern Nations was wrapped up in Hieroglyphical Emblems and Numbers. The Symbols of Pythagoras are a remarkable Instance of this Sort of ancient Learning. This Method God hath thought fit to make use of to discover some mysterious Truths in his Word; such as perhaps he thinks not convenient to be more clearly revealed till its proper Time and Season: Intending by such obscure Hints to encourage Men's Searching into the more abstruse Parts of the Scriptures, and to shew that all Human Knowledge may be made subservient to Divine.

The Text before us, compared with its Parallel in the xlii Chapter of this Prophecy, and in the Revelation, plainly shews that a Square is an Emblematical Figure. In like manner the Number Twelve is a Sacred Number, as I observed upon ver. 7. And the learned Mr. Potter, in his Book of the Number 666, hath with great Acuteness reconciled the 12000 Furlongs, the Measure of the New Jerusalem in the Revelation, with the Measures of Ezekiel here, by interpreting them of solid Measures, and extracting the Root of each of them.

Ibid. *With the Possession of the City.*] Or the Land assigned for the Site of the City: Which was a Square of five thousand Cubits; and being added to the Portion of the Priests and Levites, made their twice ten thousand to be five and twenty thousand in Breadth. See ver. 10, 15.

Ver. 21. *And the Residue shall be for the Prince, on the one Side and on the other of the holy Oblation; and of the Possession of the City.*] The Prince's Part shall be extended both on the East and West Side of the several Allotments belonging to the Priests, the Levites, and the City. The particular Extent of the Prince's Portion is not here specified, but it is computed by some to contain above four times as much as those Allotments. See the Note upon ver. 22.

Ibid. *Over-against the five and twenty thousand of the Oblation toward the East Border, and Westward over-against the five and twenty thousand toward the West Border.*] The Particle *El-pené*, translated *over-against*, is render'd before in the parallel Text, Chap. xlv. 7. and thus interpreted makes the Sense clearer; the Words then importing, that the Prince's Portion ran along Eastward and Westward, like a Frontier before the Holy Portions. See the forementioned Scheme.

Ibid. *Over-against the Portions for the Prince, and it shall be the Holy Oblation, &c.*] Our Translation hath rendered the latter Part of this Verse very imperfectly; which should be thus translated: *Beside these [or joining to these] Portions, (so Leummath signifies, see ver. 13.) shall be that belonging to the Prince: And this shall be the Holy Oblation, and the Sanctuary of the House shall be in the midst thereof.* The last Part of the Sentence is only a Recapitulation of what is said more at large, ver. 8.

Ver. 22. *Moreover, from the Possession of the Levites, and from the Possession of the City, being in the midst of that which is the Prince's.*] The Words might be more plainly translated thus: *Moreover, beyond the Possession of the Le-*

vites, and beyond the Possession of the City—to this Sense: That the Possession belonging to the Priests and Levites, (see ver. 11.) and the City, were bounded on the East and West Side with the Prince's Portion: So those lay in the Middle, and this beyond them. The Hebrew Particle Min signifies Beyond, in several Places; Examples of which may be seen in Noldius, p. 564.

Ibid. *Between the Border of Judah, and the Border of Benjamin, shall be for the Prince.*] The Border of Judah was extended from East to West next to the Holy Portion on the North Side, see ver. 1, —8. The Portion of Benjamin lay from East to West next the Allotment set apart for the City, on the South Side, ver. 23 —28. The several Portions allotted for the Priests, the Levites, and the City, extended only to the Length of five and twenty thousand Cubits from East to West: So that whatever Ground ran in a parallel Line Eastward and Westward beyond that Boundary, even to the Land's End, belonged to the Prince: And supposing the whole Country to be sixty Miles in Breadth, (as St. Jerome reckons it from Joppa to Jordan, Epist. ad Dardanum) and the Holy Portion about seven Miles square: (See the Note upon Chap. xlv. 1.) there will remain above six and twenty Miles both on the East and West Side for the Prince's Share. See the Scheme placed at the xlvth Chapter.

Ver. 23. *As for the rest of the Tribes, from East to West, Benjamin shall have a Portion.*] The Portion assigned to Judah was situate next to the Holy Portion on the North Side: See ver. 1 —8. The Portion assigned to Benjamin lay next to the Ground allotted for the City on the South Side: See ver. 28. All these Allotments run from East to West in Length, and from North to South in Breadth.

Ver. 24 —27. *And by the Border of Benjamin, &c.*] In these Verses the four remaining Tribes have their Allotments assigned them, lying on the South Side of the Holy Portion. These Appointments are not laid out with any Regard to the Division of the Land made in Joshua's Time; for here a Platform of a new Church and State is set forth.

Ver. 28. *And by the Border of Gad, at the South Side—the Border shall be toward the great Sea.*] This is a Description of the Southernmost Borders of the Land, extending by the South and West to the Mediterranean Sea. See Chap. xlvii. 19.

Ver. 29. *This is the Land which ye shall divide by Lot, &c.*] See Chap. xlvii. 14, 22.

Ver. 30. *And these are the Goings-out of the City, on the North Side, &c.*] The same Measures of the City are already set forth, ver. 16. beginning with those on the North Side, as the general Division of the Land doth. See ver. 1.

Ver. 31. *And the Gates of the City shall be after the Names of the Tribes of Israel.*] The same Description is given of the Gates of the New Jerusalem, Rev. xxi. 12, 13. to signify, that all true Israelites have their Share in this Heavenly City, and a Right to enter into it, Revel. xxii. 14.

Ver. 35. *And it was round about eighteen thousand Measures.*] See ver. 16.

Ibid.

Ibid. *And the Name of the City from that Day shall be, The LORD is there.*] Jerusalem was formerly called the City of God, *Psal. lxxxvii. 3.* and the City of the great King, *Psal. xlviii. 2.* But in this New Jerusalem, God shall dwell in a more glorious manner, and make it the Place of his perpetual Residence. So that every Part of that City shall be honoured with evident Tokens of the Divine Presence; and every Mem-

ber of it being dedicated to God's Service, and becoming an Habitation of God through his Spirit, shall have some Degree of the Holiness of the Temple, where God had placed his Name, *1 Kings viii. 29.* Compare with *Revel. xxi. 22.* This is in a lower Degree fulfilled in all good Christians, who are called the Temples of the living God, *2 Cor. vi. 16.* *1 Pet. ii. 5.* and an Habitation of God through the Spirit, *Eph. ii. 22.*

TEXTS of SCRIPTURE occasionally explained.

Gen. xiii. 9.	Chap. xvi. 46.	Isai. xxvii. 12.	Chap. xlvii. 19.
xviii. 25.	xxi. 3.	lii. 10.	iv. 7.
xliv. 10.	xxi. 27.	Jer. xxvi. 10.	ix. 2.
Exod. xx. 26.	xliv. 17.	xxxi. 2.	xxxviii. 8.
xxv. 8.	xxviii. 18.	Hosea ii. 18.	xxxiv. 25.
xxxvi. 14.	xli. 1.	Joel iii. 18.	xlvii. 1, 10.
Lev. xviii. 5.	xx. 11.	Nabum iii. 18.	xxx. 3.
xxi. 22.	xliv. 14.	Zeph. ii. 13.	Ibid.
xxvi. 41.	xxviii. 10.	iii. 9.	xi. 19.
Num. xiii. 32.	xxxvi. 13.	Haggai ii. 6.	xxxviii. 19.
Deu. xxxii. 13.	xxxvi. 2.	— 7.	xliv. 7.
Josh. xiii. 3.	xlvii. 19.	John viii. 5.	xvi. 40.
Judg. ix. 45.	xlvii. 11.	— 20.	xliv. 1.
1 Sam. i. 9.	xliv. 3.	xxviii. 37.	xxxvii. 22.
ii. 15.	xlvi. 20.		
— 27.	xx. 4.		
xxvi. 19.	xvi. 25.	Rom. iv. 17.	xl. 23.
1 King. vi. 6.	xli. 6.	1 Cor. xi. 21.	xxxix. 19.
— 33.	xli. 21.	2 Cor. xii. 7.	xxviii. 24.
— 36.	xl. 17.	2 Tim. i. 7.	ii. 5.
vii. 6.	xl. 23.	Revel. iv. 6.	i. 5.
— 12.	xl. 17.	vi. 13.	xxxviii. 19.
2 Chro. iv. 9. }	ibid.	xxi. 16.	xlviii. 20.
xx. 5. }			
Isaiab i. 29. }	xxxvi. 25.		
xvii. 7, 8. }			



TO THE
Most Reverend Father in GOD,
WILLIAM
Lord Archbishop of CANTERBURY;
COMMENTARY
UPON THE
Prophecy of *DANIEL*,
AND THE
XII. Minor PROPHETS.

COMMENTARY

PROPHECY OF DANIEL

HAVING had the Honour to receive from the
Commissioners upon the Prophecy of Daniel
this last and finishing Part of my Design at Your
very humbly interesting your Lordship in the
endeavour to give what I might be able to
of the Writings

The Obscurity which is in the Prophecy
particularly in those of Daniel, has been
the Cause of the World not being able to
those that went before us; but I am
that the present the Prophecy should be
greater light than I have been able to
Predictions themselves

The Prophecy of Daniel is an undoubted
Provided that changes Times and Seasons
ment, and settles up another. For what Purpose
to describe the orderly Succession of the
that of the ETERNAL MIND which is shown
to another mightily, and wisely order all Things
End from the Beginning, and from which Time
yet come to pass; saying, My Counsel shall stand
Pleasure

TO THE

Most Reverend Father in GOD,

WILLIAM,

Lord Archbishop of CANTERBURY;

Primate of all ENGLAND, and Metropolitan;

AND

One of his MAJESTY's most Honourable Privy-Council.

May it please Your GRACE,

HAVING had the Honour to offer some former Parts of my *Commentary upon the Prophets* to Your GRACE, I beg leave to lay this Last and Finishing Part of my Design at Your GRACE's Feet, humbly intreating your favourable Acceptance of my sincere Endeavours to give what Light I could to this Important Part of the Holy Writings.

THE Obscurity which is found in some Passages of these Prophecies, particularly in those of *Daniel*, hath exercised the Thoughts of inquisitive Men in the foregoing Ages of the Church. But we, *upon whom the Ends of the World are come*, seem to have an Advantage above those that went before us: Forasmuch as it may be reasonably supposed, that the nearer the Events foretold are to their Accomplishment, the greater Light several Providential Occurrences may afford to the Predictions themselves.

THE Prophecy of *Daniel* is an undeniable Proof of an Over-ruling Providence, that *changes Times and Seasons*, that *removeth* one Government, and *setteth up* another. For what Foresight was able so exactly to describe the orderly Succession of the *Four Great Monarchies*, but that of the ETERNAL MIND, whose *Wisdom reacheth from one End to another mightily, and sweetly orders all Things?* Who declares the *End from the Beginning, and from ancient Times Things which are not yet come to pass; saying, My Counsel shall stand, and I will do all my Pleasure.*

DEDICATION.

THAT Holy Prophet was adorned with such extraordinary Endowments, as seldom are found in one Person; being not only honoured with the Gift of Prophecy, but likewise advanced to bear Rule over Kingdoms, by reason of that *excellent Spirit which was found in him*. This might afford me a proper Occasion to draw a Parallel between His and Your GRACE's Accomplishments, which have qualified You to sustain the Highest Office in the Church, and the greatest Trusts in the State: But I shall forbear pursuing this Subject, being well assured that Your GRACE takes greater Satisfaction in performing Worthy Deeds, than hearing the Report of them proclaimed by others; and shall conclude with my hearty Prayers, that Your GRACE may also resemble the Felicity of *Daniel*, in enjoying a long and prosperous Life here, and may then be translated to an endless Happiness hereafter.

I am,

May it please Your GRACE,

Your GRACE's most Dutiful

And Obedient Servant,

W. LOWTH.



A COMMENTARY UPON THE Prophet *DANIEL*.

Concerning the Author and Subject of the ensuing Prophecy.

THE Prophet *Daniel* was descended of the Royal Family of the Kings of *Judah*; so that in the Captivity of himself and his Companions, was fulfilled that Prophecy of *Isaiab*, that the King's Issue should be Eunuchs [or Officers] to the King of *Babylon*: *Isa. xxxix. 7.* The later *Jews* do not reckon *Daniel* among the Prophets; but herein they contradict the Sense of the more antient ones, and particularly of *Josephus*, who calls him one of the Greatest of the Prophets, and saith, that he did not only foretel future Things, which was common to him with other Prophets, but also prefixed a Time for their coming to pass: *Antiq. lib. x. cap. 12.* Our Saviour's Authority is decisive in this Matter, who expressly calls *Daniel* a Prophet, *Matt. xxiv. 15.* wherein he likewise spoke the Sense of the *Jews* of that Time. And if we consider the important Subject of some of his

Prophecies, wherein he plainly points out the Time of *Christ's Coming* and *Sufferings*; and the large Extent of others of them, giving an Account of the Succession of the *Four Monarchies* unto the End of the World; he may justly be reckoned among the first of that Order. *Daniel* and *St. John* had both of them the Honour of being Persons greatly beloved by God and Christ, (comp. *Dan. x. 11.* with *John xiii. 23.*) so the latter, in his *Revelation*, doth more distinctly unfold those Events which the former foretels in general Terms, as Mr. Mede has observed. See his Works, p. 787.

This Prophecy is writ partly in *Hebrew*, and partly in *Chaldee*: for which this Reason may be assigned; that those Parts of it, in which the *Babylonian Empire* was concerned, were writ in their Language, viz. from *Chap. i. 4.* to the End of the seventh Chapter: a great Part

Part of which was probably enter'd into their publick Registers. See a like Instance *Ester* ii. 23.

St. *Jerome* tells us in the Preface to his Commentary upon *Daniel*, that *Porphyry* had the Boldness to affirm, that the Prophecies of *Daniel* relating to the Kings of *Syria* and *Egypt*, Chap. xi. were written after the Times of *Antiochus Epiphanes*: This was plainly granting the Truth of the Matters of Fact therein contained, as St. *Jerome* observes; and the Falsity of his Assertion clearly appears from hence, that this Prophecy was translated into *Greek* an hundred Years before *Antiochus's* Time, and that Translation was in the Hands of the *Egyptians*, who had no Kindness either for the *Jews* or their Religion. Nay farther, the Prophecies of *Daniel* foretelling the great Successes of *Alexander*, Chap. viii. 5. xi. 3. were shewed to *Alexander* himself by the *Jews*, who thereupon obtained several Privileges from him, as *Josephus* informs us, *Antiq. Lib. xi. cap. 8.*

Daniel lived in great Favour under *Nebuchadnezzar* and his Successors in the *Babylonian* Monarchy; his extraordinary Merits continued him in the same Degree of Favour under *Darius* and *Cyrus*, the two first *Persian* Monarchs: and as *Josephus* observes, (*ubi supra*) "he was the only Prophet that enjoyed a great Share of worldly Prosperity." He must needs have lived to a great Age, it being near seventy Years from the Date of his first Prophecy, Chap. ii. 1. to that of his last, Chap. x. 1. Our learned Chronologer, Bishop *Lloyd*, supposes him to have been carried into Captivity when he was about twenty Years old: about ten Years after, we find him famed for his Piety and Wisdom, as appears from *Ezek. xiv. 14. xxviii. 3.* His last Vision was in the third Year of *Cyrus*, *Dan. x. 1.* at which time he was about ninety-four Years of Age, and it is not likely he lived much longer.

There need not any Thing be said concerning the three Additions to *Daniel*, viz. *The Son of the Three Children*, the *History of Susannab*, and of *Bel and the Dragon*: since they manifestly appear to have been the Productions of *Hellenists* of later Times, and accordingly are rejected as *Apocryphal*, by St. *Jerome* in the Prefaces to his Translation, and to his Commentary on *Daniel*, and by other antient Writers.

CHAP. I.

The ARGUMENT.

The first Chapter gives an Account of the Captivity of *Daniel* and his Companions, together with the Manner of their Education under the King of *Babylon*.

Ver. 1. **I**N the third Year of the Reign of *Jeboiakim* King of *Judab*, came *Nebuchadnezzar* King of *Babylon* to *Jerusalem*.] The Prophet *Jeremiah* makes the first

Year of *Nebuchadnezzar* coincident with the fourth Year of *Jeboiakim*, and from thence begins the Date of the seventy Years Captivity. See *Jer. xxv. 1. i. 11.* But here *Daniel* speaks of *Nebuchadnezzar* as King of *Babylon* in the third Year of *Jeboiakim*. To this Objection Dr. *Prideaux* gives an easy Answer, *Script. Connect. Par. 1. p. 60. Edit. 8vo.* That *Daniel* begins his Computation from the Time that *Nebuchadnezzar* was sent by his Father on the Expedition against *Pharaoh Necho*, King of *Egypt*, which was toward the latter End of the third Year of *Jeboiakim*. In the Beginning of the following Year he conquered the *Egyptians*, which was the fourth Year of *Jeboiakim*. See *Jerem. xlvi. 2.* And in the latter End of the same Year he came and besieged *Jerusalem* in the ninth Month, according to the *Jews* Account, who to this Day keep a Fast on the 18th Day of that Month, in Memory of this Taking of *Jerusalem*. At which Time *Jeboiakim* became tributary to the King of *Babylon*, and consequently the seventy Years of Captivity and Vassalage to *Babylon* began.

It has been observed in the Notes upon *Jer. xxv. 1.* that the Scripture Account of the Beginning of *Nebuchadnezzar's* Reign anticipates the Computation of *Ptolemy's Canon* two Years, which two Years *Nebuchadnezzar* reigned with his Father, as *Josephus* informs us from *Berosus*, *Antiq. lib. x. c. 11.*

Ver. 2. And the LORD gave *Jeboiakim* into his Hand.] He took *Jeboiakim* Prisoner, and put him in Chains, with a Design to carry him to *Babylon*: but he having humbled himself, and submitted to become his Tributary, he was restored to his Kingdom. *Comp. 2 Chron. xxvi. 6. 2 Kings xxiv. 1.*

Ibid. And part of the Vessels of the House of GOD.] See *2 Chron. xxxvi. 1.* compared with *Dan. v. 2, 3.* Some of the Vessels were still left, which *Nebuchadnezzar* seized when he carried *Jechoniah* Captive. See *2 Kings xxiv. 13. Jerem. xxvii. 19, 20.*

Ibid. Into the Land of *Sbinar*.] This was the Original Name of the Country about *Babylon*, *Gen. xi. 2.* and it was still called by this Name in some Places of the Prophets. See *Isa. xi. 11. Zech. v. 11.*

Ibid. And he brought the Vessels into the Treasure-House of his GOD.] Of the Idol *Bel*. See *Jerem. 1. 2.* From whence they were taken by *Cyrus*, and delivered to *Zorobabel*, *Ezra i. 7, 8.* To this agrees the Testimony of *Berosus apud Josephum*, *Antiq. lib. x. c. 11.* who tells us, "That *Nebuchadnezzar* adorned the Temple of *Bel* with the Spoils of War which he had taken in that Expedition."

Ver. 3. And the King spake unto *Ashpenaz*, Master of the Eunuchs.] One of the Chief Officers of his Palace; the Officers that attended about the Persons of the Eastern Kings being commonly Eunuchs: a Custom still practised in the *Ottoman Court*.

Ibid. That he should bring certain of the Children of *Israel*, and of the King's Seed, &c.] The Words may be better translated, even of the King's Seed, the Conjunction Copulative being

being often used by way of Explication. See *Naldius's Concordance*, p. 276. and the Note upon *Iſa. li. 19.* And thus *Iſaiab's* Prophecy was punctually fulfilled, *Chap. xxxix. 7.* as hath been observed in the Preface.

Ver. 4. *Children in whom was no Blemish, &c.*] He was directed to make choice of such as had the best Accomplishments both of Body and Mind, and were fit to give Attendance in a King's Court. The Word *Yeladim*, *Children*, is used in Scripture of such as are past the Years of Childhood, as we now distinguish the Parts of Man's Life: 'Tis applied to *Reboboam's* Counsellors, *1 King's xii. 8.* who can't be thought meer Children, since *Reboboam* himself was of an advanced Age. Nor can we suppose *Daniel* and his Companions less than twenty Years of Age at this Time, as may be concluded from their being put into considerable Posts in the Government in a short Time after: *Chap. ii. 48, 49.*

Ibid. Whom they might teach the Learning and Tongue of the Chaldeans.] Besides the Study of Politicks and the Art of War, the Learning chiefly valued among them was Astrology, or the Knowledge of the Heavenly Motions, the Interpretation of Dreams, and Architecture. See the Notes upon *ver. 17, 20.*

Ibid. The Tongue of the Chaldeans.] The same was likewise called the Syrian Language. See *Chap. ii. 4.*

Ibid. 5. And the King appointed them a daily Provision of the King's Meat, &c.] In like manner it was a Custom of the Persian Kings to feed their Domesticks with the Remainder of their own Tables. See *Athenæus, lib. iv. c. 10.*

Ver. 7. *He gave unto Daniel the Name of Belteshazzar, &c.*] According to the Name of his GOD, as *Nebuchadnezzar* himself derives the Word, *Chap. iv. 7.* So the Name was derived from *Bel*, the chief Idol of *Babylon*, as *Nebuchadnezzar* had his own Name from *Nebo*, another of their Idols, mentioned *Iſa. xli. 1.* And *Evilméradach*, his Successor, was named from their Idol *Merodach*, *Jer. i. 2.* It is probable, that the other Names imposed upon *Daniel's* Companions, *Shadrach, Meshach, and Abednego*, were derived from some of their Idols. *Misael*, a Word derived from *El*, the Name of the true God, may probably have been changed into *Meshach*, because *Sac* was an Idol worshipped by the *Chaldeans*. See the Note upon *Jer. xxv. 26.*

Ver. 8. *But Daniel purposed in his Heart, that he would not defile himself with the Portion of the King's Meat, &c.*] It was the Custom of most Nations, before their Meals, to make an Oblation of some Part of what they eat and drank to their Gods, as a thankful Acknowledgment, that every Thing they enjoyed was their Gift. These Oblations were called *Prosciæ* and *Libamina* among the Romans; so that every Entertainment had something in it of the Nature of a Sacrifice. This Practice generally prevailing, made *Daniel* and his Friends look upon the Provisions coming from the King's Table, as no better than Meats offered to Idols, and, by being so offered, to be accounted unclean or polluted. See *Ezek. iv. 13.*

Hof. ix. 3. compared with *Acts xv. 26.* [*The Portion of the King's Meat.*] The Word in the Hebrew is *Patb-bag*; from whence *Scaliger* derives the Word *Porticæus*, mentioned in *Athenæus*, as a Dish served up to the Table of the Persian Kings, being a Mixture of Corn and Wine together. See his Notes upon *Eusebius*, p. 112.]

Ver. 9. *Now God hath brought Daniel into Favour with the Prince of the Eunuchs.*] See a like Instance of God's Care over *Joseph*, when he was a poor Captive and Prisoner, and destitute of all Friends to support or comfort him: *Gen. xxxix. 21.* and comp. *Psal. cvii. 46.*

Ver. 10. *Than the Children of your Sort,*] or, *of your Age*; for so the Word *Gile* signifies in the Arabick, and to this Sense the Greek Translation understands it.

Ver. 12. *Let them give us Pulse to eat.*] The Hebrew Word *Zeromim* signifies all Sorts of Garden Roots or Herbs. See *Iſa. lxi. 11.*

Ver. 17. *God gave them Knowledge and Skill in all Learning and Wisdom.*] In all Sorts of Learning and Knowledge: so that it became a Proverb, *Thou art wiser than Daniel*, *Ezek. xxviii. 3.* They were particularly skilful in those Parts of the Chaldean Learning which were really useful, and might recommend them to the Favour of the Kings both of *Babylon* and *Persia*, and qualify them for Places of Trust under them. So *Moses's* Education in the Egyptian Learning, *Acts vii. 22.* fitted him to be a Ruler of God's People.

Ibid. And Daniel had Understanding in all Visions and Dreams.] It was an Opinion generally received in the early Ages of the World, that Dreams, when they were attended with unusual Circumstances, did portend or signify some future Event. This Subject *Tully* handles at large in the first Book *De Divinatione*, and alledges some very remarkable Instances of that Kind. *Homer* speaks the general Sense of his own Age, when he saith, *Καὶ γὰρ ὄναρ ἐκ Διὸς ἐστὶν. Even a Dream comes from God.* The Authority of *Joseph* is still more antient; who saith, *Do not Interpretations [of Dreams] come from God?* *Gen. xli. 8.* The next Evidence in Point of Antiquity is the Book of *Job*, where *Eliphaz* relates a Night-Vision he himself had, which instructed him in a Truth of great Importance, *Job iv. 12, &c.* and *Chap. xxxiii. 14, 15.* *Elibu* affirms, that God speaks once, yea twice to Men—in a Dream, in a Vision of the Night: which indeed was the common Way by which God revealed his Will to the Patriarchs of Old, and afterward to the Prophets. See *Gen. xxviii. 12, &c. xxxi. 11.* *Numb. xii. 6.* To descend to later Times, the Son of *Syrach*, when he discourses of the Vanity of Dreams, yet makes this Exception, *Unless they be sent from the most High*, *Ecclus. xxxiv. 1—6.*

Ver. 18. *At the End of the Days that the King had said he should bring them in.*] At the End of three Years. See *ver. 5.*

Ver. 19. *Therefore they stood before the King.*] They were in continual Attendance in the King's Court. So *Joseph* stood before *Pharaoh*, *Gen. xli. 46.* The same Expression

is used of *Elijah* and *Jeremiab*, as God's Servants and Messengers, 1 *Kings* xvii. 1. *Jer.* xv. 19. and the *Levites* are said to stand before the Congregation to minister to them, *Numb.* xvi. 9.

Ver. 20. *He found them ten times better than all the Magicians and Astrologers that were in all his Realm.*] The Words may be understood of those that employed themselves in the Lawful Search of natural Causes and Effects, and of the regular Motions of the Heavenly Bodies. For when *Daniel* made Intercession to the Captain of the Guard, that the *Wise Men of Babylon* might not be slain, Chap. ii. 24. we cannot suppose all of them were such as studied unlawful Arts and Sciences, since he himself was afterward made Master or Head over them: *ibid.* ver. 48. And if no Part of the *Chaldean* Learning might lawfully be studied, they that would not defile themselves with the King's Meat would have refused to be instructed in that Way of Education which he had appointed, as *St. Jerome* observes upon ver. 8. In like manner the *Wise Men* mentioned *Matth.* ii. 1. called *Μάγοι* in the Original, may be supposed such as employed themselves in observing the Motions of the Heavenly Bodies, and might reasonably suppose that the new Star they had seen, in that Region of the Heavens which the *Astrologers* appropriated to *Judæa*, did portend the Birth of that Prince whom the *Jews* expected should be born about this Time, and had spread such an Expectation over a great Part of the World: As a learned *Prelate* hath lately shewed, in his *Defence of Christianity from the ancient Prophecies*, Chap. i.

[*Astrologers.* The Word in the *Hebrew* is *Assaphim*, which coming near in Sound to the *Greek* Σαφοί, hath made some conjecture, that it was derived from thence. But the true Derivation of it is either from the Verb *Tsapba*, or *Sapba*, signifying to view carefully, from whence comes the Word *Tsophim*, *Watchmen*, a Name given to the Prophets: or else from *Tsapbab*, to hide, from whence the Author of *Ecclesiasticus* derives the *Greek* *Sophia*, *Wisdom*, saith he, *is according to her Name, and she is not manifest unto many*, Chap. vi. 22. See the *Bishop of Coventry and Lichfield's Vindication*, Book I. Chap. i. Sect. 2.]

Ver. 21. *And Daniel continued even to the first Year of King Cyrus.*] He lived to see the Overthrow of the *Babylonish* Monarchy by *Cyrus*: Which made way for the fulfilling of *Jeremiab's* Prophecy concerning the *Seventy Weeks*, in the Return of the *Jews* from their Captivity; which was accomplished in the first Year of King *Cyrus*, *Ezra* i. 1. for the Accomplishment of which Prophecy we find *Daniel* very solicitous, Chap. ix. 1, 2. This being so remarkable a Year, the Text takes Notice that *Daniel* lived so long: Not but that he lived longer, at least till the third Year of *Cyrus*, as appears from Chap. x. 1. The Word *Unto*, or *Until*, does not always exclude the Time following the Period mentioned: See *Psal.* cx. i. cxii. 8.

CHAP. II.

The ARGUMENT.

An Account of Nebuchadnezzar's Dream, the Substance of which he had forgot, and the Wise Men of Chaldea could not relate to him: who are thereupon threatened with Death: Daniel rescues them from that imminent Danger, relates the Dream to the King, and interprets it of the Four Great Monarchies: and how in the latter Times of the Fourth God would set up the Kingdom of the Messiah. Upon this the King advances him and his Friends to considerable Posts of Honour.

Ver. 1. **A**ND in the second Year of the Reign of King *Nebuchadnezzar*.] This was the Fourth Year of his Reign, according to the Scripture Computation: (See the Note upon Chap. i. 1.) For above three Years must have been expired since the Time of *Daniel's* Captivity: See Chap. i. 5, 8. But *Daniel* writing the following History in *Chaldee*, for the Use of the *Chaldeans*, follows that Computation of Time which was in Use among them.

Ibid. *Nebuchadnezzar dreamed Dreams.*] Tho' it was but one continued Dream, it contained divers Scenes of Affairs, being a Description of the Succession of the *Four Monarchies*, which were to continue, under different Forms, unto the End of the World.

Ibid. *And his Sleep brake from him.*] Or went from him, as a like Phrase is rendered, Chap. vi. 18. The Preposition *Al* sometimes signifies *From*, as *Noldius* shews in several Instances, *Concordance*, p. 689.

Ver. 2. *Then the King commanded to call the Magicians and the Astrologers.*] See the Note upon Chap. i. 20. *Daniel* and his Companions did not appear among them: Perhaps because the *Chaldeans* despised them as Youths and Strangers, and would not have them thought equal in Knowledge with themselves.

Ibid. *And the Sorcerers.*] This Word is always taken in an ill Sense by the Holy Writers, for those that consult with evil Spirits.

Ibid. *And the Chaldeans.*] The *Chaldeans* were so much addicted to the Study of the Heavenly Motions, and to make Prognostications from thence, that the Word *Chaldean* is used both in *Greek* and *Latin* Writers for an *Astrologer*.

Ver. 4. *Then spake the Chaldeans to the King in Syriack.*] The ancient *Chaldee* and the *Syrian* Language were the same: See *Gen.* xxxi. 47. 2 *Kings* xviii. 26. *Ezra* iv. 7. This Language is found in its greatest Purity in the Books of *Daniel* and *Ezra*. The *Jews*, in the Time of their Captivity, mixed several *Hebrew* Words with the *Chaldean* Language, and this is the *Chaldee* in which the *Targums* upon the Law and the Prophets are writ, and is called the *Hebrew* Tongue in the *New Testament*. The Language spoken in *Antioch*, and other Parts of *Syria*, differs as a Dialect from the two former, and

and being written in a different Character, is what we now call Syriack: See Bishop Walton, *Prolegom. xiii. ad Bibl. Polyglott.* and Dr. Prideaux's *Connect.* par. 2. p. 539. Edit. 8vo.

The following Part of the Chapter from this Verse is writ in Chaldee, and so on to the End of the Seventh Chapter: The Reasons of which see in the *Preface*.

Ver. 5. *Ye shall be cut in Pieces.*] A Punishment, of which other Places of Scripture make mention: See 1 Sam. xv. 33. 1 Chron. xx. 3. Our Saviour alludes to it *Matth. xxiv. 51.*

Ibid. And your House shall be made a Dung-bill.] That there might be no Remains left of their Memory. See *Ezra vi. 11.*

Ver. 6. *But if ye shew the Dream, and the Interpretation thereof, ye shall receive Gifts and Rewards.*] Such as the King actually bestowed upon Daniel, after he had interpreted the Dream, ver. 48. Compare Chap. v. 16.

Ver. 8. *I know of a Certainty that you would gain the Time.*] By importunately renewing your Request that I would recollect my Dream, you only protract the Time, and delay the Execution of the Sentence pronounced against you, ver. 5. *Buying or Redeeming the Time* is a proverbial Expression, denoting Men's using their utmost Endeavours to free themselves out of some imminent Danger or Difficulty; gaining Time being a considerable Advantage to that Purpose. See the following Verse. In this Sense St. Paul uses the Phrase, *Ephes. v. 16. Coloss. iv. 5.*

Ver. 9. *There is but one Decree for you.*] The Sentence of Death, already pronounced, shall certainly be put in Execution.

Ibid. For you have prepared lying and corrupt Words to speak before me, till the Time be changed.] Ye have only contrived feigned Excuses to protract the Time, in Hopes that Circumstances might possibly alter, and so you might escape Punishment.

Ver. 11. *And there is none other that can shew it before the King, except that God, whose Dwelling is not with Flesh.*] These Chaldeans undertook to foretel future Events by their Skill in the Motions of the Stars: And to explain Dreams by some natural Observations, such as are still to be seen in *Artemidorus's Oneirocriticks.* Or if they pretended to have Correspondence with Spirits, they were the Demons of a lower Rank, who could not impart to them Things so much above the Compass of ordinary Knowledge. Compare ver. 28, and Chap. v. 11.

Ver. 12. *For this Cause the King was angry and very furious, and commanded to destroy all the Wise Men of Babylon.*] He might in his Rage and Fury not think of sending for Daniel; which made Daniel try to get Admission to the King, ver. 14, &c. to prevent his own Destruction, as well as that of the other Wise Men.

Ver. 13. *And they sought Daniel and his Fellows to be slain.*] Tho' they had not been summoned with the Wise Men of Chaldeea: See ver. 2.

Ver. 14. *Then Daniel answered with Counsel and Wisdom to Arioch the Captain of the*

King's Guard.] With whom he was in Favour: See Chap. i. 9. The *Vulgar Latin* translates the former Part of the Sentence thus; *Tunc Daniel requisivit de Lege & Sententia, Daniel enquired concerning the Law and Decree, which the King had made for destroying the Wise Men.* The Word *Tenem*, translated here *Wisdom*, usually signifies an Edict, or publick Decree set forth by Authority.

Ver. 16. *Then Daniel went in, and desired of the King that he would give him Time, &c.*] The King's Anger was now abated, and withal the Providence of God was visible, in inclining the King's Heart to allow Daniel that Favour which he had before denied to the Magicians, ver. 8.

Ver. 18. *That they would desire Mercies of the God of Heaven concerning this Secret.*] The Danger equally threatened Daniel and his Friends, therefore it was fit they should join in Prayer for the averting of it.

Ver. 19. *Then was the Secret revealed to Daniel in a Night Vision.*] The same with a Dream: See *Job iv. 13. xxxiii. 15.*

Ver. 20. *For Wisdom and Might are his.*] His Wisdom appears in ordering the great Affairs of the World, and his Might or Power in bringing them to pass. To the same Purpose *Jeremy* styles him, *Great in Council, and Mighty in Work, Jer. xxxii. 19.*

Ver. 21. *And he changeth the Times and the Seasons; he removeth Kings, and setteth up Kings.*] The great Changes of the World are brought to pass by removing Kings, and translating their Dominions to others: By raising some Empires, and pulling down others. Of this *Nebuchadnezzar's* Dream, that was then revealed to Daniel, was a signal Instance; which contained the Succession of the *Four Great Monarchies* of the World. The Prophet speaks of the Disposal of Governments, as one of God's Prerogatives, and the Means whereby he brings to pass the most considerable Changes which are wrought in the World. The Psalmist speaks to the same Purpose, *Psal. lxxv. 6, 7.* This is a very good Reason to persuade Men to submit to such Changes and Revolutions, being brought to pass by Providence for great and wise Reasons. See Chap. iv. 17. *Jerem. xxvii. 5, 6.*

Ver. 22. *He knoweth what is in Darkness, and the Light dwelleth with him.*] He knoweth the most secret things, while they yet lye hid in their Causes, and can discover and bring them to Light. Compare Chap. v. 11, 14.

Ibid. For thou hast made known unto us the King's matter.] See the Note upon ver. 36.

Ver. 24. *Destroy not the Wise Men of Babylon.*] Some of them might probably employ themselves in laudable Studies, and Searches after Knowledge: See the Note upon Chap. i. 20. However, here was no just Cause given for putting them to Death.

Ver. 25. *I have found a Man of the Captives of Judah, that will make known to the King the Interpretation.*] Daniel undertook to do it of his own accord, Ver. 24. But this Officer, according to the Manner of Courtiers, takes this Opportunity of ingratiating himself to the King,

King, as if the Discovery of *Daniel's* Abilities in this kind was owing purely to his Diligence.

Ver. 27. *The Soothsayers.*] This Word is not met with before among the several Sorts of Pretenders to Wisdom among the *Chaldeans*, mentioned ver. 2. The *Chaldee* Word is *Gazerin*, which some think answers the *Latin Aruspices*: who pretended to foretel Events by Tokens found in the Entrails of the Living Creatures which they sacrificed.

The *Greek* Translation, which *St. Jerom* tells us was *Theodotion's*, retains the *Chaldee* Word, and reads *γαζαγνῶν*, which shews he did not understand the true Import of that Original.

Ver. 28. *But there is a God in Heaven that revealeth Secrets.*] *Daniel* assumes nothing to himself, but gives the Glory to God alone, whose Knowledge, as he tells the King, infinitely exceeds that of all the Wise Men of *Chaldea*, and of the Gods or Demons which they consulted or worshipped.

Ibid. *And maketh known to the King Nebuchadnezzar what shall be in the latter Days.*] God only can certainly foreknow such future Events, as depend upon contingent Causes, and the Determination of Man's Free-will. See *Isa.* xli. 22, 23. The *latter Days* very often signify the Times of the *Messias*, called the *last Times*, or Age of the World. See the Note upon *Isa.* ii. 2. and so the Expression may be understood here; for the Prophecy contained in this Vision reaches to the Times when the Kingdom of the *Messiah* shall be set up. See ver. 44. and *Comp.* Chap. x. 14.

Ver. 30. *As for me, this Secret is not revealed to me for any Wisdom that I have more than any living.*] See ver. 28, 36.

Ibid. *But for their Sakes who shall make known the Interpretation to the King.*] That this may be a Means for my self and my three Friends to gain an Interest in your Majesty, the better to promote the Glory of God, and to do Kindnesses to our Brethren of the Captivity. This is the Sense of the Words, if we follow the common Translation: But I take the Marginal Reading to be the better Interpretation, *But for the Intent that the Interpretation may be made known to the King.* The Verb *Transitive* is often used for the *Impersonal*: See the Note upon *Isa.* xlv. 18. Several Instances of this Kind are to be found in the Book of *Daniel*: as Chap. iii. 4. iv. 16, 31. v. 20. xi. 21.

Ver. 31. *Thou, O King, sawest, and behold a great Image: This Image whose Brightness was excellent, stood before thee.*] *Grotius* acutely observes, that this Image appeared with a glorious Lustre in the Imagination of *Nebuchadnezzar*, whose mind was wholly taken up with admiration of worldly Pomp and Splendor: Whereas the same Monarchies were represented to *Daniel* under the shape of *Fierce* and *Wild Beasts*, Chap. vii. as being the great Supporters of Idolatry and Tyranny in the World.

Ibid. *And the Form thereof was terrible.*] The Success which accompanied their Arms, made them feared and dreaded by all the World.

Ver. 32. *This Image's Head was of fine Gold.*] The *Babylonian* Monarchy was arrived to the

Height of Glory under *Nebuchadnezzar*: See ver. 37, 38. who likewise improved and adorned the City of *Babylon* to such a Degree, as to make it one of the Wonders of the World: As *Dr. Prideaux* shews at large, *Connect.* par. 1. p. 94, &c. So this Empire might justly be compared to a Golden Head.

Ibid. *His Breasts and his Arms of Silver.*] The Second Monarchy of the *Medes* and *Persians* will be inferior to the First; see ver. 39. probably in Respect of its Continuance: the *Babylonian* Monarchy, if we date its Beginning from *Ninus*, having lasted above 700 Years.

Ibid. and ver. 33. *And his Thighs of Brass, his Legs of Iron.*] These Emblems denote the Strength of the Third and Fourth Monarchies, and the Irresistible Force with which they subdued their Adversaries. *Iron* and *Brass* are the Emblems of Strength in the Prophetical Writings: See ver. 39, 40. Chap. iv. 15. vii. 19. *Isa.* xlv. 2. xlviii. 4.

Ver. 33. *His Feet part of Iron, and part of Clay.*] See ver. 41, 42.

Ver. 34. *Thou sawest till that a Stone was cut out without Hands, which smote the Image upon his Feet—and brake them to Pieces.*] A very proper Representation how the whole Image was destroyed: viz. by a great Stone's falling upon the Feet of the Image, and breaking them to pieces, whereby the whole Image was overturned, and broken to pieces. In like manner the Kingdom of *Christ*, a Kingdom of God's own Erecting (see ver. 45.) shall break to pieces the Fourth and last Monarchy, in which the Remainers of the other three were comprehended: and shall at length put an End to all earthly Rule, Authority, and Power, 1 *Cor.* xv. 24.

The *Jews* unanimously agree, that by the Stone is here meant the *Messiah*: See their Authorities collected in the *Bishop of Coventry's* and *Lichfield's* Learned Defence of Christianity, p. 122.

Ver. 35. *And became as the Chaff of the Summer threshing-floors—that no place was found for them.*] There was no Sign or Remainder left of their former Greatness: *Comp.* *Psal.* i. 4. xxxvii. 10. *Hos.* xiii. 4. The same Expression is used by *Isaiab*, Chap. xli. 15. where speaking of the Victory God will give to his Church over its Enemies, he saith, *Thou shalt thresh the Mountains, and make the Hills as Chaff: thou shalt fan them, and the Wind shall drive them away.* The Expressions in both Places allude to the Threshing-Floors in the Eastern Countries, which were usually placed on the Tops of Hills: See 2 *Chron.* iii. 1.

Ibid. *And the Stone that smote the Image, became a great Mountain, and filled the whole Earth.*] This denotes the Advancement and Increase of *Christ's* Kingdom, that it should from small Beginnings proceed to fill the whole Earth: As if a Stone by degrees should grow to a Mountain. Thus *Christ* is described as going forth conquering, and to conquer, *Revel.* vi. 2. *Mr. Mede* hath very judiciously observed, (see his Works, p. 743.) that this Kingdom is described here under two States or Forms, the one may be called by way of Distinction, the Kingdom of the Stone, the other the Kingdom of

of the Mountain. The first commenced upon the Erection of the Fourth Kingdom, while the Statue continued on its Feet; the other was to be manifest under its last and weakest State. Christ the Foundation of the Church is often described as a Stone; see *Isa. xxviii. 16. Zech. iii. 9.* and the Church in its flourishing Estate is represented as a Mountain: *Isa. ii. 2. Ezek. xx. 40. Revel. xxi. 10.*

Ver. 36. *We will tell the Interpretation to the King.*] An Expression becoming the Modesty of so good a Man as Daniel: Who allows his Friends a Share in the Honour of Interpreting the Dream, because the Interpretation was obtained by their joint Prayers to God: See ver. 18, 23.

Ver. 37. *Thou, O King, art a King of Kings.*] So *Nebuchadnezzar* is styled, *Ezek. xxvi. 7.* because he had Kings for his Vassals and Tributaries: Such were *Jeboiakim* and *Zedekiah*, the former Kings of *Judah*, 2 *Kings xxiv. 1, 17.* The same Title was afterward given to *Artaxerxes* King of *Persia*, *Ezra vii. 12.*

Ver. 38. *And wheresoever the Children of Men dwell—bath be made thee Ruler over them all.*] The Great Monarchs assumed to themselves the Title of being Lords of the World: See Chap. vi. 25. viii. 5. so the Word *ὁκυμην*, the World, commonly signifies the Roman Empire in the New Testament: See *Luke ii. 1. Acts xi. 29.*

Ibid. *The Beasts of the Field, and the Fowls of Heaven bath be given into thine Hand.*] The Greek adds, *And the Fish of the Sea*: Whatever Right thy Subjects can claim, either in their Possessions, or in any Perquisites thereto belonging, is all held of thee, as the Supreme Lord. Comp. *Jer. xxvii. 6.*

Ver. 39. *And after thee shall arise another Kingdom inferior to thee.*] See ver. 32.

Ibid. *And another Third Kingdom of Brass* (see ver. 32.) *which shall reign over all the Earth.*] The Grecian Monarchy shall extend its Conquests beyond the Bounds of the preceding Empires, even to those Parts of the East, which none of the Persian Monarchs had ever attempted to subdue.

Ver. 40. *And the Fourth Kingdom shall be strong as Iron*] So it is represented as having great Iron Teeth, Chap. vii. 7, 19. This Fourth Kingdom can be no other than the Roman Empire. Some Commentators indeed have reckoned the Empire continued in *Alexander's* Successors, as a distinct Kingdom from that which was set up by himself. But no Writer of the History of those Times speaks of it as such: And this Notion plainly contradicts the Description which *Daniel* gives of that Kingdom, Chap. viii. There the Prophet represents the Third Kingdom as it were set up by *Alexander*, and continued under his Successors, under the Figure of a Goat having one great Horn, and afterward, Four others which stood up in its Stead, ver. 8. and afterwards expressly calls *Alexander* the first King, ver. 21. and farther tells us, Chap. xi. 4. that his Kingdom shall be broken and divided toward the Four Winds of Heaven. They that want farther Satisfaction, may see more Proofs of this Point, in Mr. Mede's

Dissertation upon this Subject, p. 712. of his Works.

The Reason why the Spirit of God takes Notice of these Monarchies rather than any others, is because God's People were Subjects to these Monarchies as they succeeded one another: and in their Succession, a Line of Time is carried on to the Coming of Christ, who was to appear in the Times of the Fourth Monarchy, and the Countries belonging to it were to be the chief Seat of Christ's Kingdom: as Mr. Mede observes in the same Dissertation.

Ibid. *And as Iron that breaketh all these, shall it break in pieces, and bruise.*] Or, *Even as Iron that breaketh (all things) shall it break in pieces and bruise all these.*

Ver. 41. *And whereas thou sawest the Feet and Toes, Part of Potters Clay, and Part of Iron, the Kingdom shall be divided.*] The ten Toes of the Image signify the ten Kings, who were in after-times to divide this Kingdom among themselves: denoted by the ten Horns of this Fourth Beast, mentioned Chap. vii. 7. compared with *Rev. xvii. 12.* This Partition of the Roman Empire will divide its Strength, and by Consequence be a Diminution of its Power.

Ver. 42. *And as the Toes of the Feet were part of Iron, and part of Clay, the Kingdom shall be partly strong, and partly broken; or brittle.*] The Sense of the Words is more fully explained in the following Verse. Some Interpreters explain them thus: That the chief Power in these ten Kingdoms shall be partly Secular, and partly Ecclesiastical: and the Incroaching of the Ecclesiastical Power upon the Secular, shall be the Occasion of frequent Clashings between them, to the Weakening of both Parties, and endangering their breaking to pieces.

Ver. 43. *And whereas thou sawest Iron mixt with miry Clay, they shall mingle themselves with the Seed of Men, but they shall not cleave one to another.*] These ten Kingdoms shall be a Medley of People of different Nations, Laws, and Customs: and altho' the Kings of the several Nations shall try to strengthen themselves by Marriage-Alliances into one another's Families, yet the different Interests which they pursue, will make them often engage in Wars with each other, and thereby weaken the common Strength.

Ver. 44. *And in the Days of these Kings.*] During the Succession of these four Monarchies, and in the Times of the last of them. Compare ver. 34. where the Stone cut out without Hands, is said to smite the Image upon its Feet, which part of the Image denotes the Fourth Monarchy.

Ibid. *The God of Heaven shall set up a Kingdom, which shall never be destroyed.*] The Kingdom of Christ is described in Scripture as an Everlasting Kingdom: not like the Kingdoms of this World, subject to Change and Dissolution, but like the Author of it, Eternal and Unchangeable. See Chap. vii. 14, 27.

Ibid. *But it shall break in pieces and consume all these Kingdoms.*] See ver. 34.

Ver. 45. *Forasmuch as thou sawest that the Stone was cut out of the Mountain without Hands, and that it brake in pieces the Iron, &c.*] There should not have been a full Stop placed at the End of the last Verse, as our Translation is commonly pointed: the Particle, *Forasmuch*, shewing that the Sense of this Verse depends upon the foregoing Words, as in Verse 40, and 41. The Words shew the Correspondence between the several Parts of *Nebuchadnezzar's* Dream, and the Event thereby signified: that as the *Stone cut out without Hands* overturned the Image, and broke it to pieces; so a Kingdom of God's own erecting should put an end to all these earthly Kingdoms.

Ibid. *The Stone was cut out of the [or a] Mountain without Hands.*] The Phrase, *without Hands*, denotes it to be an Act of God's own immediate Power, and brought to pass without the Interposition of second Causes: Comp. Chap. viii. 25. So the Heavenly Body we are to receive at the Resurrection, is called *a Building not made with Hands*: 2 Cor. v. 1. The same Expression is used concerning the *Heavenly Tabernacle*, Heb. ix. 11, 24. in opposition to Buildings of human Structure. In like manner, *Christ* at his coming into the World had a *Body prepared for him* by the immediate Operation of the Holy Ghost.

Ibid. *The great God hath made known to the King, &c.*] See ver. 28.

Ver. 46. *Then the King Nebuchadnezzar fell on his face and worshipped Daniel, and commanded that they should offer an Oblation and sweet Odours unto him.*] Doing Reverence by Prostration is not only an Act of Worship paid to God, but often given to Kings and great Men in the *Old Testament*, according to the Custom of the Eastern Countries. See 2 Sam. ix. 6. xiv. 33. It was likewise an Expression of Reverence paid to Prophets, on the Account of the Sanctity of their Office, and not refused by them: See 1 Kings xviii. 7. Of this Kind was probably the Worship paid by the Leper to *Christ*, Mat. viii. 2. whom he took for a Prophet. But when other Circumstances were added to it, which made it look like Divine Worship, then it was refused to be accepted, as in the Case of *St. Peter*, Acts x. 25. and of the *Angel*, Rev. xix. 10. The Adoration here described, seems to have been of the latter Kind, being joined with offering Incense, an Act of Worship peculiar to God alone: See Ezra vi. 10. For this reason it is highly probable that *Daniel* refused the Honours offered to him, and put the King in mind that he should give God the Glory, as we find he does in the following Verse. *Nebuchadnezzar* seems in a sudden Transport to have looked upon *Daniel* as having something more than Human in him: See Chap. iv. 8. just as the Barbarians thought of *St. Paul*, Acts xxviii. 6.

Ver. 47. *Of a truth it is that your God is a God of Gods, and a LORD of Kings.*] Superior to all the Gods or Demons, who are

worshipped by Men; the supreme Governor of the World, and Ruler of the Kings and Kingdoms in it: See ver. 21.

Ver. 48. *Then the King made Daniel Ruler over the whole Province of Babylon.*] When the Empire came under the Government of the *Medes* and *Persians*, every Province had a Prince or Ruler appointed over it, Chap. vi. 1. This might probably have been practised before, only afterwards improved by the Addition of *three Presidents* over the rest: Ibid. ver. 2. and Chap. v. 7.

Ibid. *And the chief of the Governors over all the wise Men of Babylon.*] See the Note upon Chap. i. 20. and Compare Chap. iv. 9. v. 11.

Ver. 49. *Then Daniel requested of the King, and he set Shadrach, Meshac, and Abednego, over the Affairs of the Province of Babylon.*] That they might be assisting to him, and Partners in Honour with him, by whose joint Intercession this Secret was revealed: ver. 18.

Ibid. *But Daniel sat in the Gate of the King.*] He was a constant Attendant at the King's Court. See *Ester* ii. 19, 21. iii. 2.

CHAP. III.

The ARGUMENT.

The History of the miraculous Deliverance of Daniel's three Friends out of the fiery Furnace, into which they were cast, because they refused to worship the Golden Image which King Nebuchadnezzar had set up.

Nebuchadnezzar made an Image of Gold, the height whereof was threescore Cubits, and the breadth six Cubits.] This Image was set up probably in Honour of *Bel*, whom *Nebuchadnezzar* worshipped as his Tutelar Deity; and called *Daniel* after his Name; See Chap. i. 2. iv. 8.

The Proportion of this Image shews it to have been a very irregular Figure, no Man's Height being above six times his Thickness. This makes Interpreters generally understand these *Sixty Cubits* of the Height of the Image and Pedestal taken both together; and suppose the Image to have been thirty six Cubits, and the Pedestal twenty four. *Diodorus Siculus*, giving an Account of the Plunder *Xerxes* had taken out of the Temple of *Belus*, mentions a Statue of Massy Gold which was forty Foot high, which Dr. *Prideaux* conjectures to have been this Statue; and then the Body of the Image would hardly have been twenty seven Cubits high. See his *Script. Connex.* part 1. p. 100, 101.

The Greek Interpreter supposes this Remarkable Story to have happened in the 18th Year of *Nebuchadnezzar's* Reign.

Ver. 2. *Then Nebuchadnezzar sent to gather the Princes, the Governors, and the Captains, &c.*] It seems a needless Task to undertake an exact Description of these several Officers and Commanders, who can't be distinguished with any Certainty. From the first Word

Abash-

Abasdarpanaia, Princes, the Word *Satrapas* is derived, which is commonly taken for a Word of *Persian* Original, but was probably first used among the *Affyrians* or *Babylonians*, and from thence derived into the *Persian* Language.

Ibid. *The Treasurers*.] In the *Chaldee*, *Gbedabraia*, the same Word with *Gbizbar*, translated *Treasurer*, *Ezra* i. 8. *Z* being often changed into *D*, in the *Chaldee*.

Ver. 3. *And they came and stood before the Image which Nebuchadnezzar had set up.*] They made their personal Appearance, and shewed themselves ready to perform the Worship required of them.

Ver. 4. *O People, Nations, and Languages.*] Whatsoever Parts of the Empire ye come from, and whatever Language you speak: See ver. 29. and Chap. iv. 1. This Form of Speech was designed to set forth the Largeness and Extent of the *Babylonish* Empire, which had Subjects of so many different Languages. The same Phrase was afterward used under the *Medes* and *Persians*. See Chap. vi. 25. *Esther* i. 22. iii. 12. viii. 9.

Ver. 5. *That at what time ye hear the Sound of the Cornet, Harp, &c.*] Some of the Names of these musical Instruments have a great Affinity with the *Greek* Words of the same Signification: as the Word *Karna*, the *Cornet*, with *Κίταρ*; *Kitbros* the *Harp*, with *Κίθαρα*; *Pesanterin*, the *Psaltery*, with *Ψαλτήριον*; and *Symphonia* translated *Dulcimer*, with *Συμφωνία*. This some account for by supposing that the Traffick managed by the *Phenicians* with *Greece*, (see *Ezek.* xxvii. 13.) and the transplanting of the *Eolian* and *Ionian* Colonies into *Asia*, which happened about an Age after the Destruction of *Troy*, brought these and other *Greek* Words into the Eastern Parts of the World.

But it is more probable that these Names should be transferred from the Eastern Languages into *Greece*. This is taken for granted in the Word *Sambuca*, derived into *Greek* from the *Chaldee* *Sabca*, mentioned in the Text. In like manner *Kitbros*, from whence *Cithara* is derived, is probably taken from *Citrus*, i. e. the Citron Wood, of which the Instrument is made, the best of which Kind grew in *Media*. This Opinion is confirmed by the Testimony of *Strabo*, lib. 10. p. 471. who saith, "That the Names of Musical Instruments, such as *Nablia*, *Sambuca*, and *Barbitos*, were derived from barbarous Languages:" by which the *Greeks* denote the *Eastern* Tongues. The Words of *Albenaus* are to the same Purpose, lib. 4. c. 23. and lib. 14. c. 5. where he saith, "That the *Phrygian* and *Lydian* Harmony came from the *Barbarians*, i. e. the Eastern Nations, to the *Greeks*."

There is but one Objection against this Opinion, which is, That the Word *Symphonia*, here mentioned, is a *Greek* Compound. But *Isidore* in his *Origines* describes that Instrument to be hollow, something like our Drum, and covered with Leather, which they played upon with a Stick or a Quill: from whence we may conclude, that the Affinity between

this and the *Greek* Word of the same Sound, is purely accidental.

Ver. 6. *Shall the same Hour.*] This is the first Place in the *Old Testament*, where we meet with the Division of Time into *Hours*. The *Greeks* ascribe the Invention of *Hours* to *Anaximander*, or *Anaximenes*; who probably learned it from the *Chaldeans*. See *Herodotus* lib. 2. cap. 109.

Ibid. *Be cast into the midst of a burning fiery Furnace.*] Burning Offenders alive was a Punishment used among the *Babylonians*, see *Jer.* xxix. 22. and it may be in other Eastern Countries. See *Psal.* xxi. 9.

Ver. 7. *All the People—fell down and worshipped the Golden Image, &c.*] Paying Divine Honours to the Images of deify'd Men was a Piece of Worship generally practised among the *Chaldeans*, as well as other Heathens. See *Isa.* xlv. 1. *Jer.* x. 2, — 11. 1. 2.

Ver. 12. *They serve not thy Gods.*] Or rather, *thy God*: for the Image represented but one single Object of Worship: So the Word is rendered Chap. i. 2. and so it should be translated, *Exod.* xxxii. 4. *This is thy God, O Israel*; as the same Words are rendered *Nebem.* ix. 18. For *Aaron* certainly designed to worship the true God by the Emblem of the Golden Calf, and accordingly proclaimed a Feast to the LORD. ver. 5.

Ver. 14. *Is it true, O Shadrach, &c.?*] Or, *Is it on purpose?* So the Word is used, *Exod.* xxi. 13.

Ver. 15. *Now if ye be ready, &c.*] The Sentence is imperfect in the Original, and is rightly supplied by our Translators, with the Word, *Well*; See a like Instance, *Luke* xiii. 9.

Ibid. *And who is that God that shall deliver you out of my Hand?*] Thus *Nebuchadnezzar* exalted himself above God Almighty, as *Sennacherib* had done before him, *2 Kings* xviii. 36. Notwithstanding that he had before made an ample Confession of the true God, Chap. ii. 47.

Ver. 16. *We are not careful to answer thee in this Matter.*] In so plain a Case there is no Room for Deliberation; we have an Answer ready at hand, *that we ought to obey God rather than Man*.

Ver. 17. *Our God whom we serve, is able to deliver us—and he will deliver us out of thine hand.*] As we are firmly persuaded of his Power to deliver us, so we trust in his Mercy and Goodness that he will deliver us out of this imminent Danger. This they speak out of a well-grounded Hope, not from a certain foresight of being delivered; for such an Assurance would have defeated the Worth of their Courage and Constancy in despising the Danger which threatened them.

Ver. 18. *Then was Nebuchadnezzar full of Fury, and the Form of his Visage was changed against Shadrach, &c.*] He discovered in his Looks the Signs of his fierce Anger against these three Persons, whom he was incensed against, not only as guilty of Disobedience, but likewise of the highest Ingratitude toward him, who had preferred them to Places of Trust and Honour.

Ver. 25. *And the Form of the Fourth is like the Son of God.*] Like that of an Angel: See ver. 28. Angels are called the Sons of God, Job i. 6. xxxviii. 7.

Ver. 26. *Ye Servants of the most high God.*] This Miracle calls to the King's Mind that Confession he had formerly made of the true God: Chap. ii. 47.

Ver. 28. *Blessed be the God of Shadrach, &c.*] So Darius offers up his Acknowledgements to the God of Daniel, Chap. vi. 26. looking upon him as superior to other Gods, but not as the only true God.

Ibid. *Who hath sent his Angel.*] So Daniel ascribes his Deliverance from the Lions to an Angel, Chap. vi. 22. Comp. Acts xii. 11.

Ibid. *And have changed the King's Word.*] Have rendered his Command of none Effect, God himself having suspended the Execution of it.

Ver. 29. *Shall be cut in pieces, and their Houses shall be made a Dungbill.*] See Chap. ii. 5.

Ver. 30. *Then the King promoted Shadrach, &c.*] Or, restored them to their former Places and Dignities: so Lud. de Dieu explains the Chaldee Verb *Hatselach*. The Greek Interpreter adds, at the End of the Verse, *And he advanced them to be Governors over all the Jews who were in his Kingdom.*

CHAP. IV.

The ARGUMENT.

A Recital of Nebuchadnezzar's Dream, which foretold the Loss of his Kingly Power, and his being driven from human Society, as it was explained by Daniel, and fulfilled in the Event.

Ver. 1. **N***ebuchadnezzar the King, unto all People, Nations, and Languages, &c.*] This Chapter contains a Recital of the very Words of that *Edict* or Proclamation which Nebuchadnezzar published after his Restoration, for the greater Confirmation of the Truth of the Event here related.

Ver. 3. *His Kingdom is an everlasting Kingdom.*] He exercises an uncontrollable Dominion over all the World, and even over the greatest Princes. See ver. 17, 34, 35.

Ver. 4. *I Nebuchadnezzar was at rest in my House, and flourishing in my Palace.*] I thought my self secure in my Enjoyments, and at full Ease and Prosperity in my Palace at Babylon, which was built with that State and Magnificence, as to be reckoned one of the Wonders of the World, ver. 30. God's particular Judgments often resemble the General one, in their coming suddenly and unexpectedly; when Men indulge themselves in their carnal Security. See Psal. xxx. 6, 7. Matt. xxiv. 43, 44. 1 Thess. v. 2, 3.

Ver. 6. *Therefore I made a Decree to bring in all the Wise Men of Babylon before me.*] As he did before upon a like Occasion: Chap. ii. 2.

Ver. 8. *Whose Name was Belteshazzar, &c.*] See the Note upon Chap. i. 7.

Ibid. *And in whom is the Spirit of the holy Gods.*] Who is enlightened by the Gods, or Heavenly Powers, with a supernatural Degree of Knowledge, such as none of the Wise Men of Babylon can attain to. See Chap. ii. 11. v. 11, 14.

Ver. 9. *O Belteshazzar, Master of the Magicians.*] See Chap. ii. 48. and the Note upon Chap. i. 20.

Ibid. *Tell me the Vision of my Dream that I have seen, and the Interpretation thereof.*] Nebuchadnezzar tells the Dream himself in the following Words: so the meaning of this Sentence must be, Tell me the Dream, that is, the Interpretation thereof; in which Sense the Copulative Particle is often used. See the Note on Chap. i. 3. The Greek translate it thus, *Hear the Visions of my Dream, and tell me the Interpretation thereof.*

Ver. 10. *I saw, and behold a Tree in the midst of the Earth.*] Princes and great Men are often represented by fair and flourishing Trees. So the King of Assyria is described, Ezek. xxxi. 3—18. Comp. Isa. x. 34. Zech. xi. 2.

Ver. 12. *The Beasts of the Field had shadow under it.*] All the Subjects of that large Empire thought themselves safe under his Protection. Comp. Ezek. xvii. 23. xxxi. 6. Lament. iv. 20.

Ver. 13. *Behold a Watcher, and [or even] an holy one came from Heaven.*] The Conjunctive Copulative is used here by Way of Explication: See ver. 9. The Word *Watcher* is understood of some principal Angel: the Angelical Orders being described as always attending upon God's Throne, to receive and execute his Commands: See Psal. ciii. 20. Mat. xviii. 10. and the Notes upon Ezek. i. 11. 24. For the same Reason they are called *the Eyes of the LORD*, Zech. iv. 10. In the Fragments of that ancient Book, called *the Prophecy of Enoch*, quoted in the Epistle of St. Jude, the Angels are called *Εγγήγοροι*, the Greek Word which answers to *Eir* in the Text; and some Critics derive the *Iris* of the Poets, whom they describe as the Messenger of the Gods, from the Word *Eir*: tho' others take the Word *Eir* to differ only in the Chaldee Dialect from the Hebrew *Tseir*, a Messenger. The Word *Holy One*, denotes such of the Angels who kept their Station, and were not seduced from their Obedience, when the Evil Angels fell. See Chap. viii. 13. In the same Sense the Word is taken Jude ver. 14. *The Lord cometh with ten thousands of his Saints, or Holy Ones.* Comp. Deut. xxxiii. 2. Zech. xiv. 5. 1 Thess. iii. 13.

Ver. 14. *Let the Beasts get away from under it, &c.*] Let his Subjects not rely upon his Protection: Comp. Ezek. xxxi. 12.

Ver. 15. *Nevertheless, leave the Stump of his Roots in the Earth.*] As when the Root of a Tree is still alive, there is a Possibility of its Flourishing again: So there should still be Hopes that the King may recover his former State and Dignity. See ver. 26.

Ibid. *With a band of Iron and Brass, in the tender Grass of the Field.*] To denote that while the King was deprived of his Reason, and lived among the Beasts of the Field, he was bound with Fetters and Chains, as mad Men usually are. See *Mark* v. 4.

Ver. 16. *Let his Heart be changed from Man's, and let a Beast's Heart be given unto him.*] Let him lose the use of his Reason: See ver. 34, 36. Scaliger thinks this Madness of Nebuchadnezzar is obscurely hinted in a Fragment of *Abydeneus*, produced by *Eusebius*, *Præp. Evang.* l. 9. c. 41. where having represented the King from the *Chaldean* Writers to have fallen into an Extasy, and to have foretold the Destruction of that Empire by the *Medes* and *Persians*; the Author adds, that immediately after uttering this Prophecy, he disappeared, which Scaliger expounds of his being driven from his Kingly State, and the Society of Men. See Scaliger's Notes upon the *Ancient Fragments*, in the Appendix to his *Work de Emendatione temporum*.

Ibid. *And let seven times pass over him.*] That is, seven Years: so the Expression is taken, *Chap.* xi. 13. where the *Hebrew* reads, *the King of the North shall come at the end of Times*, that is, *Years*. So the *Time*, *Times* and *an half*, mentioned, *Chap.* vii. 25. xii. 7. signify three Years and an half; and are accordingly explained by *forty two Months*, *Rev.* xi. 2. and by *1260 Days*, *Rev.* xii. 7. both which Reckonings of Time are Equivalent to *three Years and an half*.

Ver. 17. *This matter is by the Decree of the Watchers, and the Demand by the Word of the Holy Ones.*] It is called the Decree of the most High, ver. 24. So the Expression of the Text is an Allusion to the Proceedings of earthly Princes, who publish their Decrees with the Advice of their Chief Ministers. Thus God is described as summoning all the Host of Angels, and taking Resolutions according to their Advice, *1 Kings* xxii. 19. and Christ is represented as attended with Angels and Saints as his Assessors at the Day of Judgment. See *Chap.* vii. 22. of this Prophecy, *1 Cor.* vi. 2, 3. *1 Tim.* v. 21. *Rev.* xx. 4. The Words are capable of another Sense, viz. That this Sentence was pronounced at the Request of those Angels whom God had appointed to preside over the Affairs of the *Babylonish* Empire. See the Note upon *Chap.* x. 13. *Watchers* and *Holy Ones* are here spoken of in the Plural Number, whereas the Words are in the Singular, ver. 13. which Difference may thus be accounted for; that the Sentence was pronounced at the joint Request of many, but was to be put in Execution by one single Angel.

Ibid. *To the Intent that the living may know the most High ruleth in the Kingdom of Men, &c.*] See *Chap.* ii. 21.

Ibid. *And setteth up over it the basest of Men.*] This regards *Nebuchadnezzar*, either with respect to his present Condition, whose Pride and Cruelty rendered him as despicable in the sight of God, as his high Estate made him appear honourable in the Eyes of Men: and therefore

was justly doomed to so low a Degree of Abasement: Or else it may be understood of his wonderful Advancement and Restoration, after he had been degraded from his Dignity; and sent to herd with the Beasts of the Field. God thereby asserting that Prerogative of his, of bringing low and lifting up: and of raising the Beggar from the Dungbil, to set him among Princes: *1 Sam.* ii. 8, 9. *Psal.* cxiii. 7, 8.

Ver. 18. *For the Spirit of the holy Gods is in thee.*] See ver. 8.

Ver. 19. *Then Daniel was astonished for one Hour, &c.*] Both at the surprizing Circumstances of the Judgment denounced against the King: And likewise out of a tender Regard and Respect for his Person, who had bestowed so many Favours upon him.

Ibid. *The Dream be to them that hate thee, &c.*] The Words are spoken by the Figure, called *Euphemismus*, when we would avert an ill Omen from our selves or Friends, by wishing it may light upon our Enemies: See a like Instance, *1 Sam.* xxv. 22. *So and more also do God unto the Enemies of David*. At the same time Daniel expresses his dutiful Concern for the Safety of the King's Person and Government. *Jeremy* had before advised the Jewish Captives at *Babylon* to wish and pray for the Prosperity of the Government under which they lived, *Jer.* xxix. 7.

Ver. 22. *It is thou, O King—for thy Greatness is grown, and reacheth unto Heaven.*] See *Chap.* ii. 38.

Ver. 25. *They shall drive thee from Men, &c.*] See ver. 16.

Ver. 26. *After that thou shalt have known that the Heavens do rule.*] Heaven is put for God, as *Matth.* xxi. 25. *Luke* xv. 18, 21.

Ver. 27. *Break off thy Sins by Righteousness, &c.*] Become a new Man. The Greek translates it, *Redeem thy Iniquities by Alms-deeds*: Making this Sentence equivalent in Sense to the following Words: and it is true that *Righteousness* is often taken for *Mercy*: See *Psal.* xxxi. 2. cxii. 9. Nor does this Sense of the Words favour the Doctrine of *Merit*, any more than those Words of *Solomon*, *Prov.* xvi. 6. *By Mercy and Truth Iniquity is purged, or expiated*: As the *Hebrew* Verb *Capbar* properly signifies. To the same Sense *St. Peter* saith, *Charity shall cover a Multitude of Sins*, *1 Pet.* iv. 8. viz. as it is a Testimony of unfeigned Repentance or Conversion. Thus *Salvian* discanting upon this Text, and speaking of Works of Charity, as proper Evidences of true Repentance, saith of the Sinner, *Offerat cum compunctione, cum lacrymis—aliter quippe oblata non profunt, quia non pretio, sed affectu placent*. "We ought to make such Oblations with all the Signs of true Contrition, or else they will not be accepted; because it is not the Value of the Things themselves, but the Disposition of the Giver, which renders them acceptable." *Salvian. ad Eccles. Catbol. lib.* 1.

Ibid. *It may be a Lengthning of thy Tranquillity.*] God sometimes defers his Judgments upon Men's shewing Signs of Repentance: See *1 Kings* xxi. 29.

Ver. 30. *Is not this great Babylon which I have built, &c.]* Tho' Babylon was one of the oldest Cities in the World, yet *Nebuchadnezzar* had very much improved, and made it one of the Wonders of the World, upon Account of the Largeness and Height of its new Walls, the Temple of *Belus*, his own Palace, and the Hanging-Gardens belonging to it: The Banks of the River, and the Canals made for the Draining of it: All which were the Works of this King, and an exact Description of them may be seen in *Dr. Prideaux, Script. Connect. par. 1. p. 94, &c.*

The Words of *Nebuchadnezzar* here recited favour of great Pride and Arrogance, and are therefore justly punished by that Judgment pronounced upon him in the following Verses. Compare Chap. v. 20.

Ver. 31. *While the Word was in the King's Mouth, there fell a Voice from Heaven, &c.]* So *Herod* was struck immediately, because he gave not God the Glory, *Acts xii. 23.*

Ver. 34. *At the End of the Days, I Nebuchadnezzar lift up mine Eyes to Heaven, and my Understanding returned unto me, &c.]* At the End of seven Years (see ver. 16.) I recovered the Use of my Reason, ver. 36. and became sensible of my Dependence upon God, and lift up mine Eyes to Heaven in a devout Acknowledgment of his Sovereign Majesty, whose Dominion alone is unchangeable, and endures for ever.

Ver. 35. *And all the Inhabitants of the World are reputed as nothing, &c.]* The greatest Monarchs, as well as Persons of an inferior Rank, are as nothing in his Sight: And he disposes all Things in Heaven and Earth by an irresistible Power and Authority. *Comp. Isa. xl. 15, 17. xlv. 9.*

Ver. 36. *And for the Glory of my Kingdom, mine Honour and Brightness returned unto me.]* Or, *the Glory of my Kingdom* (for the Particle in the Word *Likar* is used for the Nominative Case: See *Noldius*, p. 463.) *mine Honour and Countenance*, or *Comeliness*, returned to me. The Word *Ziv* is translated *Countenance*, *Ch. v. 6. vii. 28.* I recovered my former Looks, was possessed of the same outward Glory and Majesty, and was honoured with the same Attendance and Retinue as I was before.

Ver. 37. *All whose Works are Truth, and his Ways Judgment.]* Who governs the World with Equity and Justice. Compare *Revel. xv. 3. xvi. 7.*

Ibid. *And those who walk in Pride, he is able to abase.]* Of which *Nebuchadnezzar* himself was a remarkable Instance, ver. 30, 31. Chap. v. 20.

CHAP. V.

The ARGUMENT.

A Judgment is denounced against Belshazzar for his Sacrilege, by an Hand-writing upon the Wall, which Daniel reads: Importing the Downfall of the Babylonish Monarchy, and translating the Empire to the Medes and Persians: Which Sentence is fulfilled the same Night.

Ver. 1. *Belshazzar the King.]* This was the last King of the *Babylonish* Race, and therefore must be the same who is called *Nabonnedus* by *Berosus*, and *Naboandelus* by *Josephus*, *Antiq. lib. x. c. 11.* See this clearly proved by *Dr. Prideaux, Script. Connect. par. 1. p. 114.*

Ibid. *Made a Feast to a thousand of his Lords, and drank Wine before the thousand.]* The King made a great Feast to the principal Officers and great Men of his Court, and was himself present at it. This Feast was made at a Time of publick Rejoicing, being an annual Festival, when the whole Night was spent in Revelling: which Season *Cyrus* took the Advantage of, to make himself Master of the City, as *Herodotus lib. i.* and *Xenophon lib. 7.* relate, and was foretold by *Jeremy*, *Chap. li. 39, 57.*

Ver. 2. *Belshazzar commanded to bring the Gold and Silver Vessels which his Father Nebuchadnezzar had taken out of the Temple which was in Jerusalem.]* These Vessels were carried by *Nebuchadnezzar* into the Temple of his own God, *Chap. i. 2.* and set apart, as it seems, for Religious Uses. So this farther Profanation of them was contrary to the Rules of their own Religion, and may be supposed to have been done out of a drunken Frolick by *Belshazzar*.

Without question the Vessels and other Furniture, with which *Solomon* adorned the Temple, were extraordinary magnificent: Since *Nebuchadnezzar* thought them worth carrying to *Babylon*, to furnish the Temple he had built there for his God *Belus*, a Structure that might be esteemed one of the Wonders of the World: see *Dr. Prideaux ubi supra*, p. 98. Some of these Vessels were afterwards carried in Triumph to *Rome* by *Titus*, after he had conquered *Jerusalem*, as *Josephus* an Eye-witness asserts, *Bell. Jud. lib. 7. p. 1806. Edit. Oxon.* Afterward, when *Gisericus* sacked *Rome*, he carried these away with the rest of his Booty; but when *Justinian* conquered *Africk*, he recovered them again, and sent them for a Present to the Church of *Jerusalem*. See *Evagrius*, *lib. 4. c. 17.*

Ibid. *Which his Father Nebuchadnezzar had taken.]* *Nebuchadnezzar* was in truth his Grandfather; for he was the Son of *Evil-Merodach* by *Nitocris* his Queen: So he was Grandson to *Nebuchadnezzar*: And thus the Prophecy of *Jeremy* was fulfilled, *That all Nations should serve Nebuchadnezzar and his Son, and his Son's Son*, *Jer. xxvii. 7.* It is usual in Scripture to call the Grandfather by the Name of Father; see *2 Sam. ix. 7.* *2 Kings viii. 26.* compared with ver. 18. *2 Chron. xv. 16.* compared with *Chap. xi. 20.* *Zech. i. 1.* with *Ezra vi. 14.*

Ver. 4. *They drank Wine, and praised the Gods of Gold and of Silver, &c.]* They sang Praises to their false Gods, who were fitly represented by senseless Images; and this they did by way of Triumph over the God of *Israel*, the Vessels of whose Temple they brought forth as so many Trophies of their Victory: See ver. 23.

Ver. 5. *In the same Hour came forth Fingers of a Man's Hand.]* Next to Murder, no Sin is so remarkably punished in this World, as that of

of Sacrilege, as appears by innumerable Instances taken out of the Histories of all Ages, of Heathens and Infidels, as well as Jews and Christians. For to profess a Religion to be true, and yet to offer Violence to the Places and Utensils dedicated to the Service of that Religion, is downright Impiety, and argues a Contempt of all Religion. Remarkable Examples of this kind in the Heathen Story are, the miserable End of the Phocians, who robbed the Temple of Delphos, and were the Occasion of that War, which was called from thence the *Holy War*, an Account of which may be seen in *Petavius, Rationar. Temporum*, par. 1. p. 113. the Destruction of the Gauls in their Attempt upon the same Temple; and of *Crassus*, who plundered the Temple of Jerusalem, and that of the Syrian Goddess: These two last Stories are very particularly related by *Dr. Prideaux*, par. 2. p. 26, and 202.

Grotius's Note upon this Place is worth observing: "The Heathens thought it a great Impiety to convert sacred Things to common Uses; but now a days neither Princes nor People think there is any Harm in it: And can we expect that God should not visit for these Things?"

Ibid. And wrote over-against the Candlestick.] The Feast was continued till late in the Night, according to Custom: See the Note upon ver. 1.

Ver. 6. Then the King's Countenance was changed—so that the Joints of his Loins were loosed, &c.] He discovered the Disorder of his Mind, by the shaking and trembling which seized his whole Body. Compare *Psal. lxxix. 23.*

Ver. 7. The King cried aloud.] Discovering thereby great Fear and Impatience.

Ibid. To bring in the Astrologers, &c.] See the Note upon Chap. i. 20. ii. 2. iv. 6.

Ibid. And shall be the third Ruler in the Kingdom.] One of the three principal Rulers: See Chap. vi. 2.

Ver. 8. Then came in all the King's Wise Men, but they could not read the Writing.] It was probably writ in the old Hebrew Letters, now called the Samaritan Character, which the Chaldeans were ignorant of.

Ver. 10. Now the Queen, by reason of the Words of the King and his Lords, came into the Banquet-house.] The King's Wives and Concubines sat with him at the Feast, ver. 2. So the Person here mentioned must be the Queen-Mother *Nitocris*; a Lady famous for her Wisdom, who had the chief Management of the Publick Affairs, and so is called the Queen by way of Eminence: See *Dr. Prideaux*, par. 1. p. 122.

Ver. 11. There is a Man in thy Kingdom, in whom is the Spirit of the holy Gods.] See the Note upon Chap. iv. 8.

Ibid. And in the Days of thy Father.] i. e. Thy Grandfather *Nebuchadnezzar*: See ver. 2.

Ver. 13. Art thou that Daniel? &c.] Tho' his Grandfather had advanced Daniel to considerable Places of Honour, ver. 11. yet *Belsazzar* knew nothing of him; which argues him to have been a weak and vicious Prince, according to the Character Historians give of him, and

that he left the Care of the publick Affairs to his Mother, minding nothing but his Pleasures.

Ver. 17. Let thy Gifts be to thy self, and give thy Reward to another.] The Prophet was not willing to receive any Reward for interpreting a Writing which was to receive its Accomplishment in the Destruction of the King and the Government.

Ver. 19. And for the Majesty that he gave him, all People, Nations, and Languages, trembled and feared before him.] See Chap. ii. 37, 38.

Ver. 20. But when his Heart was lifted up, &c.] See Chap. iv. 30.

Ibid. And they took his Glory from him.] Or, his Glory was taken from him: the Verb Transitive being often used for the Impersonal. See the Note upon Chap. iii. 30.

Ver. 23. But hast lifted up thy self against the Lord of Heaven, &c.] See the Note upon ver. 4.

Ibid. And the God in whose Hand thy Breath is, and whose are all thy Ways, hast thou not glorified.] Thou hast not given due Honour to that supreme Being, who hath an absolute Disposal, not only of thy Affairs, (*Comp. Jer. x. 23.*) but even of thy Life itself.

Ver. 26. MENE, God hath numbred thy Kingdom, and finished it.] The determinate Number of Years which God hath appointed for the Continuance of thy Reign, and the Babylonish Monarchy, is finished. So God is said to number the Months of Man's Life, and to appoint him Bounds which he cannot pass, *Job xiv. 5.* The Word MENE is doubled in the foregoing Verse, to shew that the Thing is certain, and established by God, as *Joseph* tells *Pharaoh* in a like Case, *Gen. xli. 32.*

Ver. 27. TEKEL, thou art weighed in the Balances, and found wanting.] Wicked Men are often compared to Silver adulterated, and alloy'd with baser Metals, which makes it too light when weighed in the Balances. See *Jer. vi. 30. Ezek. xxii. 18.* Such was *Belsazzar* when weighed in the Scales of Divine Justice. *Comp. Job xxxi. 6. Psal. xlii. 10.* The same Comparison is used by *Homer*, when *Hector's* fatal Day approaches, *Iliad xxii.* and by *Virgil* at the Death of *Turnus*, *Aeneid xii.*

Ver. 28. PERES, thy Kingdom is divided and given to the Medes and Persians.] The Verb *Paras*, from whence *Peres* is derived, as an Appellative, signifies to divide or break: it is likewise the proper Name of the Persians, who were to be Sharers in the Division of the Babylonish Empire. *Uparsin* in the 25th Verse is a Participle of the Verb *Pharas*; it literally signifies, And they divide it.

Ver. 29. Then commanded *Belsazzar*, and they clothed Daniel with Scarlet, &c.] The King thought himself bound in Honour to perform the Promise he had made, ver. 16. which yet it is likely could not take effect at that unseasonable Time of Night: So the Words might better be thus translated; Then commanded *Belsazzar*, that they should clothe Daniel with Scarlet—and should make a Proclamation concerning him, &c. The Particle *Vau*, is often put for the Conjunction That: See *Noldius*,

p. 312. so it is used in the second Verse of this Chapter.

Ver. 30. *In that Night was Belsazzar, King of the Chaldeans slain.*] He and all his Nobles were slain together in the midst of their Feasting and Revelling, as *Herodotus*, lib. 1. and *Xenophon* inform us: The latter relates the Story thus, *Cyripæd.* lib. 7. "That two "Deserters, *Gadatas* and *Gobryas*, having as- "sisted some of the Persian Army to kill the "Guards, and seize upon the Palace, they "entered into the Room where the King "was, whom they found standing up in a "Posture of Defence; but they soon dispatch- "ed him, and those that were with him." Thus the Prophecy of *Jeremy* was accomplish- ed, that *Babylon* should be taken at the Time of a Publick Feast, while her Princes and Great Men, her Captains, her Rulers, and mighty Men should be drunken, and should sleep a perpetual Sleep, and not awaken: Chap. li. 39, 57.

Ver. 31. *And Darius the Median took the Kingdom.*] This *Darius* is said to be of the Seed of the Medes: Chap. ix. 1. and is sup- posed by the most judicious Chronologers to be the same with *Cyaxares*, the Son of *Astyages*: Him *Cyrus* made King of the Chaldeans, as be- ing his Uncle by the Mother's Side, and his Partner in carrying on the War against the Babylonians, and left him the Palace of the King of Babylon to live there whenever he pleased, as *Xenophon* relates, *Cyripæd.* lib. 8. *Darius* succeeding in the Empire, being *Cyrus's* Gift, *Ptolemy's Canon* supposes *Cyrus* to be the immediate Successor of *Nabonnedus*, or *Belsaz- zar*, and allots nine Years to his Reign: whereas *Xenophon* reckons two of these Years to *Darius*, and seven to *Cyrus*: *ubi supra.* The Chaldee Phrase rendered here, *Took the Kingdom*, is translated *Possessed the Kingdom*, Chap. vii. 18. and means the same with suc- ceeding in the Kingdom.

CHAP. VI.

The ARGUMENT.

Daniel being preferred by Darius above all the Governors and Princes of the Provinces, they maliciously contrive an Accusation against him; upon which he is cast into the Lions Den, and from thence miraculously delivered.

Ver. 1. **I**T pleased *Darius* to set over the Kingdom an hundred and twenty Princes.] According to the Number of the Provinces which were subject to the Medo-Persian Empire. These were afterwards en- larged to an hundred and twenty seven by the Victories of *Cambyses* and *Darius Hystaspes*. See *Esther* i. 1.

Ver. 2. *And over these, three Presidents, of whom Daniel was first.*] He had been appoint- ed one of the principal Officers of State by *Belsazzar*, Chap. v. 29. *Darius* came not to Babylon, but tarried at *Ecbatane* in Media, whither he sent for *Daniel*, that he might be always near him: See *Joseph. Antiq.* lib. x.

c. 12. (al. 11.) where it is likely he received this new Advancement. *Josephus* informs us in the same place, that *Daniel* built an admi- rable Structure at *Ecbatane*, probably by *Da- rius's* Direction, which was afterwards made the Burial-Place of the Kings of Media and Persia, the Care of which Place was always committed to a Jewish Priest.

Ver. 3. *Because that an excellent Spirit was in him.*] Com. Chap. v. 11, 12. He had great Experience in the Publick Affairs, it being now sixty-five Years ago since he was first ad- vanced by *Nebuchadnezzar*, Chap. ii. 48.

Ver. 8. *According to the Law of the Medes and Persians, that altereth not.*] After it is once enacted by the King, with the Consent of his Counsellors. So *Diodorus Siculus* tells us, lib. 4. of *Darius* the last King of Persia, that he would have pardoned *Charidemus* after he was condemned to Death, but could not re- verse the Law that had passed against him. We may observe the Difference of Style be- tween this Text and that of *Esther* i. 19. Here the Words are, *The Law of the Medes and Persians*, out of Regard to the King, who was a Mede: there it is styled *the Law of the Per- sians and Medes*, the King being a Persian at that time.

Ver. 10. *The Windows being open in his Chamber.*] In his upper Chamber, as the Greek reads that Text. It seems to have been cus- tomary among the devout Persons of the Jewish Nation to set apart some upper Room for their Oratories, as Places free from Noise and Dis- turbance. So we read, *Tobit* iii. 17. that *Sarah* came down from her upper Chamber, when she had been at her Devotions: and the Apostles assembled together in an upper Room, *Acts* i. 13. See *Bishop Pearson* on that Text, in his first Lecture upon the *Acts*.

Ibid. Toward Jerusalem.] According to that Petition in *Solomon's* Consecration-Prayer, 1 Kings viii. 48. *That if they were led away Captive, and should pray to God toward the City which he had chosen, and the House which Solo- mon had built, then hear thou their Prayer, &c.* Comp. *Psal.* v. 7. *Jonah* ii. 4.

Ibid. Three times a Day.] Some Learned Writers tell us out of *Maimonides*, that upon solemn Days, such as were the third and fifth Day of the Week, the Evening Sacrifice was killed at half an Hour after Twelve; so the Hour of Prayer, which on other Days was the Ninth Hour, or Three in the Afternoon, was then about Noon; and the third Hour of Prayer must then be toward Bed-time: See *Tborndyke of Religious Assemblies*, Chap. 8. and *Dr. Prideaux Dissertat.* upon the Syna- gogue Service, Par. 1. Book 6. of his *Script. Connex.*

Ver. 13. *That Daniel who is of the Children of the Captivity of Judah.*] Comp. Chap. v. 13. This is added to aggravate his Fault, that one who is a Foreigner, and brought hither a Cap- tive, should offer a Publick Affront to the Laws of the King, whose Favour and Pro- tection he enjoys.

Ver. 14. *Then the King, when he heard these Words, was sore displeased with himself.*] Hav- ing

ving too late discovered that the Princes, in procuring him to sign this Decree, had no other Aim but to take Advantage of it to the Prejudice of Daniel.

Ver. 16. *Thy God whom thou serveft continually, he will deliver thee.*] The Words exprefs the King's Hopes and good Wifhes, but no certain Perfuaſion. See ver. 20.

Ver. 20. *O Daniel, Servant of the Living God.*] God ſometimes makes the Mouths of Infidels instrumental in ſetting forth his Praiſes: See Chap. ii. 47. iii. 28.

Ver. 22. *My God hath ſent his Angel.*] See Chap. iii. 28.

Ibid. *And alſo before thee, O King, have I done no hurt.*] Tho' I diſobeyed thy Decree, it was not done out of Contumacy, or Stubbornneſs, but purely to preſerve a good Conſcience, which is the only true Principle of Loyalty and Obedience: See Rom. xiii. 5.

Ver. 24. *Them, their Children, and their Wives.*] According to the cruel Laws and Cuſtoms which prevailed in ſome Countries, of involving whole Families in the Punifhment due to particular Perſons: In oppoſition to which that equitable Law was ordained by Moſes, that the Fathers ſhould not be put to Death for the Children, nor the Children for the Fathers: Deut. xxiv. 16.

Ibid. *And the Lions had the Maſtery of them, &c.*] To ſhew that their ſparing Daniel was miraculous.

Ver. 25. *Then Darius wrote to all People—that dwell on all the Earth.*] See the Note upon Chap. ii. 38.

Ver. 26, 27. *I make a Decree, that—Men fear and tremble before the God of Daniel, &c.*] He makes the ſame Acknowledgment of the true God, as Nebuchadnezzar had done before him. See Chap. iii. 29. iv. 3, 34.

Ver. 28. *In the Reign of Cyrus the Perſian.*] Who upon Darius's Death took Poſſeſſion of the whole Monarchy of the Medes and Perſians, called from him the Perſian Monarchy. See Ezra i. 2.

CHAP. VII.

The ARGUMENT.

Daniel's Viſion concerning the four Beaſts, which an Angel interprets of the Four Great Monarchies, that were to continue ſucceſſively unto the End of the World.

Ver. 1. **I**N the firſt Year of Belſhazzar King of Babylon, Daniel had a Dream.] The Prophet having related ſome remarkable Paſſages concerning himſelf and his Brethren in Captivity, and given Proofs of his Skill in interpreting other Men's Dreams, proceeds to give an Account of his own Viſions: and thereupon goes back to the firſt Year of Belſhazzar's Reign, which was ſeventeen Years before the Hiſtory contained in the laſt Chapter.

Ver. 2. *Behold, the four great Winds of Heaven ſtrove upon the great Sea.*] Denoting thoſe Commotions of the World, and that trouble-

ſome State of Affairs, out of which Empires and Kingdoms commonly take their Riſe.

Ver. 3. *And four great Beaſts came up from the Sea.*] They took their Riſe from Wars and Commotions, which end in ſetting up the Conqueror to be a great Monarch over thoſe whom he hath ſubdued. Compare Rev. xiii. 1. The Reaſon why theſe Monarchies are repreſented by fierce and ſavage Beaſts, had been obſerved in the Note upon Chap. ii. 31.

Ver. 4. *The firſt was like a Lion, and had Eagles Wings.*] Warriors, eſpecially Conquerors, are compared to Lions for their Strength and Cruelty, and to Eagles for their Swiftneſs: See 2 Sam. i. 23. Jer. iv. 7. xlviii. 40. Deut. xxviii. 49. Habak. i. 8.

Ibid. *I beheld till the Wings thereof were plucked, and it was lifted up from the Earth.*] Or rather, *wherewith it was lifted up from the Earth*; as the Margin reads, the Conjunction Copulative ſometimes ſupplying the Place of a Relative: See Noldius, p. 296. There was a Stop put to the Progreſs of its Victories, by the frequent Irruptions of the Armies led by Cyrus and Darius, or Cyaxares, againſt the Babylonians, for twenty Years together, before the final Overthrow of that Empire. See Dr. Prideaux Script. Connect. from the firſt Year of Neriglſar's Reign, and ſo onwards.

Ibid. *And made ſtand upon the Feet as a Man, &c.*] It became more tame and tractable.

Ver. 5. *And behold another Beaſt, a ſecond like to a Bear, and it raiſed up itſelf on one ſide.*] This Beaſt denotes the Perſian Empire, and its firſt beginning to advance itſelf, and arrive at Dominion. The Margin reads, *And it raiſed up one Dominion*; i. e. it made up one Empire out of the joint Powers of Media and Perſia.

Ibid. *And it had three Ribs in the Mouth of it.*] The Learned Biſhop of Coventry and Liſlefield, in the Vindication of his Defence of Chriſtianity, Vol. 1. Chap. 2. Sect. 3. explains theſe three Ribs, to be Babylon, Lydia, and Egypt. It is certain that Lydia was conquered by Cyrus, from the famous Story of Cræſus the King thereof, whom he condemned to the Fire: and as Egypt had been conquered by Nebuchadnezzar, ſee Ezek. xxix. 19. ſo it ſtill continued tributary to Cyrus under the Government of Amafiſ. See the Additional Notes upon Ezekiel xxix. 13. and Xenophon. Cyropæd. lib. 7, and 8.

Ibid. *And they ſaid thus unto her, Arife, and devour much Fleſh.*] Their Succeſs made them ſtill more greedy of Dominion.

Ver. 6. *After this I beheld, and lo another like a Leopard, which had on the Back of it four Wings like a Fowl; the Beaſt had alſo four Heads.*] This third Beaſt denotes the Grecian Empire, begun by Alexander, and continued in his four Succeſſors: See Chap. viii. 8, 22. The four Wings ſignify the Swiftneſs of its Progreſs and Victories. See ver. 5. of that Chapter. A Leopard is a Creature of extraordinary Swiftneſs, and jumps upon its Prey, as Naturaliſts obſerve.

Ibid. *And Dominion was given to it.*] By the Swiftneſs of *Alexander's* Progreſs, and the Victories he obtained by ſmall Forces, it appeared that Providence gave him the Empire of the World.

Ver. 7. Behold a fourth Beast dreadful and terrible, and ſtrong exceedingly.] And for that Reaſon compared to Iron, Chap. ii. 40. This muſt mean the *Roman* Empire, as hath been fully proved in the Note upon that Place.

Ibid. *It ſubdued and brake in Pieces, and ſtamped the Refidue with the Feet of it.*] It ſubdued all the Nations who had been Subjects of the former Empires. The latter Part of the Sentence alludes to the Fury of Wild Beaſts, who ſtamp upon that Part of their Prey which they can't devour. Comp. Chap. viii. 7, 10. So thoſe Conqueſts which the *Romans* could not make uſe of themſelves, they gave for a Prey and a Spoil to their Allies.

Ibid. *And it was diſverſe from all the Beaſts that were before it, and it had ten Horns.*] In this it was different from all the Beaſts or Empires before it; that its Dominion was to be divided into ten Kingdoms or Principalities, ſignified here by ten Horns, and by the ten Toes of the Image, Chap. ii. 41. See ver. 23, 24. of this Chapter, and the Notes there.

Ver. 8. There came up among them another little Horn, before whom were three of the firſt Horns plucked up, &c. See ver. 24, 25.

Ibid. *In this Horn were Eyes like the Eyes of Man.*] Denoting great Cunning and Foreſight.

Ibid. *A Mouth ſpeaking great Things.*] See the Note upon ver. 25.

Ver. 9. I beheld till the Thrones were caſt down.] Or rather, pitched down, or placed. So the *Greek* Interpreter underſtands it, and the Verb in the Text is uſed in the ſame Senſe in the *Chaldee* Paraphraſe upon *Jer. i. 15.* where our Tranſlation reads, *They ſhall ſet every one his Throne.* The following Words, *And the Antient of Days did ſit,* juſtify this Tranſlation.

The Thrones here mentioned import, firſt of all, the Thrones of God and Chriſt; See ver. 13, 14. and then thoſe of the Saints, who ſhall be Aſſeſſors with God and Chriſt at the Day of Judgment. See ver. 22. *Rev. xx. 4.*

The *Fourth* Monarchy being to continue till the Consummation of all Things, the general Judgment is deſcribed in this and the following Verſes, wherein Sentence was to paſs upon this fourth Beaſt, and an End put to its Dominion.

Ibid. *And the Antient of Days did ſit, whoſe Garment was as white as Snow, and the Hair of his Head like the pure Wool.*] The eternal Judge of the World: See *Revel. xvi. 5.* he that was from the Beginning, *1 John ii. 14.* who is elſewhere deſcribed covering himſelf with Light as with a Garment, *Pſal. civ. 2.* and as a clear and unſpotted Brightneſs, *1 John i. 5.*

In this divine Representation there is Mention made of the *Hair of the Head*, as there is in that vouchſafed to *Moses* and the Elders

of *Israel*, of the Feet, *Exod. xxiv. 10.* yet we are not to ſuppoſe, that in either Place any determinate Shape or Figure like that of a Man was repreſented. See *Deut. iv. 15.* The Expreſſions only import, that both the upper and the lower Part of this divine *Shekinah* was of an amazing unexpreſſible Brightneſs.

Ibid. *His Throne was like the fiery Flame, and his Wheels as a burning Fire.*] God is deſcribed as coming to Judgment in Flames of Fire, whereby the World and the Wicked that are therein ſhall be deſtroyed. See *Pſal. i. 3. 1 Cor. iii. 15. 2 Theſſ. i. 7, 8. 2 Pet. iii. 7, 10.* His Throne is here deſcribed in the Nature of a Triumphal Chariot, ſupported by Angels, as ſo many fiery Wheels. See *Pſal. lxxviii. 17. civ. 3, 4. Ezek. i. 13, 14, 15.*

Ver. 10. A fiery Stream iſſued and came forth before him.] Lightnings and Streams of Fire were his Harbingers, to give Notice of his ſpeedy Approach: Comp. *Pſal. i. 3. xcvi. 3.*

Ibid. *Thouſand thouſands miniſter to him, &c.*] His Retinue was an innumerable Company of Angels. See *Deut. xxxiii. 2. Pſal. lxxviii. 17. Heb. xii. 22. Revel. v. 11.*

Ibid. *The Judgment was ſet.*] The Court, God as the ſupreme Judge, and the Saints as his Aſſeſſors, made their publick Appearance: See ver. 9. The Expreſſion alludes to the Seats in the *Jewiſh* Conſiſtories, where the *Abbiſh din*, or Preſident of the Court, had his Aſſiſtants ſitting with him; or, as ſome think, to the ancient Cuſtom among the *Jews* for the Princes, or Heads of the Tribes, to ſit with the King in the Courts of Juſtice.

Ibid. *And the Books were opened.*] The Books both of God's Laws and Men's Actions. The Phraſe is an Alluſion to the Rolls and Records belonging to Courts of Judicature. Compare *Deut. xxxii. 24. Pſal. lvi. 8. Iſa. lxxv. 6. Malach. iii. 16.*

Ver. 11. Because of the great Words which the Horn did ſpeak.] See ver. 25.

Ibid. *I beheld even till the Beaſt was ſlain.*] The Prophet here relates what was the final Deſtruction of this fourth and laſt Beaſt, and of that little Horn belonging to it, and coming up after the reſt of the Horns, ver. 24.

Ibid. *And his Body deſtroyed, and given to the burning Flame.* See *Rev. xviii. 8. xix. 20.*

Ver. 12. As concerning the reſt of the Beaſts, they had their Dominion taken away, yet their Lives were prolonged for a ſeaſon and time.] As to the three firſt Monarchies, tho' the ſucceeding Monarchy took away the Dominion of that which went before, yet it was not done all at once, but by degrees: and the Nations where thoſe Monarchies were ſeated, ſtill had a Being, though they changed their Maſters. Whereas the Deſtruction of the laſt Monarchy implied the putting an End to that Empire, and to all other earthly Governments: the Kingdom of Chriſt being then immediately to take Place. See ver. 13, 14. Chap. ii. 34.

Ver. 13. Behold, one like the Son of Man came in the Clouds of Heaven.] One in the Shape and Likeneſs of a Man; but clothed with ſuch Enſigns of Maſteſty, as ſhewed him to be an extraordinary Perſon: See the Note upon *Ezek.*

Ezek. ii. 1. Comp. Rev. i. 19. xiv. 14. indeed no less than the *Messias*, as the Description of him that follows doth declare. The two foregoing Verses having explained why the fourth Beast was destroyed, this Part of the Vision declares by whom it was done, represents Christ in his Judicial Capacity, and describes him by that Title he often gives himself, *the Son of Man*, in Allusion to this Place: particularly he alludes to this Text, *Matt. xxvi. 64.* where he speaks of *his coming in the Clouds of Heaven*, by which Expression he acknowledged himself to be the *Messias*, here described; and gave a direct Answer to the Question there proposed to him, *Art thou the Christ, the Son of the Blessed?* Compare *Mark xiv. 61, 62.* *Rev. i. 7.* Whereupon they condemned him as guilty of Blasphemy. A learned Prelate, in his *Defence of Christianity from the antient Prophecies*, p. 131. observes that *Anani*, the Clouds, was a known Name of the *Messias* among the Jewish Writers, which shews that they understood this Text as spoken of him.

Ibid. *And came to the Antient of Days, and they brought him near before him.*] To signify that Christ received his Kingdom from his Father: See *Matt. xi. 27. xxviii. 18. John iii. 35. 1 Cor. xv. 27. Eph. i. 21. Philip. ii. 9, 10. Rev. v. 7. Comp. Jer. xxx. 21.*

Ver. 14. *And there was given him Dominion and Glory, and a Kingdom, that all People, Nations, and Languages should serve him.*] Upon the Destruction of Antichrist, the little Horn of the fourth Beast, the Stone which *Nebuchadnezzar* saw in his first Vision, was to become a great Mountain, Chap. ii. 35. and then all the ancient Prophecies are to be accomplished, which speak of the uninterrupted Glory, and Universality of Christ's Kingdom. See *Psal. ii. 7, 8. viii. 6. ex. i. Isa. ii. 2, 3, 4.* And the Universality of Christ's Dominion will be illustriously displayed at the Day of Judgment, when all the World shall be summoned to appear before him: See *Rom. xiv. 10, 11, 12.*

Ibid. *His Dominion is an everlasting Dominion, &c.*] See ver. 27.

Ver. 15. *I Daniel was grieved in my Spirit.*] The terrible Appearance of this Vision made an extraordinary Impression upon my Spirits: See ver. 28. Chap. viii. 27. x. 8.

Ibid. *In the Midst of my Body.*] The Original reads, *In the Midst of my Sheath*: A Metaphor used by several Heathen Writers, who call the Body the *Sheath* of the Soul. See *Pliny's Nat. Hist. lib. 7. c. 52. and Seneca, Epist. 92.*

Ver. 16. *I came near to one of them that stood by.*] To one of the Angels, who always attended upon the Throne of God and Christ, ver. 9, 10. Several Angels are represented as attending upon Daniel's Visions: See Chap. viii. 13, 16. x. 5, 6, 16. xii. 5, 6.

Ver. 17. *These great Beasts which are four, are four Kings.*] Four Kingdoms, or Monarchies: So the Word *King* is used for Kingdom, *Isa. xxiii. 15.* See the Note there.

Ibid. *Which shall arise out of the Earth.*] Shall be of the Earth, earthly, and have nothing of a Heavenly Spirit in them: Whereas the Kingdom of Christ is an Heavenly Kingdom, which the Saints shall possess, as it follows.

Ver. 18. *But the Saints of the most High shall take the Kingdom, &c.*] Those earthly Kingdoms being taken away, or destroyed, as the Greek adds by way of Explication, the succeeding Kingdom shall be that of Christ and his Saints: See ver. 22. Instead of the *most High*, the Margin reads *High ones*, from the Chaldee: Sometimes the one true God is spoken of in the Plural Number by way of Eminence: See *Eccles. v. 8. Josh. xxiv. 19.* where it is in the Hebrew—*He is Holy Gods.*

Ver. 20. *Whose Look was more stout than his Fellows.*] Or, *His Appearance was more excellent than his Fellows.* Tho' he was little at first, yet he afterward claimed a Superiority above the other Horns or Principalities.

Ver. 21. *I beheld, and the same Horn made War with the Saints.*] So Antichrist is described as making War with the Saints, and overcoming them for a Time: See *Rev. xi. 7, 9. xiii. 7. xvii. 14.*

Ver. 22. *Until the Antient of Days came.*] Came to Judgment, ver. 9.

Ibid. *And Judgment was given to the Saints of the most High.*] They were to sit in Judgment with God and Christ: See the Note upon ver. 9.

Ibid. *And the Time came that the Saints possessed the Kingdom.*] The Saints are described as reigning with Christ in his Kingdom: *2 Tim. ii. 11. Rev. ii. 26, 27. iii. 21. xx. 4.*

Ver. 23. *And the fourth Beast—shall be diverse from all Kingdoms.*] As being managed under different Forms of Government: Having the Form of a Commonwealth at the Beginning of its Greatness, and afterwards governed by Kings and Emperors; and in Process of Time being divided into Ten Kingdoms or Principalities, and all of them under the Direction of one spiritual Head. See *Rev. xvii. 13.* and comp. ver. 7. of this Chap.

Ver. 24. *And the ten Horns out of this Kingdom are ten Kings that shall arise.*] An Horn is an Emblem of Strength, so it comes to signify Power and Authority: See *Deut. xxxiii. 17. Psal. lxxxix. 17.* and from thence it is applied to denote Sovereignty or Dominion. See Chap. viii. 21, 22. *Rev. xvii. 12.* These ten Horns or Kingdoms arise out of the Dissolution of the Roman Empire, which came to pass about the Year of Christ 476. And it was divided into the following Principalities or Kingdoms, according to Mr. Mede. See his Works, p. 661. 1. Britons. 2. Saxons. 3. Franks. 4. Burgundians. 5. Wisigoths. 6. Suevians and Alans. 7. Vandals. 8. Almans. 9. Ostrogoths; succeeded by the Longobards, first in Pannonia, and then in Italy. 10. Greeks.

The late learned Bishop Lloyd hath given the following List of the ten Kingdoms which arose out of the Dissolution of the Roman Empire, and the Time of their Rise.

I. Hunns, erected their Kingdom in that part of Pannonia and Dacia, which from them was called Hungary, about A. D. 356.

II. Ostrogoths settled themselves in the Countries that reach from Rhetia to Masia, even to Thrace, about 377. and afterward came into Italy under Alaricus in 410.

III. Wis-

III. *Wifigoths* fettled in the South Parts of France, and in Catalonia, about 378.

IV. *Franks* seized upon Part of Germany and Gaul, A. D. 410.

V. *Vandals* fettled in Spain, afterward set up their Kingdom in Africa, A. D. 407. Their King *Genfericus* sackt Rome, 455.

VI. *Suevians* and *Alans* seized the Western Parts of Spain A. D. 407. and invaded Italy 457.

VII. *Burgundians* came out of Germany into that Part of Gaul, called from them Burgundy, 407.

VIII. *Herules*, *Rugians*, and *Thoringians* fettled in Italy under *Doacer*, about A. D. 476.

IX. *Saxons* made themselves Masters of Great Britain about the same time, 476.

X. *Longobards*, called likewise *Gopidæ*, fettled in Germany about Magd. burg. A. D. 383. and afterward succeeded the *Heruli* and *Thuringi* in Hungary, about the Year 826.

Ibid. *And another shall arise after them.*] The Papacy took its Rise from the same Cause, but did not arrive at direct Supremacy, till the Year 606, when Pope *Boniface* usurped the Title of *Universal Bishop*. Mr. *Mede* translates the Words, *Another shall arise behind them*; i. e. in an unperceived Manner, so as the other Kings were not aware of his growing Greatness, till he overtopped them.

Ibid. *And he shall be diverse from the rest.*] His Authority will be Ecclesiastical, yet so as to lay claim to Temporal Power too, and to assert a Right of disposing of secular Affairs.

Ibid. *And he shall subdue three Kings.*] Or, Kingdoms, see ver. 17. Mr. *Mede*, p. 778, 779. explains these three Kingdoms to be, 1. The Exarchate of *Ravenna*, which *Charles the Great* recovered from the *Lombards*, and gave to the Pope. 2. The Kingdoms of the *Greeks* in Italy, of which the Emperor *Leo Isaurus* was deprived by the Popes *Gregory* the 2d and the 3d: And, 3dly, The Kingdom of the *Franks*, or German Emperors: From whom the Popes wrested the Election and Investiture of themselves and other Bishops, and by degrees took from them all the Jurisdiction they had in Italy; which was the Occasion of grievous Wars for several Ages, between the Popes and the Emperor *Henry IV.* and his Successors. See a brief Account of those Encroachments of the Popes, and the Disturbances which followed upon them, in Bishop *Stillingfleet's* Disc. of the Idolatry of the Church of Rome, &c. Chap. v.

Ver. 25. *And he shall speak great Words against the most High.*] See ver. 8, 20. Chap. xi. 36. St. *John* plainly alludes to this Text, *Revel. xiii. 5, 6.* where the Beast is said to open his Mouth in Blasphemy against God: This he did by advancing his own Authority above that of God's, and in Derogation to his Laws: Comp. 2 *Thess. ii. 4.* as also by setting up the Worship of Images, and other idolatrous Practices, which the Prophet *Isaiab* calls *Reproaching and Blaspheming God*: *Isa. lxxv. 7.*

Ibid. *And shall wear out the Saints of the most High.*] By raising Wars and Persecutions against them. See ver. 21. *Revel. xvii. 6. xviii. 24.*

Ibid. *And shall think to change Times and Laws.*] To alter Governments and their Constitutions, Comp. Chap. ii. 21. 1 *Chron. xxix. 30.* This the Papacy hath done, by claiming a Power to depose Kings, and set up others in their Stead: and not only to abrogate Human Laws, but likewise to dispense with Divine ones.

Ibid. *And they were given into his Hand* (or Power, see *Revel. xiii. 7.*) *until a Time, and Times, and the dividing of Time.*] Or, Half a Time, as the Hebrew expresseth it, Chap. xii. 7. from whence the Expressions are taken by Saint *John, Revel. xii. 14. i. e.* for three Years and a half of Prophetical Time. See the Note upon Chap. iv. 16. The same Space of Time is expressed in other Places of the Revelation by two and forty Months, and by twelve hundred and threescore Days, Chap. xi. 2, 3.

These Times of *Antichrist* some Learned Men think to be typically represented in the Persecution which *Antiochus Epiphanes* raised against the Jewish Church, and his Interdict of the publick Worship in the Temple, which *Josephus* reckons to have lasted three Years and an half: *Bell. Jud. lib. i. c. i. n. 3.* Altho' computing from the Time that the Idol-Altar was set up, that Desolation continued but three Years precisely: As appears from 1 *Maccab. i. 54.* compared with Chap. iv. 52. See Archbishop *Usher's Annals*, Part 2. p. 23. and Dr. *Prideaux Script. Connect.* Part 2. ad ann. *Christi. 168. & 165.*

Ver. 26. *But the Judgment shall sit* (see ver. 22.) *and shall take away his Dominion.*] This being the last of the four Earthly Kingdoms or Monarchies, when that is destroyed, there will be an End of the present State of Things, when all Human Rule, Authority and Power shall cease, 1 *Cor. xv. 24.* and the Kingdoms of this World shall become the Kingdom of our Lord, and of his Christ, *Revel. xi. 15.*

Ver. 27. *And the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, &c.*] This denotes the Reign of Christ on Earth, where the Saints are described as reigning with him. See ver. 18, 22. compared with *Rev. v. 10. xx. 4.*

Ver. 28. *As for me Daniel, my Cogitations much troubled me.*] The extraordinary Circumstances of the Vision made a great Impression upon my Mind, (see ver. 15.) and it was Matter of great Trouble to me to foresee the Profanation of God's Laws and Worship, and the Persecutions and Calamities which should come upon his Church and People.

Ibid. *And my Countenance changed in me.*] The Impressions this Vision made upon me, weakened my Spirits, and altered my Complexion, as if I had a Fit of Sickness. See Chap. viii. 18, 27.

Ibid. *But I kept the Matter in my Heart.*] I frequently meditated upon it: Comp. *Luk. ii. 19.* and by that Means was enabled to give an exact Account of the Vision and its Interpretation in Writing, for the Use and Benefit of After-Ages. See ver. 1.

CHAP. VIII.

The ARGUMENT.

This Vision, as it is interpreted by the Angel, foretels the Succession of the Persian and Grecian Monarchies: and how, during the latter, Antiochus Epiphanes should grievously persecute the Jews, profane the Temple, and take away the daily Sacrifice there offered: Wherein he should be a Type or Figure of those horrible Desolations which Antichrist should make in the Church of God.

Ver. 1. **I**N the third Year of the Reign of King Belshazzar.] The foregoing Prophecy was writ in Chaldee, being a farther Explication of Nebuchadnezzar's Dream, interpreted Chap. ii. This Vision that follows is writ in Hebrew, because that Part of it which relates to the Time of Antiochus Epiphanes did chiefly concern the Jews.

Ibid. *A Vision appeared to me Daniel, after that which appeared to me at the first.*] Or, in the Beginning of Belshazzar's Reign, Chap. vii.

1. Or the Sentence may be translated, *After that which appeared to me before*; as the Word Batechillab signifies, Chap. ix. 21.

Ver. 2. *I saw in a Vision.*] When I was awake, and had the Use of my bodily Senses. See ver. 3. Comp. Chap. x. 4, 5.

Ibid. *I was at Shushan in the Palace* (or, the Palace, Comp. Esther i. 1.) *which is in the Province of Elam.*] The Province of Elam, or Persia properly so called, was taken from Astyages King of Media by Nebuchadnezzar, according to the Prophecy of Jeremiab against Elam, Chap. xlix. 34. So it was subject to the King of Babylon when Daniel saw this Vision: tho' afterwards the Vice-Roy of that Country revolted to Cyrus, and join'd with him in taking Babylon; as hath been observed in the Note upon that Place. Daniel's residing in the Palace of Shushan shews, that he still continued in those Posts of Honour to which Nebuchadnezzar had advanced him. See ver. 27th of this Chapter.

Ibid. *And I was by the River Ulai.*] This River divides Susiana from the Province of Elam properly so called. See Pliny, lib. vi. c. 27. tho' Elam is often taken in a larger Sense, so as to comprehend Susiana under it. It was usual for the Prophets to see Visions by River Sides; of which Daniel gives us another Instance, Chap. x. 4. and Ezekiel saw his first Vision by the River Chebar, Ezek. i. 3. such Places being proper for Retirement and Contemplation.

Ver. 3. *Behold there stood before the River a Ram which had two Horns, and the Horns were big.*] Horns are an Emblem of Power and Dominion. See Chap. vii. 24. So this Ram with two Horns denotes the Kingdoms of Media and Persia, united into one Government. The Hebrew reads, *one Ram*: but the Adjective *One* means no more, than an Article prefixed to a Noun Substantive: and so it is used Chap. x. 5. 1 Sam. i. 1. The Ram was the Royal Ensign of the Persians, as Amm. Marcellinus observes, lib. 19. and Rams Heads with Horns,

the one higher, and the other lower, are still to be seen among the Remains of the Ruins of Persopolis, as Sir John Chardin takes notice in his Travels.

Ibid. *But one was higher than the other, and the higher came up last.*] To denote that the Persian Kingdom, tho' it was of a later Date, should over-top that of the Medes, and make a greater Figure in the World, as it did from the Times of Cyrus. See the Note upon Jer. li. 11.

Ver. 4. *I saw the Ram pushing Westward.*] Persia lay Eastward of Babylon: so all the Conquests of Cyrus over Syria and the adjacent Countries enlarged his Dominions Westward. But we may probably include under this Head Cyrus's Conquests in the Lesser Asia, particularly over Cræsus, whereby he carried his Victories as far as the Ægean Sea. And his Successors were for some time Masters of a great Part of Greece, called the West in the following Verse.

Ibid. *And Northward.*] In the Conquests over the Iberians, Albanians, those of Colchos and Armenia, and the adjacent Countries.

Ibid. *And Southward.*] This chiefly relates to Cambyse's Conquests over Egypt and Ethiopia, together with those of Darius Hystaspes over India, whence Abasuerus King of Persia is said to have reigned from India to Ethiopia, Esth. i. 1.

Ibid. *But he did according to his Will.*] Nobody being able to oppose him: See Chap. v. 19. xi. 3, 15.

Ver. 5. *And as I was considering, behold an He-Goat came from the West on the Face of the whole Earth.*] An He-Goat was antiently the Emblem of Princes or great Commanders: See Prov. xxx. 31. Zech. x. 3. Isai. xiv. 9. where the Word translated *Chief ones*, signifies in the Hebrew, *Great Goats*.

The Goat is described here as coming from the West, that is, from Greece, on the Face of the whole Earth, i. e. carrying all before him as he went: denoting thereby the uninterrupted Success of Alexander the Great. A Goat was the Emblem, or Arms of Macedon, as we now-a-days express it, ever since their King Caranus: See Justin's Hist. lib. 8.

Ibid. *And touched not the Ground.*] Hereby is signified the Swiftmess of his Conquests: for which he is here described as *having four Wings of a Fowl*, Chap. vii. 6. having in eight Years Time conquered all the Countries that lay between the Ægean Sea and the River Hypanis in India. See Dr. Prideaux, par. 1. p. 503.

Ibid. *And the Goat had a notable Horn between his Eyes.*] See ver. 21.

Ver. 7. *And I saw him come close unto the Ram, and he was moved with Choler against him, and smote the Ram, and brake his two Horns.*] He made a quick and furious Onset upon the Medo-Persian Empire, and utterly broke it in two Engagements, the first at Issus, the second at Arbela.

Ibid. *He cast him down to the Ground, and stamped upon him.*] See Chap. vii. 7. This Prophecy of Alexander's Success, Jaddus the High-Priest shewed to him when he came to Jerusalem,

Jerusalem, and thereby encouraged him to go on in his Expedition. See *Josephus Antiq.* lib. xi. c. 8.

Ver. 8. *Therefore the He-Goat waxed very great; and when he was strong the great Horn was broken.*] Alexander died in the Height of his Triumphs and Prosperity: See ver. 21, 22.

Ibid. *And for it came up four notable ones toward the four Winds of Heaven.*] This the Angel explains by four Kingdoms standing up instead of it, ver. 22. See likewise Chap. xi. 4. Dr. Prideaux, *ubi supra*, p. 557. shews, that this Prophecy had its exact Completion upon the Partition of the Grecian Empire after the Battle of Ipsus, where Antigonus was killed. There were indeed Partitions of it into Provinces under the Brother and Son of Alexander; but this was a Partition of it into Kingdoms, among so many Kings or independent Governors, represented here by Horns, and by Heads, Chap. vii. 6. And these four Kings were, 1. Ptolemy King of Egypt, Libya, Palestine, Arabia, and Cælo-Syria, which may be called the Southern Part of the Empire. 2. Cassander of Macedonia and Greece, which was the Western Part of it. 3. Lysimachus of Thrace and Asia, which was the Northern Part; and, 4. Seleucus of Syria and the Eastern Countries.

From the Description here given of the Empire of Alexander, and his four Successors, it is plain that the Prophet represents it as one and the same Empire; and as the Third in order of Four great Monarchies. For it is represented under the Emblem of one and the same He-goat, having first one notable Horn in its Forehead, which is expressly called the First King, ver. 21. and afterwards four growing up in the room of it. This is a Confirmation of what is observed before upon Chap. ii. 40. that the Fourth Kingdom must be the Roman Empire.

Ver. 9. *And out of one of them came forth a little Horn.*] From one of these four Successors of Alexander came forth Antiochus, afterwards called Epiphanes, or Illustrious, by his Flatterers, but was indeed a vile Person, to whom the Honour of the Kingdom did not belong, as the Angel gives his Character, Chap. xi. 21. Demetrius his elder Brother's Son being the rightful Heir.

This little Horn belonging to the Third Head, or Monarchy, must not be confounded with the little Horn belonging to the Fourth, mentioned Chap. vii. 8, 20. altho' this here spoken of may be allowed to be a Type or Figure of the latter.

Ibid. *Which waxed exceeding great towards the South.*] He took Advantage of the Youth of Ptolemy Philometor: See 1 Maccab. i. 16, —19. and made himself Master of Egypt, called the South in several Places of the eleventh Chapter of this Prophecy.

Ibid. *And towards the East.*] Towards Armenia and Persia: See the Note upon Chap. xi. 44.

Ibid. *And toward the pleasant Land.*] Judea is so called by the Holy Writers, as being made

choice of by God to place his People there, and to make it the Seat of his peculiar Residence. See Ezek. xx. 6. Psal. xlviii. 2. and Comp. Chap. xi. 16, 41, 45. It is often described as a Land flowing with Milk and Honey. The Cruelties which Antiochus Epiphanes exercised in Judea are the Subject of the following Verses: Comp. Chap. xi. 31, &c.

Ver. 10. *And it waxed great, even to the Host of Heaven.*] As the Faithful are Heirs of the Kingdom of Heaven, so the Names and Titles of the Heavenly Church are sometimes given to that on Earth. The Christian Church is called the Jerusalem which is above, Gal. iv. 26. and the Governors of it are styled Angels, Rev. i. 20. In like manner the Host of Heaven means here the Jewish Church, and particularly the Priests and Levites, who are called the Host of Heaven, a Title proper to Angels, from their continual Attendance on God's Service in the Temple, in Imitation of the Angelical Office. The Word *Tsaba*, Host, is applied to the Attendance in the Sanctuary: Exod. xxxviii. 8. Numb. iv. 23.

Ibid. *And it cast down some of the Host and of the Stars to the Ground.*] Persons of principal Dignity in the Church are called Stars, Rev. i. 20. So here the Words import, either that Antiochus should put an End to the Priests Ministration in the Service of God, by taking away the daily Sacrifice, ver. 12. or else that he should seduce some of them by Threats and Flatteries to turn Apostates. See Chap. xi. 32. and compare Rev. xi. 1.

Ibid. *And stamped upon them.*] Utterly subdued or destroyed them: See Chap. vii. 7.

Ver. 11. *Yea, he magnified himself even to [or against] the Prince of the Host.*] This some understand of the High Priest Onias, (Comp. Chap. xi. 22.) whom Antiochus deprived of his Office, and put in his room Jason, an ungodly Wretch, who set up Heathen Rites in the place of God's Worship, 2 Maccab. iv. 13—17. But it may more probably be understood of God himself, the Lord whom the Jews served, Comp. ver. 25. or else of Christ the High Priest over the House of God, whose Sanctuary the Temple is called in the following Words.

Ibid. *And by him the daily Sacrifice was taken away.*] The Sacrifice which was offered in the Name of the whole Nation every Morning and Evening: See Numb. xxviii. 3. This was taken away by Antiochus, and both Altar and Temple profaned. See 1 Maccab. i. 44, —64.

Ibid. *And the Place of the Sanctuary was cast down.*] Or cast out, as profane: Compare Rev. xi. 2. It was deprived of the Honour and Privileges belonging to an Holy Place, as if the Enclosures had been thrown down, which separated it from common Ground.

Ver. 12. *And an Host was given him against the daily Sacrifice by reason of Transgression, &c.*] Antiochus prospered so far in his Attempts against the Jews and their Religion, that he built a Citadel in the City of David, and placed a Garrison of Soldiers there, to disturb those that should come to worship God

at the Temple: See 1 Maccab. i. 33—36. This God permitted as a just Punishment for the Sins of his People: and particularly of those who professed a Willingness to forsake the Worship of God, and to join with the Heathens in their Idolatry. See 1 Maccab. i. 11, &c. 2 Maccab. iv. 13—17. Some translate the Words, *And a set Time was appointed against the daily Sacrifice*: for the Word *Tsaba*, *Host*, signifies likewise a *set Time*. See Chap. x. 1.

Ibid. *And it cast down the Truth to the Ground, and it practised and prospered.*] He prospered so far in his Attempts against the Truth, as to suppress it for a Time, and hinder the open Profession of it. See ver. 24. and Chap. xi. 28, 32.

Ver. 13. *Then I heard one Saint speaking.*] The Word *Saint* is equivalent to *Angel*. See Chap. iv. 13. What this Saint or Angel said, is not expressed: no more than the Words spoken by that illustrious Person who appeared to Daniel, Chap. x. 5. are recorded.

Ibid. *And another Saint said to that certain Saint which spake.*] Several Angels are introduced in Daniel's Visions: See ver. 15, 16. Chap. x. 6, 10, 16. xii. 5, 6. and so in Zecharias, Chap. i. 13, 14. iii. 2, 4. The Word rendered here *certain Saint*, is translated in the Margin, *The Numberer of Secrets*, or *the wonderful Numberer*; and must mean a Person of extraordinary Rank, as being able to unfold those Secrets which were hid from other Angels: and is therefore justly supposed to mean the Son of God, called the *wonderful Counsellor*, Isa. ix. 6. as being acquainted with all God's Purposes and Designs. Comp. John i. 18. The Participle *Medabber*, *speaking*, used here twice with relation to this Person, may denote him to be the *Logos*, or *Word of God*.

Ibid. *How long shall be the Vision concerning the daily Sacrifice, &c.?*] The Words may be rendered more agreeably to the Hebrew thus: *For how long a time shall the Vision last, the daily Sacrifice be taken away, and the Transgression of Desolation continue?* The *Transgression of Desolation*, or *making desolate*, is the same with the *Abomination that maketh desolate*, Chap. xi. 31. and applying the Expression to the Persecution raised by Antiochus, denotes the *Idol* which he caused to be set upon God's Altar, and there to be worshipped: See 1 Maccab. i. 54. compared with ver. 59.

Ver. 14. *And he said unto me, Unto two thousand and three hundred Days: then shall the Sanctuary be cleansed.*] This Computation of Time, in its obvious Sense, contains something more than *six Years and four Months*, reckoning *three hundred and sixty Days* to a Year: And if we explain it with relation to the Persecution set on foot by Antiochus, we must date it not from the Height of that Persecution, when the *daily Sacrifice* was actually taken away, for that continued but just three Years. Compare 1 Maccab. i. 54. with Chap. iv. 52. But we must date the Rise of it from those Transgressions which occasioned the Desolation: See 1 Macc. i. 11, &c. and so we may reasonably suppose the 2300 Days to commence some time before Antiochus's first Invasion of Judea, and his pillaging the Sanctuary, mentioned ibid.

ver. 20, 21, 22. which Invasion was above two Years before the entire abolishing of God's Worship in the Temple, as appears from the 29th Verse of the same Chapter.

But since it is generally agreed, that the Persecution of Antiochus was a Type, or an imperfect Representation of a greater Desolation which Antichrist should make in the Church of God: Comp. ver. 13. here with Chap. xii. 11. It is the Opinion of some learned Men, that these *two thousand three hundred Days* are a Line of Time that is to be extended to the End of the Times of Antichrist; taking each Day for a Year, according to the Genius of the Prophetical Writings: See Numb. xiv. 34. Ezek. iv. 6. according to which Sense the *three Years and an half*, mentioned Chap. vii. 25. and the *seventy Weeks* in the ninth Chapter, are explained by most Interpreters. According to this Opinion, these *two thousand and three hundred Days* will be commensurate to the 1290, or 1335 Prophetical Days, or Years, mentioned Chap. xii. 11, 12. and then the *Sanctuary* will be thoroughly cleansed, and God's Indignation will come perfectly to an End, as it is expressed ver. 19.

The Phrase here translated *two thousand three hundred Days*, is in the Original *two thousand three hundred Mornings* [and] *Evenings*: Which is the Hebrew Way of expressing a natural Day: See Gen. i. 5. According to this Way of speaking, Christ is said to be *three Days and three Nights in the Heart of the Earth*, Matt. xii. 40. i. e. Part of three natural Days. And perhaps the Phrase may be here used, in Allusion to the daily Sacrifice, which was to be offered every Morning and Evening: The taking away of which is here foretold.

Ver. 15. *When I, even I Daniel, had seen the Vision, and sought for the Meaning.*] Compare Chap. xii. 8.

Ver. 16. *I heard a Man's Voice*—*which called and said, Gabriel, make this Man to understand the Vision.*] The Person who utters this Voice seems to be the same who is called the *wonderful Numberer*, ver. 13. because he speaks as one that had Authority over the Angel Gabriel.

Ver. 17. *When he came, I was afraid, and fell upon my Face.*] Being struck with Fear and Astonishment. Comp. Chap. x. 7, 8. Ezek. i. 28. Rev. i. 17.

Ibid. *But he said unto me, Understand, O Son of Man.*] This is a Title given to none of the Prophets but Ezekiel and Daniel, who had more frequent converse with Angels than any of the rest; and is given to the Prophet here, either to put him in mind that he was but Flesh and Blood, that he might not be exalted for having these heavenly Visions imparted to him: or else it may be interpreted for a Mark or Title of Honour, as implying something more than an ordinary Man, even such a one that was highly favoured and beloved of God: See Chap. ix. 23. x. 11. and the Note upon Ezek. ii. 1.

Ibid. *For at the Time of the End shall be the Vision.*] Or *To the Time of the End*—i. e. There is a precise Time determined for the Accomplishment

plishment of the Vision, when it shall certainly be fulfilled. See ver. 19. and Comp. Chap. ix. 27. xi. 35, 36. Habbak. ii. 3.

Ver. 18. *Now while he was speaking to me, I was in a deep Sleep on my Face toward the Ground.]* As one that faints away, and falls into a Swoon through Fear and Astonishment. See ver. 27. Chap. x. 7, 8, 9, 10, 16.

Ibid. *But he touched me, and set me upright.]* See Chap. x. 10. Ezek. ii. 2.

Ver. 19. *I will make thee know what shall be in the last End of the Indignation.]* Or, *to the last End of the Indignation:* I will explain to thee the whole Series of God's Judgments upon his People to the End and Conclusion of them: See Chap. xii. 8.

Ibid. *For at the Time appointed the End shall be.]* God will not continue his Anger for ever, but there is a fixed Period appointed for it: See ver. 17.

Ver. 20, 21, 22. See the Notes upon ver. 3, 5, 8.

Ver. 22. *Four Kingdoms shall stand up out of the Nation, but not in his Power.]* Four Kingdoms shall be set up by Alexander's Generals, who shall be of the same Nation with him, altho' not of his Posterity: nor shall they have that Power or Extent of Dominion which he possessed. See Chap. xi. 4.

Ver. 23. *And in the latter End of their Kingdom.]* Greece was the chief Province of this Empire, from whence it had its Original and its Name: the bringing this Country into Subjection to the Roman Power was a manifest Indication of the Declension of the Third Monarchy, and the Advancement of the Fourth: This was remarkably brought to pass when *Æmilius* the Roman Consul vanquished *Perseus* King of Macedon, and thereby brought all Greece under the Power of the Romans: and this happened much about the Time when *Antiochus* set up the *Abomination of Desolation* in the Temple of Jerusalem. See Mr. Mede's Works, p. 654. and Dr. Prideaux, *ubi supra*, ad An. C. 168.

Ibid. *When the Transgressions are come to the full.]* When many of the Jews shall be disposed to cast off the true Religion, and embrace the Gentile Idolatries: See 1 Maccab. i. 11—15, and ver. 43. ii. 15—18. God spares Sinners for a Time to give them Space for Repentance, till their Iniquities come to their full Height, and are ripe for Judgment. See Gen. xv. 16. Matt. xxiii. 32. 1 Thess. ii. 16.

Ibid. *A King of a fierce Countenance, and understanding dark Sentences, shall stand up.]* One of a fierce and untractable Temper, without Pity or Compassion: Comp. Deut. xxviii. 50. one practised in Craft and Policy: See ver. 25. especially in the Arts of inveigling Men, and seducing them from their Religion. This Character may be justly applied to *Antiochus Epiphanes*: tho' in other Respects he behaved himself so unaccountably, that he might more fitly be called *Epimanes* [the Madman,] than *Epiphanes* [the Illustrious,] as *Polybius* observes: See the Fragments of his 26th Book; and Dr. Prideaux, Part 2d, Book 3d, at the Beginning. This makes some Inter-

preters think, that the Character here given to *Antiochus* more properly belongs to *Antichrist*, whose Type he was; an Observation that may be applied to some other Expressions in the following Verses.

Ver. 24. *And his Power shall be mighty, but not by his own Power.]* He shall subdue Judea, Egypt, and several other Countries: See ver. 9. and Chap. xi. 41, 42, 43. It is added here, that he shall not effect this *by his own Power*: which they that apply to *Antiochus* understand either, 1st, of the Assistance which *Eumenes* King of Pergamus and his Brother *Attalus* gave him in keeping the Kingly Power he had usurped: See Chap. xi. 21, 22. Or, 2dly, we may understand the Words of the Wickedness of *Jason* and *Menelaus* the High-Priests, who joined with an irreligious Party among the Jews, and forwarded *Antiochus's* Designs to establish Gentilism among them: 1 Maccab. i. 11, &c. 2 Maccab. iv. 7, &c. Or, 3dly, the Place may be understood of God's prospering his Attempts, as a Punishment for the Transgressions of his People, ver. 23. But the Expression may be more fitly applied to *Antichrist*, of whom *Antiochus* was the Type, who grew great, and carried on his Designs, not so much by his own Strength, as by the Power of the *ten Kings*, who afforded him their Arms and Assistance. See Rev. xvii. 13, 17.

Ibid. *And shall prosper and practise.]* See ver. 12.

Ibid. *And shall destroy the mighty and the bold People.]* That People, who being set apart for God's Service (see Chap. ix. 16.) were under his peculiar Protection, by virtue whereof they were formerly victorious over all their Enemies. *Antiochus*, in his first Invasion of Judea, slew and led captive eighty Thousand Jews, 2 Mac. v. 14. and two Years afterwards sent *Apollonius* with an Army of 22000 Men, to destroy those that assembled in the Synagogue on the Sabbath. See 1 Maccab. i. 29, 30. 2 Maccab. v. 24.

Ver. 25. *And through his Policy also shall he cause Craft to prevail in his Hands.]* He first of all obtained the Kingdom by Flatteries, Chap. xi. 21. Then after he had made Leagues and Covenants, he wrought deceitfully, and under Pretence of Peace and Friendship he invaded and spoiled both Egypt and Judea: Ibid. ver. 24, 27. 1 Maccab. i. 30, &c. 2 Macc. v. 25. The same Thing is foretold in the following Words, *By Peace he shall destroy many.*

Ibid. *And he shall magnify himself in his Heart.]* See ver. 11. Chap. xi. 36. 2 Mac. ix. 4, 7, 8, 11.

Ibid. *He shall also stand up against the Prince of Princes.]* He shall exalt himself against the true God, the Lord of Heaven and Earth, (Comp. ver. 11. Chap. xi. 36.) abolishing his Worship, and setting up Idolatry in his stead: See 1 Macc. i. 21—24, 44—54.

Ibid. *But he shall be broken without Hand.]* By an immediate Judgment of God: Comp. Job xxxiv. 20. and see the Note upon Chap. ii. 45. God struck him with a noisom Disease, attended with horrible Torments both of Body and Mind: See 1 Maccab. vi. 8—13. 2 Macc. ix. from the 5th Verse to the End. The History those two Writers give of his Death agrees in many Particulars

Particulars with Polybius's Account of it, pag. 1453. of Gronovius's Edition.

Ver. 26. *And the Vision of the Evening and the Morning which was told, is true.*] The Vision of the two thousand three hundred Evenings and Mornings, mentioned ver. 14. is certain. See Chap. x. 1.

Ibid. *Wherefore shut thou up the Vision, for it shall be for many Days.*] The same Thing is expressed by *shutting up the Words*, and *sealing the Book*, Chap. xii. 4. The Expression in both Places denotes the concealing the Sense of it from common Understandings; or deferring the Accomplishment of the Events therein foretold. So we find *shutting and opening, sealing and unfolding*, are opposed in the Prophetical Language, and import the same as *concealing and revealing*; *delaying the Accomplishment of a Prophecy*, and *bringing it into effect*. See Isa. xxix. 11. Rev. v. 1—5. xxii. 10. The Words instruct us, that Prophecies are never fully understood till they are accomplished; and the nearer the Time approaches of their Accomplishment, the more Light shall diligent Searchers have for the explaining them. See Chap. xii. 4.

Ibid. *For yet the Vision is for many Days.*] See Chap. x. 1, 14.

Ver. 27. *And I Daniel fainted and was sick certain Days.*] See the Note on ver. 18.

Ibid. *Afterwards I rose up, and did the King's Business.*] See the Note upon ver. 2.

Ibid. *And I was astonished at the Vision.*] The Calamities which it foreshewed should come upon God's People filled me with Melancholy and desponding Thoughts. See Chap. vii. 28.

Ibid. *But none understood it.*] Daniel himself had but an imperfect Apprehension of it, just as when Men view Things at a distance, tho' the Angel did impart to him the general Meaning of it, ver. 16, 17. and afterward he had a more particular Revelation of several Things relating to it: See the Note upon Chap. x. 1. But still it remain'd unintelligible to common Capacities. See the foregoing Verse.

CHAP. IX.

The ARGUMENT.

Daniel having thoroughly considered the Prophecies of Jeremy relating to the LXX Years Captivity, and being satisfied that that Term of Years was near expiring, bumbles himself in Prayer for the Sins of his People, and earnestly begs of God the Restoration of Jerusalem. In answer to his Prayers, the Angel Gabriel informs him, that the City should be rebuilt, and peopled as in former Times, and should so continue for LXX Weeks of Years, i. e. for 490 Years; and then should be utterly destroyed for putting the MESSIAS to Death.

Ver. 1. **I**N the first Year of Darius, the Son of Abasuerus, of the Seed of the Medes.] See Chap. v. 31. This is the same Person who is called Cyaxares, the Son of Astyages, by the Heathen Historians, with whom Josephus agrees. His Father Astyages had the Name of Abasuerus among the Jews, as appears by a

Passage in Tobit, Chap. xiv. 15. where the taking of Nineveh is ascribed to Nebuchodonosor and Assuerus, who were the same with Nabopolassar, Nebuchadnezzar's Father, and Astyages: Nebuchadnezzar being a Name common to all the Babylonian Kings, as Pharaoh was to the Kings of Egypt. See Dr. Prideaux Script. Connect. ad A. C. 612.

We need not wonder to find the same Persons called by such different Names, especially in different Countries: The Scripture affords several Instances of this Kind: So Daniel was called Belteshazzar by Nebuchadnezzar, who changed the Names of his three Companions, Dan. i. 7. Zerubbabel was called Shezbazzar, Ezr. i. 8. Esther, Hadassa, Esth. ii. 7.

Ver. 2. *I Daniel understood by Books.*] The several Prophecies of Jeremiab are called so many Books: See Jer. xxv. 13. xxix. 1. We may observe from hence, that the Prophets studied the Writings of those Prophets who were before them, for the more perfect understanding of the Times when their Prophecies were to be fulfilled. The same they did by several of their own Prophecies. See 1 Pet. i. 11, 12.

Ibid. *That he would accomplish seventy Years in the Desolations of Jerusalem.*] See Jer. xxv. 11, 12. xxix. 10. The Seventy Years mentioned both here and in Jeremy are to be dated from the End of the Third, or Beginning of the Fourth Year of Jeboiakim: Comp. Jer. xxv. 1. with Dan. i. 1. from which Time to the first Year of Cyrus, according to the Scripture-Account, are just seventy Years. These Desolations began from the fourth Year of Jeboiakim, when the City was taken by Nebuchadnezzar. See Chap. i. 1. at which Time the King of Judah became tributary to the King of Babylon: and they were from time to time increasing, till the eleventh Year of Zedekiah, when they were fully accomplished in the burning of the City and Temple; after which Time it continued desolate till the End of the Captivity, 2 Chron. xxxvi. 21.

Ver. 3. *And I set my Face unto the LORD God.*] I directed my Face toward the Place where the Temple stood: See Chap. vi. 10.

Ibid. *To seek [him] by Prayer and Supplications.*] The Promises of God are generally conditional; and the Promise of restoring the Jews Captivity after lxx Years, had this Condition particularly expressed in it, that they should call upon him, and pray unto him, and then he would hearken unto them, Jer. xxix. 12.

Ibid. *With Fasting and Sackcloth and Ashes.*] The Soul and Body are so nearly related, that the Humiliation of both is necessary to make our Repentance complete. See James iv. 9, 10.

Ver. 4. *And I prayed unto the LORD my God, and made my Confession.*] Both acknowledging his Justice and Holiness, and my own and my People's Iniquity. The better Men are, the greater is the Sense of their Guilt, and the deeper is their Humiliation: See Job xlii. 6. 1 Tim. i. 15.

Ibid. *Keeping the Covenant and Mercy to them that love him, &c.*] The Prophet does not insist upon any Right the People had in those gracious Promises made to their Fathers, because the Condition of their Obedience, whenever it

was not expressly mentioned, yet was tacitly implied. Comp. *Nebem.* i. 5.

Ver. 5. *We have sinned, and have committed Iniquity, &c.*] *Daniel* uses the same Confession that is prescribed in *Solomon's* Consecration Prayer to be used by the *Jews* in the Land of their Captivity: with a Promise subjoined of a favourable Answer that God would make to their Supplications, presented to him upon that Occasion. See *1 Kings* viii. 48, 49, 50. and comp. *Nebem.* i. 7. *Psal.* cvi. 6.

Ver. 7. *And to all Israel that are near, and that are far off.*] Some of the *Jews* were carried Captive, or went voluntary Exiles, upon foreseeing the Calamities which were coming upon their Country, into the Neighbouring Countries of *Edom*, *Moab*, and *Ammon*: See the Note upon *Jer.* xii. 14. as others went down into *Egypt*: See *Jer.* xliii. xliv. Those were not removed to such a distance from their own Country, as those that were carried to *Babylon*.

Ver. 10. *To walk in his Laws which he set before us by his Servants the Prophets.*] By *Moses* and the Succession of the Prophets that followed him: who reinforced the Law of *Moses* and gave the People new Instructions from God upon emergent Occasions.

Ver. 11. *And the Oath that is written in the Law of Moses.*] Those solemn Denunciations of God's Judgments declared against impenitent Sinners, *Levit.* xxvi. *Deut.* xxviii. xxix. 20. The Hebrew word *Shebunab* is taken here for an imprecation, as it is used, *Numb.* v. 21. The Forms of Swearing or Adjuration, implying an Imprecation upon those that forswear themselves. For which Reason the Hebrew *Alab* signifies both Swearing and Cursing. See the Note upon *Jer.* xxiii. 10.

Ver. 12. *And against our Judges that judged us.*] Judges here signify any Princes or Rulers. Comp. *Job* xii. 17. *Psal.* ii. 10. cxlviii. 12. *Prov.* viii. 16.

Ibid. *For under the whole Heaven hath not been done, as hath been done unto Jerusalem.*] See *Lament.* i. 12. ii. 13. *Ezek.* v. 9.

Ver. 13. *As it is written in the Law of Moses, all this is come upon us.*] A devout Acknowledgment of God's Justice and Providence, in making his Judgments exactly fulfil the Threatnings denounced many Ages before by *Moses*: See *Levit.* xxvi. 14, &c. *Deut.* xxviii. 15, &c.

Ver. 14. *Therefore hath the LORD watched upon the Evil.*] The same Expression is used by the Prophet *Jeremy* in his Threatnings against the *Jews*: Chap. xxxi. 28. xlv. 27.

Ver. 15. *And now, O Lord our God, who hast brought thy People forth out of the Land of Egypt, &c.*] A Form of Supplication used in several Places of Scripture, whereby devout Persons intreat God to continue his Favours, by recounting his former Merits towards them. See *Exod.* xxxii. 11, 13. *Neb.* ix. 10. *Jer.* xxxii. 20. This the *Latin* Tongue expresses by the Word *Obsecration*: of which kind is that form of Supplication used in our *Litany*, *By the Mystery of thy Holy Incarnation, &c.* which some Men's Ignorance or Prejudice hath misinterpreted, as if it were a sort of Conjunction.

Ibid. *We have sinned, we have done wickedly.*] The intire Sense is, altho' we have sinned, and are unworthy of the Continuance of thy Mercies, yet deal with us according to all thy Righteousness, as it follows.

Ver. 16. *O Lord, according to all thy Righteousness, I beseech thee, let thine Anger and thy Fury be turned away from the City Jerusalem.*] The Word *Righteousness* is in many Places of Scripture equivalent to Mercy. See *1 Sam.* xii. 7. *Psal.* xxxi. 1. cxliii. 1. *Mich.* vi. 5. and *Dr. Hammond* upon *Mat.* i. 19.

Ibid. *Thy Holy Mountain.*] The Temple: See ver. 20. and the Note upon *Isa.* ii. 2.

Ver. 17. *Cause thy Face to shine upon thy Sanctuary which is desolate, for the Lord's sake.*] For the sake of the *Messias*, known by the Title of the Lord among the *Jews*: See *Psal.* cx. 1. and called *Messiah the Prince*, ver. 25th of this Chapter. All God's Promises are fulfilled in and for the sake of Christ: *2 Cor.* i. 20. To this Sense some interpret *Psal.* lxxx. 14, 16. *Behold and visit this Vine, and the Vineyard which thy right Hand hath planted, even for the sake of the Son, whom thou madest strong for thy self:* expressed afterward by the Son of Man, ver. 18.

Ver. 19. *Defer not for thy own sake, O my God, &c.*] The Seventy Years of our Captivity are near being expired: see ver. 2. therefore I beseech thee not to defer the Accomplishment of the Promise thou hast made to restore us to our own Country, and the free Exercise of our Religion. So remarkable a Turn of Providence will very much redound to the Honour of thy Name. See *Psal.* lxxix. 9, 10. cii. 15, 16.

Ver. 21. *The Man Gabriel.*] The Angel *Gabriel* appearing under the Shape of a Man: Comp. Chap. x. 16.

Ibid. *Whom I had seen at the Beginning,*] Or before: See Chap. viii. 16. The Word *Batechillab* signifies Before, Chap. viii. 1.

Ibid. *Being caused to fly swiftly.*] The Angels are commonly described as having Wings, with respect to their Appearance in a bodily Shape, to signify their Readiness to execute the divine Commands. See *Isa.* vi. 2. *Ezek.* i. 11.

Ibid. *Touched me* [see Chap. viii. 18. x. 10.] *about the time of the Evening Oblation.*] There were three Hours of Prayer: See Chap. vi. 10. but the two most solemn Seasons of it were at the Time of the Morning and Evening Oblation, that solemn Service which was offered daily in the Temple in the Name of the whole Nation: See Chap. viii. 11. This Service was performed at the Third and Ninth Hours of the Day, answering to our Nine of the Clock in the Morning and three in the Afternoon. Devout Persons that could not attend the Temple Service, set apart those Hours for their private Devotions: and we find *Elijah* made that solemn Prayer and Sacrifice recorded *1 Kings* xviii. 36. *at the time of the offering of the Evening Sacrifice.* But upon their solemn Days of Fasting and Humiliation, they continued their Devotions from the Time of the Morning Sacrifice till that of the Evening was finished. Such was this of *Daniel*, and that of *Cornelius*, mentioned *Acts* x. 30. This Custom was continued among the Primitive Christians, who did not conclude their Prayers or Fasts on their

their Stationary Days, till three in the Afternoon. See Mr. Bingham, *Esces. Antiq. Book 21. Chap. 3.*

Ver. 23. *At the Beginning of the Supplication the Commandment came forth.*] God's Command to me, to instruct thee farther in what should hereafter befall the City and Temple of Jerusalem, in whose behalf thou didst pour forth thy Supplications. Here was a remarkable Completion of that Promise, *Isa. lxxv. 24. While they are yet speaking, I will bear.*

Ibid. For thou art greatly beloved.] Learned Men have observed a near Affinity between the Prophecy of Daniel, and the Revelation of St. John; and we may take Notice, that much the same Title is given to them both. Daniel is styled a Man greatly beloved, here and Chap. x. 11, 19. and the Character given to St. John is, that of the Disciple whom Jesus loved: John xxi. 20, 24.

Ibid. Therefore understand the Matter, and consider the Vision.] Apply thy Mind carefully to what is said, for this Prophecy contains in it Truths of the greatest Importance. Our Saviour plainly refers to these Words, which are repeated ver. 25. when explaining the latter Part of this Prophecy of the final Destruction of Jerusalem, he adds, *Let him that readeth, understand: Matt. xxiv. 15.*

Ver. 24. *Seventy Weeks are determined upon thy People and upon thy Holy City.*] To recite all the different Methods Chronologers have taken of computing these lxx Weeks, would be too large a Work for a Commentary. I shall only take Notice of three Opinions, which seem most agreeable to the Text. The first is, that of Petavius *Rationar. Tem. par. 2. p. 154.* and Archbishop Usher, *Annal. V. T. ad. An. P. J. 4260.* These two learned Authors date the Beginning of this Prophecy from the 20th Year of Artaxerxes Longimanus, when he gave his Commission to Nebemiah to rebuild Jerusalem, *Nebem. ii. 1.*—from which Time they reckon half of the Week here specified, ver. 27. to be completed at the Death of Christ. But then these Authors suppose Artaxerxes to have begun his Reign nine Years sooner than the Historians commonly date it. The second Opinion is that of Dr. Prideaux, *Connect. of Scrip. par. 1. ad an. ante C. 458.* who fixes the Date of this Prophecy to the seventh Year of Artaxerxes, when he gave a Commission to Ezra, to settle the State of the Jews at Jerusalem, to which Sense he understands the Commandment to restore and to build Jerusalem: from which Time he computes 490 Years to the Death of Christ.

The Third Opinion is that of the late Right Reverend and Learned Bishop Lloyd, which may be seen in the *Chronological Tables* published by his Direction *Numb. 3d and 4th.* He supposes the Years here specified to consist of 360 Days: Such Years he affirms the Scripture always makes use of in the Computation of Time: as appears in the History of Noah's Flood, *Gen. vii. 11.* compared with ver. 24. and Chap. viii. 4. and from *Rev. xii. 6.* compared with ver. 14. and Chap. xiii. 5. where 1260 Days are reckoned equivalent to three Years and an half, and to Forty and two Months. The same Computation of Years was generally made use of in antient Times by all

Nations, particularly by the Chaldeans, where Daniel now lived. The Reasons of this Opinion are at large set forth by Mr. Marshall, in his *Treatise upon the lxx Weeks*, Part 2d, Chap. 4. The Bishop proceeding upon this Hypothesis, computes the Date of this Prophecy from the 20th Year of Artaxerxes, and reckons 69 Weeks of Years, or 483 Chaldean Years, from thence to the Year before Christ's Death. But then the last or single Week that remains to make up the Number of Seventy, he separates from the rest, and begins it from the Year of Christ 63, in the latter Half of which the Sacrifice and Oblation were to cease, and the City and Sanctuary to be destroyed by the Romans: all which was fulfilled in the lxxth Year after Christ.

The Difference of these Three Opinions, as to the main Point, the Completion of this Prophecy, is not very great; for as the learned Bishop Chandler hath judiciously observed, (*Answer to Grounds and Reasons*, p. 139.) "The Commencement of the Weeks must be either from the seventh of Artaxerxes, which falls upon the 457th Year before An. Domini, or from the 20th of Artaxerxes. Add to 457 Years before Christ, 26 Years after Christ, (which is the Number that 483 Years, or sixty nine Weeks exceeds 457 Years) and you are brought to the Beginning of John the Baptist's preaching up the advent of Messias: add seven Years, or one Week to the former, and you come to the 33d Year of An. Domini, which was the Year of Jesus Christ's Death. Or else compute 490 Years, the whole lxx Weeks, from the seventh of Artaxerxes; by subtracting 457 Years (the Space of Time between that Year and the Beginning of An. Domini,) from 490, and there remains 33, the Year of our Lord's Death. Let the 20th of Artaxerxes be the Date of the lxx Weeks, which is the 445 Year before A. D. and reckon 69 Weeks of Chaldean Years; 70 Chaldean Years being equal to 69 Julian; and so 478 Julian Years making 483 Chaldean Years, and the end in the 33d Year after Christ, or the Passover following. Any of these Reckonings, adds this learned Author, are sufficient for our Purpose. It is rather to be wondred, how, at this Distance of Time, learned Men have been able to come to any Exactness in these Matters."

Ibid. Seventy Week are determined.] By Seventy Weeks are to be understood Seventy Weeks of Years, or Seventy times seven Years, i. e. 490 Years: each Day being accounted for a Year, according to the Prophetical way of reckoning: See *Numb. xiv. 34. Ezek. iv. 6.* Daniel distinguished between these Weeks and the Weeks after the common reckoning, by calling the latter Weeks of Days, Chap. x. 2. according to the Sense of the Hebrew, expressed in the Margin. And Isaiah distinguished a Natural Year from a Prophetical One, by calling it the Year of an bircling, *Isa. xvi. 14. xxi. 16.*

The Jews numbered their Time by sevens of Years: every seventh Year was a Year of Release, and after seven times seven Years, i. e. 49 Years, came the Year of Jubilee. So the Computation of Time here made use of alludes to *Levit. xxv. 8.*

8. *Thou shalt number seven Sabbaths [or rather Weeks] of Years, seven times seven Years.* The Hebrew Word *Sabbath* signifying the Number Seven, as it is rendered 'שבעה' by the LXX, in the latter Part of the Verse: and so the Greek Word *Σάββατον* is used *Luke xviii. 12. xxiv. 1.* Daniel, by examining the Prophecy of *Jeremiab*, had discovered how the *Seventy Years* of the Captivity were near expiring: and here the Angel discovers to him another Line of Time, importing, that after the Restoration of *Jerusalem* it should continue for a Period of Time consisting of *seventy times seven Years*, which being expired, it should be finally destroyed. Seventy Weeks contain ten *Jubilees*, and Ten being the Number of Perfection, these seventy Weeks denote the bringing in the most complete *Jubilee*, or *Remission*, as the LXX render that Word: when all former Trespasses should be cancelled, and Men should be restored to that Heavenly Inheritance they had forfeited, by the Death of the *Messias*.

Ibid. Upon thy People and thy holy City. Daniel in his Prayer to God, speaking of the *Jews* and *Jerusalem*, had used these Expressions, *Thy People*, and *thy holy City*, ver. 18, 19. as if their Title to God's Favour were indefeasible. To correct this Mistake, the Angel directing his Discourse to *Daniel*, returns him his own Expressions, as if the *People* and the *City* were rather *His* than *God's*. In the same Phrase God speaks to *Moses*, after the Sin of the *Israelites* in making the Golden Calf: *Exod. xxxii. 7.* At the 26th Verse of this Prophecy, the Angel tells *Daniel* how they ceased to be God's People.

Ibid. To finish the Transgression, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness. This the *Messiah* did by making an Atonement for Sin, and absolving Men from the Guilt of it: by giving Men the best Rules and Assistances for the promoting true and inward Righteousness: called here *everlasting Righteousness*, in Opposition to the Righteousness of the Law, a great Part of which consisted in external Ordinances, imposed on them for a Season, till the Time of Reformation: *Heb. ix. 10.* Where the *English* Text reads, *to make an End of Sin*, the Margin translates it, *to seal up Sin*, following a various Reading in the *Hebrew*: but the Sense comes all to one, for the Verb which signifies to *seal up*, denotes likewise the accomplishing of any thing, and is applied to Sin, or the Punishment of it, *Lament. iv. 22.* See likewise the following Note.

Ibid. To seal up the Vision and Prophecy. To fulfil the Prophecies of foregoing Ages concerning the *Messias*, and to confirm them, by making the Event to answer the Prediction, as the setting of a Seal confirms the Authenticity of any Writing. Thus the *Rabbins* upon the Text interpret the Words, *All the Prophecies*, say they, *shall be fulfilled at the Coming of the Messiah*. Bishop *Lloyd* explains the Sentence of the finishing and completing the Prophetical Writings of the Old Testament, which he supposes to have been done 49 Years after the Commencement of this Prophecy. See the Note upon the following Verse.

Ibid. And to anoint the most Holy. The Word *Anoint* plainly alludes to the Name of *Messiah*, expressed in the following Verse, which signifies in *Hebrew* the *Anointed*, and is translated *Christ* in *Greek*: See *John i. 41.* To anoint is the same here as to consecrate the *Messiah* to be a Priest, Prophet, and King, all which Offices were conveyed by the Ceremony of Anointing. The *Messiah* is styled here *the most Holy*, upon the Account of his unspotted Original, as well as his unblameable Life. See *Luke i. 35. Acts iii. 14. Heb. vii. 26. Rev. iii. 7.* The Words may be literally translated, *to anoint the Holy of Holies*: an Expression which usually signifies the inner Sanctuary, called *the Holiest of all*, *Heb. ix. 3.* and it is very properly applied to the *Messias*, who was greater than the Temple, *Matth. xii. 6.* because in him dwelt the Fulness of the Godhead, *Coloss. ii. 9.* whereupon he calls his Body the Temple, *John ii. 21.*

Ver. 25. *Know therefore and understand.* See ver. 23.

Ibid. From the going forth of the Commandment to restore and to build Jerusalem. Or, *to build again Jerusalem*, as the Margin reads; and so the Verb *Sbub* is translated in the latter Part of the Verse, and see Chap. xi. 10. Daniel had besought God to behold their Desolations, and the Ruins of the City which is called by his Name, ver. 18. In answer to this his Supplication, the Angel acquaints him, that the City, both the Streets and the Wall thereof, should be rebuilt. These Expressions do very much confirm their Interpretation, who date this Prophecy from the 20th Year of *Artaxerxes*, when he gave a Commission to *Nebemias* to rebuild the City and its Walls, *Nebem. ii. 11.* — Whereas Dr. *Prideaux*, who dates this Prophecy from the seventh Year of *Artaxerxes*, is forced to understand these Expressions in a metaphorical Sense, for restoring and establishing the Church and State of the *Jews*. Now it is a received Rule, that a literal Sense is always to be preferred, if it be consistent with the main Scope of the Text.

Ibid. Unto Messiah the Prince. Anointing being the ancient Ceremony of investing Persons in the highest Offices and Dignities, the Name of *Messias*, or *Anointed*, was in an eminent Manner appropriated to him that was sanctified, or set apart, and sent into the World under the highest Character of being the Redeemer of it. By that Name he was commonly known unto the *Jews*, *John i. 41. iv. 25.* and that Title was chiefly given to him from the Authority of this Prophecy. He is called here the *Prince* or *Ruler*, a Title often given to *David*: See *1 Sam. ix. 16. 2 Sam. v. 2. vii. 8.* and applied to the *Messiah* himself, spoken of under the Name of *David*, *Isa. lv. 4.* The Author of the first Book of *Chronicles* probably alludes to this Place of *Daniel*, Chap. v. 2. *Judah prevailed over his Brethren, and of him was the Chief Ruler* (the *Nagid* here in the Text) *to come*: as the Words may best be translated. The *Messiah* was commonly known under the Title of King of *Israel*, or King of the *Jews*: See *Matt. ii. 2. Luke xxiii. 2, 3. John i. 49. xix. 19.*

Ibid. Shall be seven Weeks, and threescore and two Weeks. A Colon should be placed at the End

End of this Sentence, which is wrong placed in the Middle of it in our *English Bibles*. *Seven Weeks and threescore and two Weeks* put together make *sixty nine Weeks* of Years, or 583 Years. As the cutting off the *Messiah* is appropriated to the Period of threescore and two Weeks in the following Verse, so the seven Weeks or 49 Years here mentioned must in all Probability be assigned to the Building of the *Street and the Wall*, whether we understand it literally, or metaphorically with Dr. *Prideaux*, for the restoring and settling the *Jewish Church* and State. See Dr. *Prideaux ubi supra*, & ad *Ann. ante C.* 409.

Bishop *Lloyd*, who reckons the Date of this Prophecy from the twentieth of *Artaxerxes*, concludes the seven Weeks, or 49 Years, in the eighth Year of *Artaxerxes Mnemon*, at which Time he supposes *Malachi* to have writ his Prophecy, and thereby finished the *Old Testament Canon*, or sealed up the *Vision and Prophecy*, after whom the *Jews* were to look for no other Prophet till *John Baptist*: See *Malach. iv.* 4, 5. compared with *Matt. xi.* 13, 14.

Ibid. The *Street shall be built again, and the Wall, even in troublous Times.* When the *Jews* were sorely assaulted by their Adversaries, who did all they could to hinder them from rebuilding the City, and fortifying it with a new Wall. See *Nebem. iv.* 7, &c. *vi.* 15. These Words, taken in their obvious Sense, plainly fix the Date of this Prophecy to the 20th Year of *Artaxerxes*, who then gave *Nebemias* a Commission to repair the City, and raise up the Walls and Ramparts of it: See *Nebem. ii, iii, iv.* compared with *Ecclus. xlix.* 13. Before which Time the *Jews* that returned from Captivity lived in the Cities where their Inheritance lay: See *Ezra ii.* 70. *Nebem. vii.* 4. "The Word *Haruts*, translated *Wall*, properly signifies the Circuit bounding out the Limits of the City, whereon the Wall was built, and antiently used to be marked out with a Plough making a Furrow round about," as Mr. *Mede* observes, *Works*, p. 700. And by *Rebob*, the *Street*, or broad Place, he understands the *Area*, or Plat of Ground, whereon the City was to be built. Or else we may suppose the *Singular* put for the *Plural*, an *Enallage* very common in Scripture.

Ver. 26. And after threescore and two Weeks shall *Messiah* be cut off.] Or, after those threescore and two Weeks—for the *He* prefixed to the Word *Shebunim* is *Emphatical*, as the *Grammarians* express it. The common Interpretation of the Word is, that in the seventieth or last Week the *Messiah* should be put to Death. The *Hebrew Verb* here translated *cut off*, is by the *Jewish Rabbins* interpreted of a Death inflicted by the Sentence of a Judge, which Sense they confirm by the use of it in a parallel Place, *Levit. xvii.* 14. to which we may add *1 Sam. xxvii.* 9. Our Saviour plainly refers to this Text, among others, *Luke xxiv.* 26, 46.

Bishop *Lloyd*, who makes a Break between the sixty-nine Weeks and the seventieth, supposes the sixty-nine to expire in *May, A. D.* 32. which was the Year before our Saviour's Passion. In Correspondency with this Prophecy, our Lord could not survive a whole Year after the sixty-

nine Weeks were expired: nor did he: but since he was to be CUT OFF at the Passover, himself being the true Paschal Lamb, he died in the following Year in the Month *Nisan*, answering to our *April*, the very same Day and Hour that the Paschal Lamb was wont to be killed. See the *Chronological Tables* above-mentioned.

Ibid. But not for himself.] The Just suffering for the Unjust, *1 Pet. iii.* 18. The *Vulgar Latin* renders the Words to this Sense, *And the People that deny him shall be no longer his.* The *Hebrew Phrase* is used in the same Sense, *Chap. xi.* 17. *Job xxxix.* 16. To confirm this Interpretation, we are to suppose the Word *People*, which follows, to be understood here, and may with Bishop *Lloyd* translate this and the following Sentence thus: *And the People that deny him shall be no longer his, but the Prince's* (i. e. the *Messiah's*, *ver. 25.*) *future People shall destroy, &c.* And then the *Jews* will properly be called *Lo-ammi, not my People*, *Hos. i.* 9.

Ibid. But the People of the Prince that shall come.] The *Romans*, under the Conduct of *Vespasian* and his Son *Titus*, who were the Generals in that War, and both of them dignified with the Title of Prince or *Cesar*. Bishop *Lloyd* corrects the common Translation thus, *The Prince's* (i. e. the *Messiah's*) *future People*: The *Hebrew Word Haba*, as the *Greek ἐρχόμενος*, which answers it, often signifying the future, or that which is to come: See *Isa. xxvii.* 6. *xliv.* 7. *Mark x.* 30. *Rev. i.* 4. This People that learned *Prelate* understands to be the *Romans* and their Empire, which was the Seat of the *Christian Church*. So when our Saviour tells us, that before the End of the *Jewish Nation* come, the Gospel shall be preached in all the World, *Matt. xxiv.* 14. and *St. Paul* speaks to the same Purpose, *Rom. x.* 16. *Coloss. i.* 6, 23. we are there to understand the World of the Extent of the *Roman Empire*. And our Lord speaking of the final Destruction of the *Jewish Nation* by the *Romans*, expresseth it by sending forth HIS ARMIES to destroy those Murderers, and burn up their City, *Mat. xxii.* 7. which exactly agrees with the Words here following.

Ibid. Shall destroy the City and the Sanctuary.] After that the *Romans* had burnt both City and Sanctuary, they so entirely destroyed them, that it could scarce be perceived the Place had ever been inhabited, as *Josephus* relates, *de Bello, lib. vii. c. 1.* Edit. *Hudson*. And the *Jews* relate, that a Plough was drawn over the Ground where they both stood: See Dr. *Lightfoot* upon *Matt. xxiv.* 2. which were evident Accomplishments of our Saviour's Prediction, that one Stone should not stand upon another, with respect either to the City, *Luk. xix.* 44. or to the Sanctuary, *Matt. xxiv.* 2. and *Chap. xxiii.* 38.

Ibid. And the End thereof shall be with a Flood.] The Desolations made by an Army are often compared to the Inundations of a Flood, whose Violence nothing is able to withstand. *Comp. Chap. xi.* 10. *Isa. viii.* 7, 8.

Ibid. And unto the End of the War Desolations are determined.] Or, Decreed. That War shall make an utter Destruction both of the City and the Nation.

Ver. 27.

Ver. 27. *And he shall confirm the Covenant with many for one Week.*] The former Part of the Verse may be literally translated thus: *One Week shall confirm the Covenant with many; and the midst of, or the half part of the Week, shall cause the Sacrifice and Oblation to cease.* Most Interpreters suppose the seventy Weeks to be completed at the Death of Christ, or at least one half of the seventieth and last of them: accordingly they understand the *Confirming the Covenant* of the new Covenant, and the Terms of Salvation therein proposed, first by John Baptist, as the Forerunner of Christ, and then by Christ himself. Comp. *Isa.* xlii. 6. lv. 3. *Jer.* xxxi. 31. *Ezek.* xvi. 60, 61, 62. They that confine the Promulgation of the new Covenant to the first half of the lxxth Week, understand it of Christ's Preaching for three Years and an half, and then suffering in the midst of that Week.

They that understand the *Confirming the Covenant* to be of the same Extent with the Seventieth Week, suppose John Baptist's Preaching to have taken up three Years and an half, before Christ entered on his Prophetical Office, and translate the following Words, *In the half Part of the Week.* See the next Note but one.

Ibid. *With many.*] The same Expression is elsewhere used of the universal Redemption, or general Promulgation of Pardon by the Gospel Covenant: See *Isai.* liii. 11. *Matt.* xx. 28. *Rom.* v. 15, 19. *Heb.* ix. 28.

Ibid. *And in the Midst of the Week.*] Our Translation of the Words follows their Opinion, who place the Death of Christ in the middle of the last Week: See Archbishop *Usher's Annals*, Par. 2. p. 569. whereas they that suppose the whole seventy Weeks completed at our Saviour's Passion, translate the Sentence thus, *In the half part of the Week he shall cause the Sacrifice and Oblation to cease*; understanding it of the latter half. See Dr. *Prideaux*, *ubi supra*. The Hebrew Word *Chatsi* signifies properly the half Part, and is commonly translated by *חמיו* in the Septuagint. [In this Sense it is to be understood by our Translation, Chap. xii. 7. of this Prophecy.]

Ibid. *He shall cause the Sacrifice and Oblation to cease.*] Christ, by his one Oblation of himself once offered, shall put an End to all the Sacrifices and Oblations made in the Jewish Temple, Comp. *Heb.* x. 5, 6, &c. Thus the Words are expounded by those that suppose the Seventy Weeks to have been finished at our Saviour's Death. To confirm this Exposition, we may observe, that the putting an End to the Temple Service by Violence, such as was that threatened under *Antiochus Epiphanes*, is expressed in a different Manner, viz. *By taking away the daily Sacrifice*, Chap. viii. 11, 12. xi. 31.

Others understand these Words of the final Destruction of the Jewish Temple and Worship by the Romans; and it may be observed, that the Word *Mincha*, Oblation, is sometimes used for the daily Sacrifice: See *1 Kings* xviii. 29, 36. Bishop *Lloyd* explains the Words to this Sense: he separates this single, or odd Week, (so he translates *Sbabua Ecbad*, one Week) from the other sixty-nine: and makes it commence in the 63d Year after Christ, and to end in the

final Destruction of the City and Temple of Jerusalem, which came to pass A. C. 70. It must be granted, that this Interpretation agrees better with the Letter of the Text than the former: and the Abomination of Desolation immediately following it, they may both be reasonably thought the express Characters of one and the same Week, viz. the Seventieth, determined upon Daniel's People and City.

The same learned Prelate understands the Words, *He shall confirm the Covenant with many*—of the Prince's future People, mentioned in the foregoing Verse, viz. the Romans: who by their General *Corbulo* made a Peace with the *Parthians*, *Medes*, and *Armenians*, that they might be better at Leisure to make an entire Conquest of Judea; of which *Tacitus* speaking, saith, *There never was so firm a Peace as now*: *Annal.* lib. xv.

There is one Difficulty which attends this Explication: viz. That instead of setting forth one continued Line of Time, from the Going forth of the Commandment to rebuild Jerusalem, to the Conclusion of the Events here foretold, it makes a considerable Break, or Interval of Time, between the fulfilling one Part of the Prophecy and the other. Whereas the other Interpretations suppose the Destruction of the City and Temple to run beyond the Computation of the Seventy Weeks, and to be immediately subjoined to the Death of Christ, as we see they are, ver. 26. to shew what shall be the Calastrophe, or final Punishment which shall attend so great a Wickedness.

Ibid. *And for the overspreading of Abominations, he shall make it desolate.*] Mr. *Mede* translates the Words thus, *And being a Desolator, he shall command over a Wing of Abominations*: *Works*, p. 407. Bishop *Lloyd*, with some little Variation, renders them, *And upon the Battlements shall be the Idols of the Desolator*. They both understand by the Phrase the Roman Army, which is the Interpretation Christ himself gives of it, *Luke* xxi. 20. compared with *Matt.* xxiv. 15. The Word *Kenaph*, translated in the English *Overspreading*, properly signifies a Wing, and may either signify an Army, as it is used *Isaiab* viii. 8. or else stand for the Battlements of the Temple, as the Greek *Πτερυγιον*, which answers to it, plainly does, *Matt.* iv. 5. Here the Romans, after they had set the Temple on fire, placed the idolatrous Ensigns of their Army over-against the Eastern Gate of the Temple, and offered Sacrifice to them, as *Josephus* expressly tells us, *Bell. Jud.* lib. vi. cap. 6. *Edit. Hudson*. The Word *Shikutim*, Abominations, is commonly used for Idols: See *1 Kings* xi. 5, 7. *2 Kings* xxiii. 13. And the Abomination of Desolation set upon the Altar by *Antiochus*, *1 Maccab.* i. 54. is explained by the Idol-Altar, *ibid.* ver. 59. So the Abominations here spoken of do very properly signify the Ensigns, or Standards of the Roman Legions; each Standard having stampt upon it the Image of the Tutelar God of that Legion, to whom they offered Sacrifice. *Tacitus* calls the Eagle and the other Ensigns, *Propria Legionum Numina*, The Deities which were peculiar to their Legions: *Annal.* lib.

lib. 2. *Tertullian's* Words are to the same purpose: *Religio tota castrensis signa veneratur, signa jurat, & Diis omnibus præponit: All the Religion of the Army consists in paying divine Worship to their Standards, in swearing by them, and preferring them before all other Deities.*) Apol. c. 16.

Ibid. *Even until the Consummation.*] Till God's Indignation be accomplished, as the same Sense is expressed, Chap. xi. 36.

Ibid. *And that determined [or which is decreed] shall be poured upon the Desolate.*] Comp. ver. 11. of this Chapter. Mr. Mede translates it, *shall continue upon the Desolate:* p. 709. The Words briefly declare those terrible Calamities which made an entire Destruction of that City and People, and were executed upon them in the most dreadful Manner that any Nation ever suffered, and with the most evident Tokens of a divine Vengeance upon them, according to the Relation of their own Historian *Josephus*, who was an Eye-witness of these Desolations. And ever since their Posterity have been dispersed all the World over, living only upon Sufferance in their several Dispersions, and very often exposed to grievous Oppressions and Persecutions, enough to have extinguished their Race, unless they had been preserved by Providence, on purpose to verify the Truth of those Prophecies which foretold these Calamities: and particularly those Words of Christ, which have a plain Aspect upon the Text before us, *Luke xxi. 22, 23, 24. These be the Days of Vengeance: that all Things that are written may be fulfilled — for there shall be great distress in the Land, and Wrath upon this People: And they shall fall by the Edge of the Sword, and be led away captive unto all Nations, and Jerusalem shall be trodden down of the Gentiles, untill the times of the Gentiles be fulfilled! i. e. till the Times of the Fourth Monarchy, spoken of Chap. ii, and vii. are expired. See the Note upon Chap. xii. 7.*

Bishop *Lloyd* renders the last Word *Shomem*, *Desolate*, in an active Sense, *The Desolator*, or him that makes Desolate: in which Sense the Word is plainly taken, Chap. viii. 13. xii. 11. The Sense he gives of the Sentence is much the same with the former: viz. that the divine Vengeance shall continue upon the *Jews*, till it be returned upon the Author of their Desolations, which he interprets of the *Roman Government*, as it was exercised under the *Seventh Head*: See *Rev. xvii. 11.*

Having given a particular Account of the most probable Expositions of this famous Prophecy, I need not take any Notice of Sir *John Marsham's* Explication of it in his *Chronicus Canon*, p. 568. since a learned Writer, Mr. *Marshall*, in his *Treatise upon the lxx Weeks*, lately published, hath shewed it to be inconsistent with itself, as well as with the undoubted Monuments both of Sacred and Prophane History. The late Author of *Grounds and Reasons of the Christian Religion*, hath thought fit to mention Sir *J. M.'s* Hypothesis with Approbation: but it is to be presumed that this Writer took it upon Trust, without ever exami-

ning it, and was glad to find an Opinion prejudicial to Christianity countenanced by so great a Name.

CHAP. X.

The ARGUMENT.

The three following Chapters contain the last Vision of Daniel's Prophecy, wherein the several Successions, both of the Persian and Grecian Monarchies are represented, together with the Wars that should be raised between the Kings of Syria and Egypt under the latter Monarchy, as far as the Times of Antiochus Epiphanes: who being the Type and Forerunner of Antichrist, (as hath been observed upon Chap. viii.) the latter Part of the Vision from Chap. xi. 36. seems chiefly to relate to the Persecutions of the Church in the Times of Antichrist, till its being finally cleansed from all those Profanations, as the Temple of Jerusalem was purified from the Pollutions of Antiochus: after which will follow that Kingdom of the Saints mentioned Chap. vii. 18, 27. of this Prophecy.

Ver. 1. **I**N the Third Year of Cyrus King of Persia.] Daniel must now have been above 90 Years of Age; he could not be less than twenty when he was carried Captive: (See the Preface to this Commentary) and that was seventy-three Years before the Date of this Vision; which was the last Daniel saw, and it is likely he himself survived it long.

Ibid. *Whose Name was Belteshazzar.*] See Chap. i. 7.

Ibid. *And the thing was true.*] Or certain, See ver. 21. Chap. xi. 2. and Comp. Chap. viii. 26. *Rev. xix. 9.*

Ibid. *But the time appointed was long.*] See ver. 14. and the Note upon Chap. xii. 4.

Ibid. *And he understood the Thing, and had understanding of the Vision.*] He had a clear View of the Succession of the Persian and Grecian Monarchies, and of the Series of the Kings of Syria and Egypt under the latter of them: altho' the remaining Parts of the Vision were obscure, especially with respect to their final Event. See Chap. xii. 8.

Ver. 2. *In those Days I Daniel was mourning three full Weeks.*] The Reason of Daniel's Fasting and Mourning, seems to be because the Adversaries of the *Jews* began to obstruct the building of the Temple. See *Ezra iv. 4, 5.* This made Daniel deprecate God's Judgments in so solemn a manner.

Ibid. *Three full Weeks.*] The Hebrew reads, *three Weeks of Days.* So we read of a Month of Days, *Gen. xxix. 14.* *Numb. xi. 20.* where the English reads, *A whole Month.* But the Phrase may be used here to distinguish them from the Weeks of Years prophesied of in the ixth Chapter.

Ver. 3. *I ate no pleasant Bread, &c.*] This is expressed by chastening himself, ver. 11. and by afflicting the Soul with Fasting, *Levit. xvi. 29. xxiii. 27. Isa. lviii. 3.*

E e e

Ibid.

Ibid. *Neither did I anoint myself at all.*] As the *Perfians* used to do constantly. See *Plin. Nat. Hist. lib. xiii. c. 1.*

Ver. 4. *In the four and twentieth Day of the first Month.*] According to the *Jewish* Computation, which was the Month *Nisan*, beginning about our Tenth of *March*. The Commentators observe from hence, that *Daniel's* Fast fell upon the Time of the *Paschal* Solemnity: and therefore the *Jews* did not think themselves obliged to keep their solemn Festivals any where but in their own Country, and at the Place appointed by God for that purpose.

Ibid. *I was by the Side of the great River, which is Hiddekel.*] The same with *Tigris*: See *Gen. ii. 14.* This was near *Shushan*, where *Daniel* probably resided. See the Note upon Chap. viii. 2.

Ver. 5. *I lift up mine Eyes.*] Being by the River Side in a deep Contemplation, I looked up and saw a Person appear before me, placed in the Air above the Waters, or hovering over them: See Chap. xii. 6. and *Comp. Rev. x. 2, 5.*

Ibid. *Behold, a certain Man clothed in Linen, whose Loins were girt about with fine Gold of Uphaz.*] He appeared in the Habit of an High-Priest: See *Exod. xxviii. 4, 39. xxix. 5.* The Description *St. John* gives of *Christ* as High-Priest of the Church, *Rev. i. 15.* seems to be taken from this Place of *Daniel*, which proves that the Person here described can be no other than the *Son of God*: which may be farther confirmed by comparing the Person described here, and Chap. xii. 5, 6. with *Rev. x. 2, 5, 6.* who is there represented as setting his Right Foot upon the Sea, and his left upon the Land, as Sovereign Lord of both Elements. *Comp. Mat. xxviii. 19.*

Concerning the fine Gold of *Uphaz*. See the Note upon *Jer. x. 9.*

Ver. 6. *His Body was like the Beryll.*] Of an Azure, or Sky-Colour mixed with a bright Green. See *Ezek. i. 16.*

Ibid. *His Arms and his Feet were in Colour like to polished Brasses.*] Of a bright flaming Colour. See *Ezek. i. 7. Psal. civ. 4. Rev. i. 15. x. 1.*

Ibid. *And the Voice of his Words, as the Voice of a Multitude.*] Great and Powerful: *Comp. Ezek. i. 24. Rev. i. 15. x. 3.*

Ver. 7. *The Men that were with me saw not the Vision, but a great quaking fell upon them, &c.*] They were seized with such Terror and Astonishment, that they made what haste they could to get out of the reach of such an amazing Sight. *Comp. Acts ix. 7.*

Ver. 8. *There remained no Strength in me.*] I fell into a Swoon or fainting Fit. See ver. 9.

Ibid. *My Comeliness was turned in me into Corruption.*] Or, my Vigour, as the Margin reads to a better Sense. So the Word is used, *Prov. v. 9.* where our Translation renders it, *Thine Honour*, but it should be translated *Thy Strength* or Vigour, as appears by comparing that Verse with the Parallel Text, *Prov. xxxi. 3.*

Ver. 9. *When I heard the Voice of his Words, then was I in a deep Sleep on my Face.*] The

very Sound of his Words put me into a fainting Fit. See Chap. viii. 18.

Ver. 10. *And behold an Hand touched me, &c.*] This seems to be a distinct Appearance from that described ver. 5. not so terrible, but nearer approaching to an human Form: See ver. 16. and may probably be supposed to be the Angel *Gabriel*, who had been sent to *Daniel* upon the like Occasions. See Chap. viii. 17, 18. ix. 21. The *Logos*, or *Son of God*, in the Representations made of him in the Old Testament, usually appears with a Retinue of Angels attending him: See *Gen. xviii. 2.* And in this Prophecy, Chap. viii. 13, &c. we have a Vision of several Angels attending upon one principal One: *Comp. Chap. xii. 5.* The same Retinue of Angels may be observed in *Zechariah's* Visions, Chap. i. 8, 9, 10, 12, 13. ii. 3, 4, 8. iii. 2, 4, 7. The Angel who now appeared to *Daniel*, putting forth his Hand, raised him from the Ground, and restored him to his former Strength in some Degree. See Chap. viii. 18. ix. 21. *Jer. i. 9. Ezek. ii. 2. Rev. i. 17.*

Ver. 11. *O Daniel, a Man greatly beloved.*] See Chap. ix. 23.

Ibid. *Understand the Words that I speak unto thee — for unto thee am I now sent.*] Tho' this Angel was inferior to that eminent Person described ver. 5. yet he being the Angel that informs *Daniel* of all those Matters contained in the following Chapter, and the beginning of the xiith, (*the Man clothed in Linen*, speaking nothing but what is related Chap. xii. 7.) he may properly take the whole Business of the Vision upon himself, as he does here, and in the following Verse.

Ibid. *And I am come for thy Words.*] To give an Answer to thy Requests, by the Direction of that divine Person, ver. 5. upon whom I attend. *Comp. Chap. viii. 15, 16, 17. ix. 22.*

Ver. 12. *From the first day that thou didst set thine Heart to understand, and to chasten thy self before thy God, thy words were heard, &c.*] As God graciously answered those Prayers thou madest in thy former Humiliation occasioned by thy searching out the Time allotted for the Captivity of thy People: See Chap. ix. 2, 22, 23. so now God is pleased, in answer to thy repeated Humiliation and solicitous Concern for thy People, to send me to inform thee what shall be their State and Condition in After-times.

Ver. 13. *But the Princes of the Kingdom of Persia withstood me.*] The Princes of the Kingdom of *Persia* and *Græcia*, mentioned here and ver. 20. are generally supposed to be the Guardian or Tutelar Angels of those several Countries. That there were such tutelar Angels, not only over private Persons, (see *Acts xii. 15.*) but likewise over Provinces and Kingdoms, was an Opinion generally received. The four Spirits mentioned *Zeck. vi. 5.* seem to be the Guardian Angels of the four Great Empires. Every Heathen Nation thought their Country under the peculiar Protection of some tutelar Deity: and they looked upon the God of the *Jews* to be no other than that Deity who presided over that Nation. See *1 Sam. iv. 8.*

1 Kings xx. 23, 28. 2 Kings xviii. 33, 34, 35. Isa. x. 10, 11. This Notion was very much countenanced by a Passage in Deuteronomy, xxxii. 8. where the Septuagint translate the Text thus: *When the most High divided the Nations their Inheritance—be set the Bounds of the People according to the Number of the Angels of God; for the Lord's Portion is his People.* As if the Sense were, That the Government of other Nations was committed to so many tutelar Angels; whereas Israel was under the immediate Care and Government of God himself. The Opinion I have been hitherto explaining supposes the presiding Angels here mentioned to have been good Angels: from whence it follows, that the Occasion of their Contention was because neither Party was as yet acquainted with the Divine Will, to which they were already to submit. See this Point largely treated of by Petavius, Dogm. Theolog. Tom. 3. lib. 2. de Angelis, Cap. 8.

But others suppose those Princes or Angels, who opposed Michael and Gabriel, to be evil Spirits, such as are described by St. Paul under the Names of the Rulers of the Darknesh of this World, having their Residence in the lower Regions of the Air, Ephes. ii. 2. vi. 12. These evil Spirits are sometimes represented as Part of the Heavenly Host, both in respect to their original Station, and because these are the Instruments of Providence, and have a Command over the inferior World, as far as God thinks fit to permit. See 1 Kings xxii. 19, &c. Job i. 6, 12, &c. They are likewise represented as Accusers of good Men before God, and as aggravating their Faults, in order to have them delivered over to them, as the Executioners of God's Judgments. See Job i. 11. ii. 5. Zech. iii. 1. Rev. xii. 10. If we follow this Opinion, the Contest here will be of the same Nature with that of the Angel and Satan, Zech. iii. 1. and with the Dispute that Michael the Archangel had with the Devil about the Body of Moses, mentioned in St. Jude's Epistle, ver. 9.

Ibid. *The Prince of the Kingdom of Persia withstood me one and twenty Days.* The Persians, upon the Solicitation of the Jews Enemies, had put a stop to the Building of the Temple, all the Time of Daniel's Humiliation: See the Note upon ver. 2. And the Tutelar Genius of that Empire still insisted, that they might be kept under those Hardships, while the Angel Gabriel was doing them all the good Offices he could. In like manner Satan is represented as eagerly opposing the Rebuilding the Temple, and the Restoration of the Jewish Nation, Zech. iii. 1, 2.

Ibid. *But lo! Michael one of the chief Princes came to help me.* Michael is styled an Archangel by St. Jude, ver. 9. and a great Prince that stands up for the Children of thy People, Chap. xii. 1. of this Prophecy. Christ himself, as he is often represented under the Character of an Angel, so he is described under the Name of Michael, Rev. xii. 7. But in this and the parallel Texts of Daniel, the Name rather denotes some principal Angel, whom the Jews

looked upon as the Guardian Angel of their Nation. See ver. 21. and Chap. xii. 1. Ibid. *And remained there with the Kings of Persia.* I still continued to oppose any Motions the tutelar Genii of Persia might make in Prejudice of the Jews. The Word King is equivalent in Hebrew to Prince or Governor. See Chap. vii. 17. Jer. xxv. 20, &c. 1 Kings xxii. 47.

Ver. 14. *Now I am come to make thee understand what shall befall thy People in the latter Days; for yet the Vision is for many Days.* Daniel was solicitous about the present State of his People. See ver. 2. The Vision informs him, first, that the Empire shall be translated from the Persians to the Greeks, Chap. xi. 3. and then what should be the Condition of the Jews under Alexander's Successors, the Kings of Syria and Egypt; one of which, viz. Antiochus Epiphanes, should be a Figure of Antichrist, who should disturb the State of the Christian Church in the latter Times of the World. See ver. 1. and compare Chap. xii. 4, 8.

Ver. 15. *I set my Face towards the Ground, and I became dumb.* I was perfectly astonished, and deprived of all Sense: See ver. 16, 17. and compare Chap. viii. 18.

Ver. 16. *Then one like the Similitude of the Sons of Men touched my Lips.* One that appeared in a human Form, the same Angel that touched me with his Hand before: See ver. 10. restored my Speech to me, which my Fright and Concern had quite deprived me of.

Ibid. *Then I opened my Mouth, and said to him that stood before me.* Comp. Chap. viii. 15. This Angel stood upon the Earth near Daniel, not above the Waters of the River, as the Person did whose Appearance was so glorious: ver. 5.

Ibid. *O my Lord, by the Vision my Sorrows are turned upon me, &c.* See ver. 8.

Ver. 17. *How can the Servant of this my Lord talk with this my Lord?* How can thy Servant, a poor mortal Man, maintain a Discourse with a Person of your Rank and Dignity? See Noldius, p. 353. The Words may be translated thus, *How can the Servant of this my Lord talk with that my Lord?* i. e. with the other Person that first appeared to me with so majestick a Presence, at whose Sight I was perfectly confounded: ver. 5—9. The Pronoun Zeb, when it is doubled, often signifies two distinct Persons or Things: See Exod. xiv. 20. Eccles. vi. 3. vii. 14, 18. Isa. vi. 3.

Ver. 19. *O Man greatly beloved, fear not, Peace be unto thee.* Thou needest not be under such terrible Apprehensions, as if this Vision did portend thee some Mischief: See Jud. vi. 22. xiii. 22. for it is a peculiar Token of God's Favour to thee: See ver. 11.

Ver. 20. *Knowest thou wherefore I am come to thee?* Viz. *To make thee understand what shall befall thy People in the latter Days:* ver. 14.

Ibid. *Now will I return to fight with the Prince of Persia.* Or, *I shall again fight, or contend, with the Prince of Persia:* in which

Sense the Verb *Shew*, *Return*, is often used : See Chap. ix. 25.

Ibid. *And when I am gone forth, lo the Prince of Grecia shall come.*] When I am gone forth from the Divine Presence, the tutelar Angel of the Grecian Empire will appear in the Court of Heaven, and offer his Reasons for translating the Empire from the Persians to the Greeks, that the Jews may enjoy the Benefits of their Dominion : as a Government that will be more favourable to them than the Persian Emperors were. Alexander and some of his Successors bestow'd many Favours upon the Jews, as may be seen in *Josephus Antiq.* lib. xi. cap. ult. lib. xii. cap. 2, 3.

Ver. 21. *But I will shew thee that which is noted in the Scripture of Truth.*] Or, in the *Writing of Truth* : i. e. what is certain and irrevocable. God's Decrees are spoken of as if they were committed to Writing, and registred in a Book : See *Deut.* xxxii. 34. *Psal.* lvi. 8. *Isa.* lxxv. 6. *Malach.* iii. 16.

Ibid. *And there is none that boldeth with me in these Things, but Michael your Prince.*] None of the Guardian or Tutelary Angels, who have the Care and Presidency of other Nations committed to them, join with me in defending the Cause of the Jewish Nation, but Michael your Prince and Protector : See Chap. xii. 1. Saint *Jerom.* in his Commentary upon the 13th Verse, supposes the Prince of Persia to oppose the Jews upon account of their Sins, which Reason may be applied to other Guardian Angels, or *Ministring Spirits*.

CHAP. XI.

See the ARGUMENT of the foregoing Chapter.

Ver. 1. **A**LSO I in the first Year of Darius the Mede, even I, stood to confirm and strengthen him.] This Verse should have been joined to the last Chapter : the Angel adds, that as he now joins with Michael in defending the Cause of the Jewish Nation ; so at the Time of the Overthrow of the Babylonish Empire, he assisted Michael in advancing Darius to the Succession, which was the Occasion of restoring the Jewish Captivity. The Word *Him* may relate either to Michael or Darius, and the Sense, taking it either Way, is much the same.

Ver. 2. *And now I will shew thee the Truth.*] What is contained in the Scripture, or Writing of Truth, Chap. x. 21. Or, I will shew thee the Succession of the Persian and Grecian Empire in plain and naked Truth, not in symbolical or figurative Representations, as it was shewed before, Chap. viii.

Ibid. *There shall stand up yet three Kings in Persia.*] After Cyrus shall succeed Cambyzes, Smerdis, and Darius Hystaspes. So Ezra mentions two Kings, whom he calls *Abasuerus* and *Artaxerxes* (Names which were common to most of the Persian Kings in the Jewish History) who reigned between Cyrus and Darius Hystaspes, *Ezra* iv. 6, 7.

Ibid. *And the fourth shall be far richer than*

they all, &c.] This plainly means Xerxes, who brought together an Army of above four Millions, according to Herodotus's Account : of eight Millions, as others say, to over-run the whole Country of Greece. These Wars, carried on by Xerxes's Successors, ended at last in the Conquest of the Persian Monarchy by Alexander the Great. Upon this account the Angel passes over the rest of the Persian Kings, and proceeds immediately to relate the Successes of Alexander : it being the chief Design of the former Part of this Vision to foretel the Translation of the Empire from the Persians to the Greeks : See Chap. x. 20. St. *Jerome* rightly observes upon the 5th Verse of this Chapter, " That it was not the Design of the Scripture to give us an Historical Narrative of the Actions of Heathen Princes, any farther than the Affairs of the Jewish Nation were concerned in them." In like manner at the 36th Verse, the Angel breaks off the Succession of the Syrian Kings after Antiochus to describe Antichrist, of whom the former was the Type and Fore-runner. [So Chap. viii. 9. The Prophet passes over all the Successors of Alexander to Antiochus Epiphanes, whose Reign had a particular Influence upon the Jewish Affairs.]

Ver. 3. *And a mighty King shall stand up, and do according to his Will.*] Compare ver. 16. This denotes Alexander the Great, whose Success was so uninterrupted, that no body was able to put a Stop to the Progress of his Victories : See Chap. viii. 5.

Ver. 4. *And when he shall stand up.*] When he shall be in the Height of his Prosperity.

Ibid. *His Kingdom shall be broken, and shall be divided toward the four Winds of Heaven.*] See the Notes upon Chap. viii. 8.

Ibid. *And not to his Posterity.*] Alexander had a Brother, *Arideus*, and two Sons, *Alexander* and *Hercules* : these were all cut off in a few Years after his Death, to make way for his Generals, who divided his Empire among themselves.

Ibid. *Nor according to his Dominion which he ruled.*] They did not immediately take upon them the Title of Kings : See Dr. *Prideaux*, ad ann. A. C. 301. and his Dominion being divided, lost much of that Strength and Power which the Empire had when it was united in the Person of Alexander : See Chap. viii. 22.

Ibid. *For his Kingdom shall be plucked up for others beside those.*] Alexander's four Great Successors were *Ptolemy*, *Cassander*, *Lysimachus*, and *Seleucus* : See the Note upon Chap. viii. 8. but others beside them came in for a Share of his Dominions, such as *Eumenes*, *Philotas*, and others. The Word translated *plucked up* is the same as *rooted up*, or destroyed, and is opposed to *planting*, or making to thrive, *Jer.* i. 10. xxiv. 6. xxxi. 28. or the Phrase may allude to the Feathers of a Bird being plucked and scattered abroad. Compare Chap. vii. 4.

Ver. 5. *And the King of the South shall be strong.*] By the King of the South, in this and the following Verses, is meant the King of Egypt : and by the King of the North, the King of Syria. These two Kings came at length

to have the principal Share of *Alexander's* Dominions, and make the greatest Figure among his Successors. But the Reason why they only are mentioned here, is, because they only were concerned in the Affairs of the *Jews*: *Judea* bordering upon each of their Dominions, and sometimes belonging to one, and sometimes to the other of those Princes. The King of the South mentioned in this Verse, denotes *Ptolemy* the first, the Son of *Lagus*, called by way of Distinction, *Ptolemy Soter*. The Text saith of him, that he should be strong: for he had all *Egypt* and the adjacent Parts of *Libya* under his Dominion, besides *Palestine*, *Cale-Syria*, and most of the Maritime Provinces of the *Lesser Asia*.

Ibid. *And one of his Princes, and [or even] he shall be strong above him, and have dominion.*] Another of the Successors of *Alexander*, who took upon them the Style of Kings or Princes: (See the Note on ver. 4.) This was *Seleucus Nicator*, the first King of the North, or of *Syria*: who by the Conquest of *Lysimachus* King of *Thrace*, and *Demetrius* King of *Macedon*, obtained the Name of *Nicator*, i. e. Conqueror.

Ibid. *His dominion shall be a great dominion.*] He had under his Dominion all the Countries of the East, from Mount *Taurus*, to the River *Indus*: and from thence Westward to the *Egean-Sea*: whereupon *Appianus* the Historian reckons him the most Potent of all *Alexander's* Successors.

Ver. 6. *And in the end of Years, they shall join themselves together.*] In process of Time the Successors of these two Kings, viz. *Ptolemy Philadelphus*, the Son of the former *Ptolemy*, and *Antiochus Theus*, the Grandson of *Seleucus Nicator*, shall enter into a League or Confederacy with each other.

Ibid. *For the King's Daughter of the South shall come to the King of the North to make an agreement.*] This League shall be concluded by the Marriage of *Berenice*, Daughter to *Ptolemy Philadelphus*, with *Antiochus Theus* King of *Syria*, altho' he had another Wife *Laodice*, and two Children by her, *Seleucus Callinicus*, and *Antiochus*.

Ibid. *But she shall not retain the power of the arm.*] She shall not be able to keep her Power or Interest with *Antiochus*: for as soon as her Father *Ptolemy* was dead, *Antiochus* divorced her, and recalled his former Wife *Laodice* and her Children.

Ibid. *Neither shall he stand, nor his arm.*] Nor shall *Antiochus* himself long survive, for *Laodice* being jealous of his fickle Temper, procured him to be poisoned, and concealed his Death till her Son *Seleucus* had secured the Succession.

Ibid. *But she shall be given up, and they that brought her.*] *Berenice*, after she had shut herself up in the *Asylum*, or Place of Sanctuary at *Daphne*, was betrayed into her Enemies Hands, and basely murdered with all those that attended her out of *Egypt*.

Ibid. *And he that begat her.*] If we follow this Translation, see the Explication of it in the next Note: But the Marginal Reading

gives the better Sense, *He whom she brought forth*; her Son who was slain with her: The Hebrew, *Toled*, is in the Form of the Participle Active: but the same Form is sometimes used in a Passive Sense: of which we may produce an Instance from Chap. ix. 27. of this Prophecy, where the Word *Shomem* is rendered in a Passive Sense, *Desolate*, by most Interpreters.

Ibid. *And he that strengthened her in these times.*] Her Father who should have supported her with his Interest under these Difficulties, but died himself a little before.

All these Particulars, and what are mentioned in the following Notes, are fully related in the Historical Accounts of those Times, as may be seen by those who will consult the Authors referred to by St. *Jerom*, in his Commentaries upon *Daniel*, and Dr. *Prideaux* in the second Part of his *Script. Connection*.

Ver. 7. *But out of a Branch of her Root shall stand up one in his Estate, and shall enter into the Fortrefs of the King of the North.*] One of the same Stock or Original with *Berenice*, viz. her Brother *Ptolemy Euergetes*, shall succeed his Father in the Government of *Egypt*, and shall revenge his Sister's Quarrel, by invading the Frontiers or Territories (see ver. 10.) of *Seleucus*, and prevail against him.

Ver. 8. *And he shall also carry Captives into Egypt their Gods, with their Princes, &c.*] St. *Jerom* tells us out of Writers extant in his Time, that *Ptolemy* made himself Master of all *Syria* and *Cilicia*, and passing the *Euphrates*, conquered as far as *Babylon*: and carried back into *Egypt* vast Plunder from all the conquered Provinces, together with two thousand five hundred *Egyptian Idols*, which *Cambyses* upon his Conquering *Egypt* had carried into *Persia*. This Action of his so highly obliged the *Egyptians*, that they gave him the Title of *Euergetes*, or, the Benefactor.

Ibid. *And he shall continue more Years than the King of the North.*] *Ptolemy* out-lived *Seleucus* the Space of four Years.

Ver. 9. *So the King of the South shall come into his Kingdom, &c.*] *Ptolemy* shall return home without Molestation, and quietly enjoy what he had gotten by his Victories.

Ver. 10. *But his Sons shall be stirred up, and assemble a multitude of great Forces.*] The Sons of *Seleucus*, *Seleucus Ceraunus*, and *Antiochus*, called afterwards the Great, shall assemble a mighty Army, in order to recover all that their Father had lost.

Ibid. *And one shall certainly come, and overflow and pass over.*] *Antiochus* shall certainly overrun *Judea* and *Cale-Syria*, with other Provinces belonging to the King of *Egypt*; taking the Advantage of *Ptolemy Euergetes's* Death, and the Succession of his Son *Ptolemy Philopator*, a weak and profligate Prince: under whose Reign he attempted the Recovery of *Syria*. We may observe the Text here speaks only of a single Person, viz. *Antiochus*, for his Brother *Seleucus* died in the Beginning of this Enterprize, having scarce reigned three Years. The Devastations of an Army are fitly compared to Inundations: See ver. 22, 40. and Chap. ix. 26.

Ibid.

Ibid. Then shall he return, and be stirred up even to his Fortrefs.] Or, He shall again be stirred up, &c. See the Note upon Chap. ix. 25. At the Spring of the next Year he shall take the Field again, and encamp at Rabbia, a Frontier Town upon the Borders of Egypt. See the History of this Engagement in Polybius, lib. 5. p. 573. Edit. 8vo.

Ver. 11. *And the King of the South shall be moved with Choler, and shall come forth and fight with him, even with the King of the North.]* Ptolemy Philopator, the young King of Egypt, being enraged at the Attempts of Antiochus, shall come with a great Army to encounter him.

Ibid. And he shall set forth a great Multitude.] If we understand the Words of Ptolemy's Army, that consisted of seventy thousand Foot, five thousand Horse, and seventy-three Elephants. Antiochus's was little inferior to his, for he had sixty-two thousand Foot, six thousand Horse, and sixty-two Elephants.

Ibid. But the Multitude shall be delivered into his Hand.] The Army of Antiochus was discomfited by Ptolemy, ten thousand being slain, and four thousand taken Prisoners. The Author of the third Book of Maccabees ascribes this Victory to the passionate Importunity of Arsinoe, Ptolemy's Sister, who ran about the Army with her Hair about her Shoulders, and by Promises and Entreaties engaged the Soldiers to fight with more than ordinary Resolution.

Ver. 12. *His Heart shall be lifted up.]* So far as to offer to force his Passage into the Holiest Part of the Jewish Temple, when he came to Jerusalem to offer Sacrifices there, after his Victory: the Story is related at large in the forementioned third Book of the Maccabees, Chap. i.

Ibid. And he shall cast down many ten thousands, but he shall not be strengthened by it.] Or, Tho' he shall cast down — he shall not be strengthened by it. He shall content himself with recovering the Provinces of Cale-Syria and Palestine, and make no farther Advantages of his Victory; being willing to agree to a Peace, that he might securely follow his Pleasures. See Dr. Prideaux, par. 2. ad ann. A. C. 217.

Ver. 13. *For the King of the North shall return, and shall set forth a Multitude greater than the former, and shall certainly come (after certain Years) with a great Army, &c.]* Fourteen Years after the ending of the former War, upon the Death of Philopator, and the succeeding of his Infant Son Ptolemy Epiphanes, Antiochus the King of the North shall return into Cale-Syria and Palestine, for the Recovery of those Provinces, and shall bring with him a greater Army than he had in the former War, the same which he brought out of the East, at his late Return from thence.

Ibid. After certain Years.] The Hebrew reads, *At the end of Times, even Years:* which Expression confirms the Interpretation given before of the Word *Times* in this Prophecy: See the Note upon Chap. iv. 16.

Ibid. And with much Riches.] With abundant Supply of all necessary Provisions for an Army: and especially with Beasts of Burden for removing their Baggage: for that is the proper Sense of the Word *Recusabundantia*.

Ver. 14. *And in those times many shall stand up against the King of the South.]* Antiochus King of Syria and Philip King of Macedon entered into a League, to divide the Dominions of Ptolemy Epiphanes King of Egypt, being then an Infant of six Years of Age. Agathocles his Father's Concubine, and her Brother Agathocles, who managed every thing under Ptolemy Philopator, were framing Projects to keep the Regency in their own Hands during the Minority of this Prince. And Scopas, one of his Generals, some time afterwards formed a Design of usurping the Sovereignty over Egypt.

Ibid. Also the Robbers of thy People shall exalt themselves to establish the Vision, but they shall fall.] The Apostates from the Jewish Law shall exalt themselves under the Favour of the King of Egypt and his Ministers, to accomplish what is said in the Writings of the Prophets concerning the Persecutions that should befall God's People, and the Punishments that should at length overtake those that forsake the Truth. These Apostates accordingly did fall, and were cut off by Antiochus; for in the ninth Year of Epiphanes's Reign, Antiochus made himself Master of Jerusalem, and cut off or drove from thence all those Jews that were of Ptolemy's Party, and bestowed particular Favours upon those that persevered in the Observance of the Law. Josephus Antiq. lib. xii. cap. 3. gives us a Copy of Antiochus's Decree in favour of their Temple, and the Service therein performed, and to secure it from being profaned.

Ver. 15. *So the King of the North shall come, and take the most fenced Cities.]* Antiochus having vanquished the King of Egypt's Army under Scopas at Paneas, near the Fountain-head of the River Jordan, he besieged and took first Sidon and Gaza, then all the other Cities of that District, viz. Abila, Samaria, and Gadara: and afterwards became Master of the whole Country. The Word *Sollelab* translated a Mount, does likewise signify Battering Engines for the throwing Stones, and such like offensive Artillery. See 2 Kings xix. 32. Jer. xxxii. 24. xxxiii. 4.

Ibid. And the Arms of the South shall not withstand, neither his chosen People.] Neither the King of Egypt's best Generals, such as Scopas, and others that came to relieve him, nor his choicest Troops, shall prevail or be able to withstand Antiochus.

Ver. 16. *But he that cometh against him shall do according to his own Will, &c.]* No body being able to oppose him in Cale-Syria or Palestine: Comp. Chap. viii. 4. 7. and ver. 36. of this Chapter.

Ibid. And he shall stand in the glorious Land, which by his Hand shall be consumed.] He shall make himself Master of Judea: See the Note upon Chap. viii. 9. which shall be consumed by the foraging and plundering of his Soldiers. Jerusalem itself receiving great Damages during

during the Siege of the Garrison which *Scopas* left there; as appears by *Antiochus's* Decree for repairing the Ruins of the City, in *Josephus, ubi supra*. In the Contests between the Kings of Syria and Egypt, Judea lying in the middle between them, whoever were Conquerors, that Country was sure to suffer: *Josephus* compares its Condition to that of a Ship in a Storm, which is beaten by the Waves on both Sides: *Antiq. lib. xii. c. 3. init.* The Greek Interpreter renders the former Part of the Sentence, *And he shall stand in the Land of Sabi*: which Dr. *More* in his Notes upon the Place, supposes to be a Name of the God of Israel: and I have offered some Arguments to support that Conjecture, in the Notes upon *Jer. iii. 19.*

Ver. 17. *He shall also set his Face to enter with the Strength of his whole Kingdom.* *Antiochus* will likewise design to invade Egypt with all his Forces, and make an entire Conquest of it.

Ibid. And upright ones with him. Or rather, And he shall make Agreements with him: *Yesharim* here probably signifying the same as *Mesbarim* does ver. 6th: i. e. he shall make Proposals of concluding a Marriage between his own Daughter *Cleopatra* and King *Ptolemy*, to be consummated when they come of Age: which Offer made by *Eucles* of *Rhodes* was accepted, and a Contract fully agreed between them.

Ibid. Thus shall he do. Or, He shall succeed, as the Word is taken, ver. 28, 32. He shall succeed in this his Proposal.

Ibid. Giving him the Daughter of Women, corrupting her. In making this Proposal of Marriage, his Intent was that she should betray her Husband to him, and by that means become Master of Egypt. She is called the Daughter of Women, καὶ ἰσοχὴν, by way of Excellence, either upon the Account of her Quality, or else because of her great Beauty.

Ibid. But she shall not stand on his side, neither be for him. When she was married to *Ptolemy*, she forsook the Interest of her Father, and embraced that of her Husband: and we find her joining with him in an Embassy to the Romans, to congratulate the Victory they had obtained over her own Father, as Dr. *Prideaux* observes out of *Livy, lib. 37.* See *Script. Connec. part. 2. ad ann. C. 187.*

Ver. 18. *After this he shall turn his Face unto the Isles, and shall take many.* *Antiochus* shall set out a great Fleet for reducing the lesser Asia, which sailing along the Coasts of Cilicia, Pamphylia, Lycia, and Caria, took a great many of the Maritime Cities of those Provinces, and the Islands adjoining. All Countries lying upon the Sea-Coasts are called Islands, in the Hebrew Dialect, as hath been observed in the Notes upon *Isa. xi. 11.*

Ibid. But a Prince for his own Behalf shall cause the Reproach offered by him to cease: without his own Reproach he shall cause it to turn upon him. Or, But a Prince shall cause to cease his [i. e. *Antiochus's*] Reproach against him: moreover he shall cause his Re-

proach to return upon him. Compare *Hof. xii. 14.* The particle *Bilti*, translated without, signifies likewise moreover: See *Noldius, p. 202.* *Lucius Scipio* the Roman Consul made the Reproach, which *Antiochus* had offered to the Romans by that Invasion, to return upon his own Head, by overthrowing him in Battle at Mount *Sipylus*, and forcing him to quit all the Conquests he had made in the Lesser Asia. From this great Victory, whereby Asia was delivered out of the Hands of *Antiochus*, this *Scipio* had the Sir-name of *Asiaticus*: This Action is at large related by *Livy*, in the 37th Book of his History.

Ver. 19. *Then he shall turn his Face toward the Fort of his own Land, but he shall stumble and fall.* After this great Defeat, *Antiochus* returned back to *Antioch*, the chief Seat and Fortrefs of his Kingdom. From whence going into the Eastern Provinces, to raise the Money he was by Agreement to pay to the Romans, and attempting to rob the Temple at *Elymais*, for that Purpose, he was slain there, and never returned again into Syria.

Ibid. And not be found. An Expression, denoting utter Destruction: See *Job xx. 8. Psal. xxxvii. 36. Ezek. xxvi. 21.*

Ver. 20. *Then shall stand up in his Estate, a raiser of Taxes, in the Glory of the Kingdom.* *Seleucus Philopator*, the Son of *Antiochus*, shall succeed in the Kingdom of Syria: Comp. ver. 7. His Father by the Treaty of Peace was obliged to pay a thousand Talents for twelve Years together to the Romans: and it was the main Business of his Son's Reign to raise this Money upon his Subjects. His Necessities put him upon offering to seize the Treasures which were laid up in the Temple at Jerusalem; for which attempt his Treasurer *Heliodorus* was miraculously punished, as the Story is told at large, 2 Macc. iii. 4, &c.

Ibid. But within few days he shall be destroyed, neither in Anger nor in Battle. Dr. *Prideaux*, Part. 2d of *Script. Connec.* at the End of the 2d Book, translates this Sentence, *Within few Years he shall be destroyed*: The Word *Yamim*, Days, often signifying Years: which Sense suits better with the Event here foretold. For *Seleucus* reigned but eleven Years, which may properly be called a few, in comparison of the thirty-seven Years of his Father's Reign: and he came to his End neither by War abroad, nor by a Sedition at home, but was poisoned by *Heliodorus* his Treasurer, who designed to usurp the Kingdom to himself, as *Appian* relates it.

Ver. 21. *And in his Estate [or place] shall stand up a vile Person.* This is a Description of *Antiochus Epiphanes*, the great Persecutor of the Jewish Nation and Religion: He is called here a vile Person, not for any want of Wit or Parts, but for the Extravagance of his Life and Actions, which made many doubt whether he had more of the Fool or the Mad-man in him: so instead of *Epiphanes*, the Illustrious, they called him *Epimanes*, the Mad-man. See the Fragments of the 26th Book of *Polybius*, p. 1492. of the Leyden Edition.

Ibid.

Ibid. *To whom they shall not give the Honour of the Kingdom, but he shall come in peaceably, and obtain the Kingdom by Flatteries.*] The Right of Succession did belong to Demetrius, the Son of Seleucus Philopator, and Nephew to Antiochus: but he being sent an Hostage to Rome by his Father, Antiochus took advantage of his Absence, and by courting Eumenes King of Pergamus, and Attalus his Brother, with flattering Speeches and great Promises of Friendship and Assistance against the Romans, prevailed with them to stand by him against the Usurper Heliodorus, and so came peaceably into the Possession of the Kingdom.

Ver. 22. *And with the Arms of a Flood shall they be overflowed from before him, and shall be broken.*] Compare ver. 10. Antiochus by the Assistance of Eumenes and Attalus, shall vanquish all the Forces that opposed his Pretensions, both those raised by the Usurper Heliodorus, and those which Cleopatra, Mother to Ptolemy Philometor, had got together to assist her Son's Right, as being Nephew to the deceased King Seleucus.

Ibid. *Yea also the Prince of the Covenant.*] Onias the High-Priest, as several interpret it, whom they suppose to be meant by the Prince of the Host, Chap. viii. 11. where the Prophet speaks of the Persecution of the Jews, of which the same Antiochus was the Author. This Onias was deposed and banished by him, and afterwards murdered by one of his Lieutenants, 2 Macc. iv. 10, 34. But the following Verse inclines me to think that Ptolemy Philometor is meant here, for he it is with whom the League there mentioned is made; and he was the principal Person that opposed Antiochus chiefly in his Pretension to Cæle-Syria and Palestine: in whose Name a War was carried on against Antiochus, the Success of which is foretold in the following Verses.

Ver. 23. *And after the League made with him, he shall work deceitfully, &c.*] This League was made between Ptolemy Philometor and Antiochus in the Life-time of Cleopatra his Sister, and Mother of Ptolemy. But when the King of Egypt's Ministers demanded the Restitution of Cæle-Syria, and Palestine, as belonging to the King of Egypt by Virtue of the Marriage-Articles between Ptolemy Epiphanes and Cleopatra, Antiochus, without any regard to the League he had made with Philometor his Nephew, marched his Army toward the Frontiers of Egypt, and having obtained a Victory over the Egyptian Army in a Battle fought between Mount Casius and Pelusium, he the next Year made himself Master of the greatest Part of Egypt, Philometor himself falling into his Hands: whom he pretended to take care of as his Nephew, and to manage his Affairs as his Tutor and Guardian. But this belongs to his second Expedition mentioned ver. 25.

Ibid. *And shall become strong with a small People.*] His Forces then were but small, as St. Jerom observes out of Sutorius, an Historian extant in his Time: at least in comparison of those he brought with him in his second Expedition: See the Note upon ver. 25.

Ver. 24. *He shall enter peaceably into the fattest places of the province, and he shall do that which his Fathers have not done, nor his Fathers Fathers; he shall scatter among them the Prey, and Spoil, and Riches.*] By his Clemency toward the Egyptians, and civil Treatment of Philometor, he shall succeed in his Attempts upon Egypt, beyond all his Predecessors, the former Kings of Syria: viz. Antiochus Tbeus, Seleucus Callinicus, and Antiochus, surnamed the Great, whose Actions are specified in the foregoing Part of the Chapter: all these had a Design of getting Egypt into their Hands, but none of them ever succeeded so far in the Attempts upon it, as Epiphanes: who miserably plundered the whole Country, and divided the Riches of it among his Followers: See 1 Macc. i. 19. St. Jerom in his Notes upon the place, and Aibonæus, Deipnosophist. lib. v. and x. Epiphanes was in himself of a profuse and prodigal Temper, as the Author of the first Book of Maccabees, Chap. iii. 30. and several other Historians agree in giving his Character, from whence he gained the Name of Munificent and Liberal, as Josephus informs us, Antiq. lib. xii. c. 11.

Ibid. *And he shall forecast his Devices against the strong holds.*] He shall not only seize upon the richest Parts of Egypt, but shall likewise make himself Master of the chief Places of Strength in that Country, keeping Pelusium in his Hands, which was the Key of Egypt, and laying Siege unto Alexandria.

Ibid. *Even for a time.*] See ver. 27.

Ver. 26. *And he shall stir up his Power and his Courage against the King of the South with a great Army, &c.*] The Preparations here described belong to Antiochus's second Expedition into Egypt, as the Author of the second Book of Maccabees rightly calls it, Chap. v. 1. when he invaded that Country with great Forces both by Sea and Land, as that Expedition is described, 1 Mac. i. 17, 18. where the Historian adds, that Ptolemy fled from him, and many of his Army were wounded to Death: thus they got the strong Cities in the Land of Egypt, and he took the Spoils thereof. After which Victory Ptolemy Philometor surrendered himself into Antiochus's Hands; as was observed before: whereupon the Alexandrians set up his Brother upon the Throne, whom they surnamed Euergetes.

Ibid. and Ver. 26. *But he shall not stand, for they shall forecast Devices against him: yea they that feed of the Portion of his Meat, shall destroy him.*] The ill success of Philometor's Expedition was chiefly owing to the Mal-administration of Lenæus, Eulæus, and other Ministers and Officers employed under him, and to the Treachery of Ptolemy Macron, who forsook Philometor's Interest, and went over to Antiochus.

Ibid. *And his Army shall overflow.*] The Arms of Antiochus shall overrun the whole Kingdom of Egypt, like a sudden Inundation: See ver. 10, 22.

Ver. 27. *And both these Kings Hearts shall be to do mischief: and they shall speak Lies at one Table, but it shall not prosper.*] These two

Chap. XI. upon the Prophet DANIEL. 401

two Kings shall meet at Memphis, and frequently eat at the same Table as Friends. *Antiochus* pretending to take Care of the Interests of his Nephew *Philometor*, especially after the *Alexandrians* had proclaimed his Brother *Euergetes* King: and *Philometor* seemingly confiding in his Uncle's Protection. But herein they both design'd to impose upon each other; *Antiochus's* Design being to seize the Kingdom of *Egypt* to himself, and *Philometor's*, to disappoint those Designs of his, by coming to an Agreement with *Euergetes* and the *Alexandrians*. So this pretended Friendship broke out into open War, wherein *Antiochus* subdued all the Country as far as Memphis, and march'd to *Alexandria* to besiege that City.

Ibid. For yet the End shall be at the time appointed.] These Wars and Calamities are not yet come to an End, but shall be determin'd at the Time of God's Appointment. See ver. 29, 35, 36. Chap. viii. 19.

Ver. 28. Then shall he return into his Land with great Riches.] Having taken the Spoils of *Egypt*, 1 *Macc.* i. 19. See the Note upon ver. 24. This Return of *Antiochus* into his own Dominions, is the same which is again mentioned at the End of the Verse: So the Sense might be more clearly express'd thus: Then shall he return into his Land with great Riches, having had his Heart stirred up against the Holy Covenant, and having finished his Designs, he shall even return into his own Land.

Ibid. And his Heart shall be against the Holy Covenant.] While *Antiochus* was in *Egypt*, a false Report was spread over *Judea* that he was dead, whereupon *Jason* with his Party made himself Master of *Jerusalem*, in order to regain the Office of High-Priest, from which he had been turned out by the Fraud of his Brother *Menelaus*. Upon this, *Antiochus* supposing the whole Nation had revolted from him, marched with all haste out of *Egypt* into *Judea*, to quell this Rebellion: and taking *Jerusalem* by force of Arms, he slew forty thousand of the Inhabitants in three Days time, profaned the Temple, and took away all its Ornaments and Treasures. See 1 *Macc.* i. 20, —28. 2 *Macc.* iv. 23, 24. v. 11—20.

Ibid. And he shall do Exploits, and return into his own Land.] Or, having finished his Designs, he shall return, &c. See the last Note but one, and Comp. ver. 30, 32. Chap. viii. 12. After having satisfied his Revenge upon the *Jews*, he shall return to *Antioch*, the chief Seat of his Empire, with the Spoils of the Temple at *Jerusalem*; (beside those of *Egypt*) amounting to eighteen hundred Talents; 2 *Macc.* v. 21.

Ver. 29. At the time appointed he shall return, and come toward the South, but it shall not be as the former, or as the latter.] *Antiochus* shall make a third Expedition into *Egypt*, in order to reduce *Alexandria*: but this Attempt shall not be attended with the same Success as the two former, for the Reason mentioned in the next Verse.

Ver. 30. For Ships of Chittim shall come against him, therefore he shall be grieved and return.] The Ambassadors *Popilius Lænas*

and his Companions coming in Ships from the Coasts of *Macedonia* and *Greece*, shall come to him, bringing peremptory Demands from the *Romans*, that he should desist from making War against *Egypt*, otherwise they would denounce War against him. This Message will make him, to his great Grief, return out of *Egypt*, and quit his Designs upon that Country. The Isles of *Cibittim*, Jer. ii. 10. Ezek. xxvii. 6. signify the Coasts of the Mediterranean Sea, so as to comprehend both *Italy* and *Greece*.

Ibid. And have Indignation against the Holy Covenant.] Being enraged at this Disappointment, He shall vent his Fury and Indignation against the Jewish Church and Nation: and send *Apollonius* with an Army of seventy-two thousand Men to lay *Jerusalem* waste, and cause the Temple-Worship to cease there: this happened two Years after the first taking of *Jerusalem* by *Antiochus*. Comp. 1 *Maccab.* i. 29—40. with 2 *Maccab.* v. 24, 25, 26.

Ibid. So shall he do, [or, he shall prosper in his Undertakings: See ver. 28.] and shall return and have Intelligence with them that forsake the Holy Covenant.] At his Return from *Egypt*, he shall practise with the Deserters of the Jewish Religion, such as *Menelaus* and the like Apostates, and make use of them as Instruments in making Converts to Heathenism. See 1 *Macc.* i. 43, 52. 2 *Macc.* v. 15.

Ver. 31. And Arms shall stand on his part, and they shall profane the Sanctuary of Strength, and shall take away the daily Sacrifice.] His Arms shall so prevail, as to make an entire Conquest over the *Jews*, to profane the Temple, and cause the Service daily performed there to cease: Comp. Chap. viii. 11. and 1 *Maccab.* i. 39, &c. 2 *Maccab.* v. 2—5. The Temple is called the Sanctuary of Strength, because it was a Token of the divine Protection, being the Place of God's especial Residence. See *Psal.* lxxxviii. 61. xcvi. 6. Ezek. xxiv. 21, 25.

Ibid. And they shall place the Abomination that maketh Desolate.] Idols are commonly called Abominations in Scripture, as hath been observed upon Chap. ix. 27. In agreement with that Usage of the Word, The Abomination of Desolation must signify the Idol which was placed upon the Altar of Burnt-Offerings: See 1 *Maccab.* i. 54, 59. As the Temple itself was dedicated by the Heathen to *Jupiter Olympius*, 2 *Maccab.* vi. 2. so the Idol was probably the Image of *Jupiter*. This Idol is said to make Desolate, because it banished the true Worship of God, and his Worshippers from the Place: See 1 *Macc.* iv. 38.

Ver. 32. And such as do wickedly against the Covenant, shall be corrupt by Flatteries.] Such as *Jason* and *Menelaus*, who had bought the High-Priesthood of him, and became his Instruments in spoiling and profaning the Temple. See 2 *Macc.* iv. 13, 14. v. 15. and such other Apostates whom the King by fair Words and Promises brought over to comply with his Designs. See 1 *Macc.* i. 52. 2 *Macc.* vi. 21.

Ibid. But the People that do know their God, shall be strong, and do Exploits.] Or, shall prosper:

prosper: See ver. 28, 30. They that have a Sense of their Duty shall courageously resist these Attempts, and behave themselves valiantly. See 1 Maccab. i. 62. ii. 41, 42, 43. iii. 43, 44. &c. 2 Maccab. v. 27.

Ver. 33. *They that understand among the People, shall instruct many.*] They that know their Duty, and are zealous in doing it, will arm others against the Temptations whereby the Wicked would persuade them to forsake the true Religion. Such were Mattathias and his Family, 1 Macc. ii. 1, &c. Eleazar, 2 Maccab. vi. 18, 19. and the Mother and her seven Children, 2 Macc. vii.

Ibid. *Yet they shall fall by the Sword.*] It was Death for any Person to observe the Law, and disobey the King's Command: and accordingly many suffer'd for their constancy in adhering to their Religion. See 1 Macc. i. 50, 63. 2 Macc. vi. 6, 9, 10, 11, 19, 30. vii. 1, &c.

Ibid. *And by Flame.*] This was remarkably verified in the Torments inflicted upon the seven Brethren, recorded 2 Macc. vii. 3, 5. Burning alive was a Punishment usual in those Countries: See Chap. iii. 6.

Ibid. *By Captivity and by Spoil.*] By Banishment and Loss of Goods.

Ibid. *Many Days.*] For three Years and a half, as the time is computed by Josephus, reckoning from the first Beginning of the Persecution till the Sanctuary was cleansed: See the Note upon Chap. vii. 25. The Persecution may be enlarged to a longer time, if we date it from the Beginning of this Apostacy. See the Note upon Chap. viii. 14.

Ver. 34. *Now when they shall fall, they shall be holpen with a little help.*] That of Judas Maccabeus and his Followers: See 1 Macc. iii. 10, &c. iv. 14. 2 Macc. viii. 1.

Ibid. *But many shall cleave to them with Flatteries.*] Not sincerely: Such were Joseph and Azarias, who engaged in the common Cause out of Ambition, and a desire of Fame: 1 Macc. v. 56—62. Such were they who after their Death were found with Idols consecrated under their Cloaths, 2 Macc. xii. 40. Such was Rhodocus, who disclosed their Secrets to the Enemy, ibid. Chap. xiii. 21.

Ver. 35. *And some of them of understanding shall fall, to try them, and to purge them, and to make them white.*] Some of the principal Men for Piety and Knowledge, shall fall under this Persecution: See ver. 33. for the Trial of their Faith and Patience, and to purge them from lesser Corruptions, which are the usual Effects of Prosperity. Comp. 1 Pet. i. 7. The Persecutions which shall befall the Church under Antichrist, are designed for the same Purpose, as appears by comparing Chap. xii. 10. with the Words here: Antiochus's Persecution being a Type and Figure of that under Antichrist. See the Note upon Chap. viii. 14, 23, 24. and the 31st Verse here, with Chap. xii. 11.

Ibid. *Even to the time of the End, for it is yet for a time appointed.*] Till the Time appointed by God for an End of those Calamities shall come. Comp. ver. 27. Chap. viii. 19. Mr. Mede refers the latter Part of the Sentence to the following Verse, and so con-

nects the following Prophecy with what went before, to this Sense: "This Persecution shall last to the time of the End: for as yet for a time appointed a King shall do according to his Will." See his Works, p. 903. [To the same Sense the vulgar Latin translate it, *Quia adhuc aliud tempus erit.*]

Ver. 36. *And the King shall do according to his Will.*] Antiochus was a Type and Forerunner of Antichrist, as hath been observed: So the Angel makes a sudden Transition from the Type to the Antitype, or the Description of Antichrist himself: the Words in the four following Verses being not at all applicable to Antiochus. And several Passages in the twelfth Chapter shew that some Parts of this Prophecy belong to the latter times, or Ages of the World. See Dr. Prideaux, Part 2d, B. 3d. toward the End. We may observe such a sudden Transition in our Saviour's Discourse, Mat. xxiv. from a Prediction of the Destruction of Jerusalem, to a Description of the General Judgment.

Ibid. *The [or, a] King shall do according to his Will, [see ver. 16.] and he shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of gods.*] Comp. Chap. vii. 25. viii. 11, 25. St. Paul describes Antichrist almost in the same Words, 2 Thess. ii. 4. *who exalteth himself above all that is called God.* Comp. Rev. xiii. 5, 6.

Ibid. *And shall prosper till the Indignation be accomplished, &c.*] He shall succeed in his Attempts of aggrandizing himself, and asserting his own Supremacy, till the Time of God's Indignation be accomplished, Comp. ver. 27, 35. i. e. for a Time, Times, and a Half, as it is expressed, Chap. vii. 25. xii. 7.

Ver. 37. *Neither shall he regard the God of his Fathers.*] Antichrist is described as the Seventh Head of the Roman Empire, Rev. xvii. 11. and as the Sixth Head revived, ibid. & Chap. xiii. 3, 14. But before he arrived at his Dominion, the Worship of the Heathen Gods, which had prevailed under the sixth Head, was destroyed by the Christian Emperors.

Ibid. *Nor the Desire of Women.*] Mr. Mede hath observed in his Works, p. 668. that the Expression properly signifies a Desire of Wives, i. e. of a married State, which should be discountenanced by the King here described. In like Manner Forbidding to marry is a Character of some Anti-Christian Teachers, 1 Tim. iv. 3. The Word Desire signifies that Affection which married Persons have for each other. See Gen. iii. 16. Cant. vii. 10. Ezek. xxiv. 16.

Ibid. *Nor regard any God, for he shall magnify himself above all.*] He will dispense with the Laws of God, and make Religion subservient to his own Greatness and Interest.

Ver. 38. *But in his Estate shall be honour the God of Forces.*] I prefer Mr. Mede's Translation of this and the following Verse, as giving a clearer Sense and more agreeable to the Original: This Verse he thus interprets: But, (or for) together with God in his Seat shall be honour Mazzims. This last Word, both the Greek, the Vulgar Latin, and several other

Tran-

Chap. XI. upon the Prophet DANIEL. 403

Translations retain, without interpreting it. The Word imports Protection, or a Protector, the Abstract being often used for the Concrete: See *Psal.* xxvii. 1. xxviii. 8. xxxi. 3, 5. and is often render'd *inimicus*, by the Lxx. The same learned Person supposes the Word here to denote Saints and Angels, in whom the Votaries of the Church of Rome place a great Trust and Confidence, and fly to their Protection in their Distress, and assign to some of them the Patronage of whole Countries, as is more fully expressed in the following Verse. To these, saith this Interpretation of the Text, shall the King here described give Honour and Worship in the Places dedicated to the Service of that God whom his Fathers knew not; as it follows,

Ibid. *And a God whom his Fathers knew not shall be honour with Gold and Silver, &c.* Mr. Mede translates the Sentence thus: *Even together with the God whom his Fathers knew not* (see ver. 37.) *shall be honour [them] with Gold and Silver, &c.* i. e. with the most costly Ornaments.

Ibid. *And pleasant Things.* The Hebrew Word *Hamudoth*, is used by the Prophet *Isaiab*, Chap. xlv. 9. to signify the costly Ornaments wherewith the Heathens decked their Images.

Grotius and some others explain this Verse of *Antiochus's* setting up the Statue of *Jupiter Olympius* within the Precincts of the Temple, 1 *Macc.* i. 54. 2 *Macc.* vi. 1. But I do not apprehend how he can be called a God whom *Antiochus's* Father knew not, since he was worshipped under the Name of *Baal* by the *Phœnicians* many Ages before.

Ver. 39. *Thus shall he do in the most strong holds with a strange God.* According to Mr. Mede, the Words should be thus translated: *And he shall make the strong holds [or Fortresses] of the Mauzzims jointly with [or to] the strange [or foreign] God:* i. e. He shall consecrate his Temples and religious Places jointly to the Honour of God and of his Saints. Temples may fitly be called *strong Holds*, or Places of Defence, as being in the Opinion of those that pay their Devotions there, the Earnests of that Protection which they expect in answer to their Prayers. So the Jewish Temple is called the *Sanctuary of Strength*, ver. 31. of this Chapter, the Word *Mauz* being used in both Places, Comp. *Psal.* xxvii. 5.

A *strange God* in the Old Testament, usually signifies a false God: but the Phrase being here used in opposition to the Gods who were worshipped by the Gentile Ancestors of the Romans, it may properly denote the true God, whom the *Athenians* called by the Name of a strange God, *Ast.* xvii. 23. For the entire Inscription of that Altar St. Paul takes Notice of here, is supposed to be, *To the unknown and strange God:* whom St. Paul tells them, they ignorantly worshipped, as not knowing him to be the one supreme God.

Ibid. *And he shall cause them to rule over many, and shall divide the Land for Gain.* Or, *distribute the Earth for a Reward:* i. e.

he shall assign whole Provinces and Kingdoms to the Protection of several Saints and Angels, to whom they may have Recourse as their Patrons: and shall give them suitable Titles and Honours, as a Reward of their Care and Protection.

Ver. 40. *And at the Time of the End.* At God's appointed Time: See ver. 35. or, in the latter Days: See Chap. xii. 8.

Ibid. *Shall the King of the South push at him, and the King of the North shall come against him.* They that understand this and the following Verses of *Antiochus Epiphanes* and *Ptolomy Philometor*, suppose that the Angel recapitulates what he said before at large, from ver. 23. 'Tis certain these and the following Words can't be explained of any farther Wars between the Kings of Egypt and Syria: for *Antiochus* never made any farther Attempt upon Egypt, after that peremptory Demand of the Roman Ambassador, requiring him to desist from that Enterprize, mentioned ver. 30. Whereupon venting all his Indignation against the Jews upon that Disappointment, he afterwards took a Journey into Persia, where he died: 1 *Macc.* vi. 1—6. 2 *Macc.* ix. 1—28.

These Difficulties attending the common Interpretation, Mr. Mede, p. 674, and 816. by the King of the South understands the *Saracens*, and by the King of the North, the *Turks*, who should both at different Times afflict the Western Parts of the World, where he supposes the Seat of *Antichrist* to be: the former being denoted by the *Locusts*, Rev. ix. 3. and the latter by the *Euphratean Horsemen* described in the same Chapter, ver. 15, 16, &c. as two Woes or Plagues sent to chastise the corrupt Part of *Christendom*, ver. 12. The *Saracen* is called the King of the South, because that People were Inhabitants of *Arabia Felix*, which lay Southward of *Palestine*, whereas the *Turks* were originally *Tartars* or *Scythians*.

Ibid. *Shall come against him as a Whirlwind.* Comp. *Isa.* xxi. 1. *Zech.* ix. 14.

Ibid. *With Chariots and Horsemen.* This answers the Description given of them in the fore-mentioned Place, Rev. ix. 16. And the Army of *Gog* and *Magog*, which may probably mean the *Turks*, is described as consisting principally of Horsemen: *Ezek.* xxxviii. 4, 15. The Strength of the Turkish Armies consists chiefly in the Number of their Cavalry: which makes them carry an *Horse-Tail* before their chief Officers, as an Ensign of Honour.

Ibid. *And shall overflow and pass over.* See ver. 10, 22.

Ver. 41. *He shall also enter into the glorious Land.* The Land of *Judea*: See ver. 16. and Chap. viii. 9. If we understand this of *Antiochus Epiphanes*, his Invasion of *Judea* hath been described at large, ver. 31, &c. If we expound it of the Turk, with Mr. Mede, he hath had Possession of the Holy Land for several Ages.

Ibid. *But these shall escape out of his Hand, even Edom and Moab, and the chief of the Children of Ammon.* *Grotius* expounds the

Words to this Sense: that *Antiochus* did not make War upon these People, because they readily complied with his Commands, and joined with him against the *Jews*: for which Cause *Judas Maccabeus* made War upon them, 1 *Mac.* v. 3, 4. Mr. *Mede* understands the Words of *Arabia Petraea*, whose Inhabitants were never subdued by the *Turks*.

Ver. 42, 43. *And the Land of Egypt shall not escape, but he shall have Power over the Treasures of Gold and Silver, and over all the precious Things of Egypt.* If we understand this of *Antiochus*, the Notes upon ver. 24. shew how it has been compleated. Mr. *Mede* expounds the Words of the final Conquest of *Egypt* by the *Turks*, A. C. 1517. after it had held out against them for a great while under the *Mamlukes*.

Ver. 43. *And the Libyans and Ethiopians shall be at his Steps.* Shall readily obey him, and follow his Commands, Comp. *Exod.* xi. 8. *Judg.* iv. 10. 1 *Kings* xx. 10. *Cushim* is here rightly translated *Ethiopians*, being joined with *Libyans* or *Africans*, as they are in some other Places: See 2 *Chron.* xii. 3. xvi. 8. and the Note upon *Jer.* xiii. 23. St. *Jerom* observes upon the Place, that it is not recorded of *Antiochus Epiphanes*, that he ever marched so far as into these Countries, or had any footing there. So Mr. *Mede* more probably expounds the Place of the *Turks*, who have extended their Dominions into these Parts of the World.

Ver. 44. *But tidings out of the East, and out of the North shall trouble him.* This Dr. *Prideaux* explains of *Antiochus* thus: That in the East, i. e. in *Persia*, his Taxes were not duly paid, which engaged him to take a Journey into *Persia*, to gather up the Arrears due to him there. And in the North, *Artaxias* King of *Armenia*, had revolted from him. They that understand the Words of later Times, suppose them not yet fulfilled, and so not capable of a certain Interpretation.

Ver. 45. *And he shall plant the Tabernacles of his Palace between the Seas, in the glorious holy Mountain.* If we apply the Words to *Antiochus*, the Sense will be, that he shall place the Ensigns of his Sovereignty as a Conqueror at *Jerusalem*: (Comp. ver. 41. *Psal.* xlviii. 2.) which City was placed upon a Mountainous Situation, between the *Mediterranean Sea*, and the *Sea of Sodom*, near the middle of *Judea*, which had those two Seas for its Boundaries: See *Joel* ii. 20. *Zech.* xiv. 8. To plant the Tabernacle of his Palace or Pavilion at *Jerusalem*, is an Expression denoting an entire Conquest, and is applied to *Nebuchadnezzar* in that Sense, *Jer.* xliii. 10. where the Hebrew Word *Shaphrir*, translated *Pavilion*, is expounded in the *Chaldee Paraphrase* by *Apadan*, the Word used in the Text here. The holy Mountain oftentimes denotes the *Christian Church* in the prophetic Writings: See the Note upon *Isa.* ii. 2. and if we apply this Text to *Antichrist*, we may compare it with the Boasts of that proud Prince, who is supposed to be the Figure of *Antichrist*, *Isa.* xiv. 13. where he saith, *I will sit in the midst of*

the Congregation, in the Sides of the North: and we may explain both these Texts by those Words of St. Paul, who describes *Antichrist* as sitting in the Temple of God, 2 *Thess.* ii. 4. meaning the *Christian Church*, as that Phrase commonly signifies in St. Paul's Writings: See 1 *Cor.* iii. 16. 2 *Cor.* vi. 16. *Eph.* ii. 20. 1 *Tim.* iii. 15.

Ibid. Yet he shall come to his End, and none shall help him.] He shall be broken without Hand, i. e. by a Judgment immediately inflicted by God, as is said of *Antiochus*, Chap. viii. 25. The like Judgment is denounced against *Antichrist*. 2 *Thess.* ii. 8.

CHAP. XII.

See the ARGUMENT of the Tenth Chapter.

Ver. 1. **A**T that Time shall Michael stand up, that great Prince that standeth for the Children of thy People.] See Chap. x. 13, 21. He, as the Protector of the Jewish Nation, contended with the Devil about the Body of Moses, as St. Jude informs us from some antient Writing or Tradition, Jude ver. 9. He is probably that Arch-Angel who shall make that awful Summons to the Day of Judgment, mentioned 1 *Thess.* iv. 16. and as several Angels will be employed in gathering together God's Elect, Mat. xxiv. 31. so we may collect from this Place of Daniel, that it will be his Province to assemble those of the Jewish Nation.

Ibid. And there shall be a Time of Trouble, such as never was since there was a Nation.] The Scriptures speak of the extraordinary Appearances of God's Kingdom, as ushered in by great Tribulations: See *Isa.* xxvi. 20, 21. *Jer.* xxx. 7. Mat. xxiv. 21. So the Saints are said to have come out of great Tribulation, Rev. vii. 14. This some learned Men suppose to relate to the Times of the last Vial, Rev. xvi. 18. when there was a great Earthquake, saith the Text, such as was not since men were upon the Earth.

Ibid. And at that Time thy People shall be delivered, every one that shall be found written in the Book.] That is, in the Book of Life. Comp. *Exod.* xxxii. 32. *Psal.* lxxix. 28. *Ezek.* xiii. 9. *Philip.* iv. 3. Rev. iii. 5. xiii. 5. xx. 12. The Phrase alludes to the Registers that used to be kept of the Members of any City or Corporation: the Privileges of which Society none can lay a Claim to but those whose Names are found in such Registers.

Ver. 2. *And many of them that sleep in the Dust shall awake, &c.*] A plain Description of the general Resurrection both of the Just and Unjust: the Belief of which St. Paul speaks of, as grounded upon the Writings of the Law and the Prophets, *Acts* xxiv. 15, 16. xxvi. 6, 7, 8. and there is no Text so full to that Purpose as this before us. The Word *many* is sometimes equivalent to *all*, as hath been observed in the Notes upon Chap. ix. 27.

Ibid.

Ibid. *And some to Shame and everlasting Contempt.*] In this Life Men may so far harden themselves in Sin, as to be past Shame: but this Shame shall be doubled upon them in the World to come, when they shall be convicted of their Sins, in such a manner, as neither to be able to deny, or excuse them; and shall thereupon become Objects of Scorn and Contempt to God and all his Saints. And as a Thief is ashamed when he is found, or taken in the very Fact, so shall the Wicked be ashamed and confounded at that time; as the Prophet Jeremiah makes the Comparison, Jer. ii. 26.

Ver. 3. *And they that be wise, shall shine as the Brightness of the Firmament, &c.*] The Words allude to Chap. xi. 33, 35. and import that they who have been the great Lights of the World, who have instructed others by their Doctrine, and confirmed them in the Truth by their Sufferings and Example, shall have an eminently glorious Reward at the Day of Judgment. So the Martyrs are described, as having a Share in the first Resurrection, Rev. xx. 4. Our Saviour's Words plainly allude to this Text, Mat. xiii. 43.

Ver. 4. *But thou, O Daniel, shut up the Words, and seal the Book, even to the time of the End.*] To shut up a Book, and to seal it, is the same with concealing the Sense of it, and hiding its Meaning from common Understandings; as hath been observed upon Chap. viii. 26. And the same Reason is assigned in both Places for this Command, viz. because there would be a long Interval of Time between the Date of the Prophecy, and the final Accomplishment of it. Comp. Chap. x. 1. with both these Texts. But the nearer that Time approached, the more Light should Men have for understanding the Prophecy itself; as is implied in the following Words:

Ibid. *Many shall run to and fro, and Knowledge shall be increased.*] Many shall be inquisitive after Truth, and keep correspondence with others for their better Information: and the gradual Completion of this, and other Prophecies, shall direct observing Readers to form a Judgment concerning those Particulars which are yet to be fulfilled.

From hence we may learn the Reason of the Obscurity of several Prophecies in Scripture: and it may be observed, that generally those Prophecies are most obscure, the Time of whose Completion is furthest off. For the same Reason, in interpreting the Prophecies relating to the latter Times of the World, the Judgment of the latter Writers is to be preferred before that of the Antients; because the Moderns living nearer the Times when the Events were to be fulfilled, had surer Marks to guide them in their Expositions. Bishop Andrews hath a remarkable Passage to this purpose, in his *Tortura Torti*, p. 186. in the following Words: *Neque vero mirum, si ista quæ dixi, [de Roma sede Antichristi] tam vel claræ, vel certam interpretationem in scriptis Patrum non habeant. Signatus adhuc erat liber Prophetiæ: verissimum autem verbum est, ænigma esse Prophetiam omnem cum nondum completa est: ut quamvis Prisci illi omni ge-*

nere charismatum, vitæ vero sanctimonia longo nos intervallo superarint, mirari tamen non debeat quis, si non illis tum adeo explicita omnia fuerint, quam nobis per Dei gratiam jam sunt, qui consummatam jam Prophetiam illam quotidianie oculis usurpamus. "It is no wonder, that what I have said concerning Rome's being the Seat of Antichrist described by St. John, is not clearly asserted in the Commentaries of the ancient Fathers upon the Revelation; that Book of Prophecy was then sealed: and it is a certain Rule, that every Prophecy is a Riddle before its Completion: so that tho' we grant those ancient Worthies to have far exceeded us, both in Gifts, and in Holiness; yet it is not to be wondered, if they had not such clear Apprehensions concerning this Matter, as we of later Times have, by the Grace of God, attained, who see this Prophecy every Day fulfilled in our Sight."

Ver. 5. *Then I Daniel looked, and behold, there stood other two, &c.*] I saw two other Angels on the Bank-side of the River Hiddekel, attending upon that supreme Angel, or the Son of God, who appeared in that glorious Form described, Chap. x. 4, 5. See the Note upon Chap. x. 10.

Ver. 6. *And one [of them] said to the Man clothed with Linen, which was upon the Waters of the River,] Or rather, Above the Waters of the River.* See the Note upon Chap. x. 5.

Ibid. *How long shall it be to the End of these Wonders?] So the inferior Angel enquires of the superior, concerning the Accomplishment of the Events foretold, Chap. viii. 13.*

Ver. 7. *And I heard the Man clothed in Linen—when he held up his right Hand, and left Hand unto the Heaven, and swore by him that liveth for ever.] Holding up the Hand was a Ceremony antiently used in taking an Oath: See Gen. xiv. 22. Deut. xxxii. 40. St. John plainly alludes to this Place, Rev. x. 5, 6, and by the Description he gives of the Angel, that he set his right Foot upon the Sea, and his left upon the Earth, ver. 2. he can be no other than Christ, who had all Power given him in Heaven and in Earth.*

Ibid. *That it shall be for a Time, Times, and an half,] Or, the dividing of Time; as it is expressed in the Chaldee, Chap. vii. 25. which contains in the literal Sense, three Years and an half: during which Time, the publick Sacrifices and Worship were discontinued during the Persecution of Antiochus, the Figure of Antichrist: See the Note there. But this Line of Time is expressly applied to the Antichristian Persecution, Rev. xii. 14. and is further explained in that Chapter, ver. 6. by twelve hundred and sixty Days: which is three Years and an half, reckoning three hundred and sixty Days to a Year: See the Note upon Chap. ix. 24. And if we suppose each Day to signify a Year, which is the Prophetical Sense of the word Day, this Period of Time denotes twelve hundred and sixty Years. See the Note upon Chap. viii. 14. ix. 24.*

Ibid. *And when he shall have accomplished to disperse the Power of the holy People, all these things*

things shall be finished.] When the Jews Dispersions shall be ended, then the most remarkable Events contained in this Prophecy shall be fulfilled. The Restoration of the Jewish Nation is foretold by the Prophets as one of those signal Events to be brought to pass in the latter Days, or Times of the World: See *Isa.* xi. 11. xxvii. 12, 13. lxi. 10, &c. *Jer.* iii. 18. xxiii. 5—8. xxx. 3, &c. xxxi. 1. l. 4. *Ezek.* xx. 38—41. xxviii. 25. xxxiv. 13. xxxvii. 24, &c. xxxviii. 12, &c. *Hos.* i. 11. iii. 5. *Joel* iii. 1. *Amos* ix. 14, 15. *Obad.* ver. 17, &c. *Micah* vii. 14, 15. *Zeph.* iii. 14. *Zech.* viii. 7, 13. x. 6. xii. 10. xiv. 8, &c. Mr. Mede makes the Text before us parallel with those Words of Christ, *Luke* xxi. 24. *Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled; i. e. till the Times of the Fourth Monarchy be expired.* See his *Works*, p. 709, 744, 753.

Ibid. Of the holy People.] See Chap. viii. 24.

Ver. 8. And I heard, but I understood not.] I did not understand what Time was allotted for bringing to pass this Event, viz. the Restoration of the Jewish Nation.

Ibid. Then said I, O my Lord, What shall be the end of these things? See ver. 6. Or, as Mr. Mede translates the Words, What are these latter times thou speakest of? Compare Chap. x. 14.

Ver. 9. And he said, Go thy way Daniel, for thy Words are closed up, and sealed till the time of the end.] Be content with what has been made known to thee: See ver. 13. for the fuller Explication of this Prophecy is deferred till the Time of its Accomplishment draws near. See ver. 4.

Ver. 10. Many shall be purified, and made white, and tried.] The Persecutions of the Faithful are designed for the Trial of their Faith, and purifying their Lives. See Chap. xi. 35.

Ibid. But the wicked shall do wickedly.] And for those that are obstinately bent upon following the corrupt Practices, to which they have been accustomed, neither the Exhortations nor Threatnings of God's Word, nor the Judgments they see overtake others will prevail with them to forsake their evil Practices. See *Rev.* ix. 20. xxii. 10.

Ibid. And none of the wicked shall understand, but the wise shall understand.] The holy Writers often repeat this Maxim: "That an honest and good Heart is a necessary Qualification for the receiving and understanding divine Truths." See *Isa.* vi. 9, &c. *Hos.* xiv. 9. *Job.* viii. 47. x. 27. xviii. 37.

Ver. 11. And from the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate shall be set up.] The same Expressions made use of to describe Antiochus's Persecution, Chap. xi. 31. are here applied to the Desolations made by Antichrist, of which the former was a Figure. See the Note upon Chap. viii. 14, 23, 24. and Chap. xi. 26.

Ibid. and Ver. 12. There shall be a thousand, two hundred and ninety Days: Blessed is he that

waiteth and cometh to the thousand two hundred and five and thirty Days.] Here the Time allotted for the Persecutions of Antichrist, till the Church be entirely cleansed and purified, is enlarged from 1260 Days, denoted by time, times, and an half, ver. 7. to 1290 Days; and then to 1335 Days. Mr. Mede wisely forbears giving an Interpretation of these Particulars, telling us, that Time would make them manifest: See his *Works*, p. 674. However, we may venture to say in general, that there may be a considerable Space of Time between the Fall of Antichrist, and the last Judgments which shall be inflicted upon him. Some learned Men, who have compared the Prophecies of Daniel and the Revelation together, suppose the Interval of Time between the 1260 Days, and the 1335 Days, to be included within the Times of the seventh Trumpet, during which, the seven last Plagues will be fulfilled. See *Rev.* xi. 15, 18. and Chap. xv. 1, 7, 8.

Ver. 12. Blessed is he that waiteth and cometh, &c.] Some Expositors suppose St. John to allude to these Words, *Rev.* xx. 4. where he saith, Blessed and holy is he that hath part in the first Resurrection: In like manner the Prophet here pronounceth those Blessed, who, after a patient Expectation of the fulfilling of God's Promises, come to have a Share in the Enjoyment of them. Compare ver. 1, 2, 3. of this Chapter.

Ver. 13. But go thou thy way, Daniel, till the End be.] Be content with that State and Condition which God shall appoint thee, till the finishing of all these wonderful Events; ver. 4, 6, 8.

Ibid. For thou shalt rest, and stand in thy lot at the End of the Days.] The Prophet was now ninety Years of Age, at least: See the Note upon Chap. x. 1. so he could not expect to live much longer: and the Angel here tells him, that after his Life was ended, he should rest in Peace with the Souls of the Righteous; comp. *Isa.* lvii. 2. *Rev.* xiv. 13. and at the Resurrection foretold, ver. 2. of this Chapter, he should obtain a Share of that Happiness which is reserved for the faithful Servants of God, and shall be actually conferred upon them at the Conclusion of the Times here specified, ver. 12.

The Righteous are said to stand in the Judgment of the last Day, *Psal.* i. 5. and to have boldness in the Day of Judgment, 1 *Joh.* ii. 28. iv. 17. whereas the Wicked are described, as biding themselves for fear of the LORD, and for the Glory of his Majesty, when the great Day of his Wrath is come, *Isa.* ii. 10. *Rev.* vi. 15, 16, 17.

The word Lot signifies a State or Condition of Life, *Jer.* xiii. 25. and is often used for an Inheritance, because the Land of Canaan was divided by Lot among the Israelites: as the Promised Land was a Figure of that Better and Heavenly Country, which all the good Men among the Jews expected; so here it signifies that Heavenly Inheritance which belongs to the Heirs of Salvation.



A general PREFACE to the Minor PROPHETS.

THE twelve Minor Prophets were always comprised in one Book, called the Book of the Prophets, by St. Stephen, *Acts* vii. 42. and the Book of the twelve Prophets, by St. Cyprian, *Epist.* 59. The Son of Syrach speaks of them under one and the same Character, *Ecclus.* xlix. 12. Let the Bones of the twelve Prophets flourish out of their Place. And both Jewish and Christian Writers, particularly Josephus, lib. i. contr. Appion, and St. Jerom. Prolog. Galeat. when they mention the Canonical Books of the Old Testament to be in number xxii. (a Number equal to the Letters of the Jewish Alphabet) comprehended the twelve Minor Prophets under one Book.

These twelve Prophets are not placed exactly in the Order of Time when they lived, either in the Hebrew, or Greek Copies: For Jonah, who was the eldest of them, is placed the sixth in Order both in the Hebrew and Greek Bibles; there being in other Respects some little difference between them; the Series of them standing thus in the Greek: Hosea, Amos, Micah, Joel, Obadiah, Jonas; but no Variation as to the rest.

Hosea, who is placed the first in Order, is as ancient as any of them, except Jonah; having prophesied before the Captivity of the Ten Tribes, to whom he chiefly directs his Prophecy, and threatens them with a sudden Destruction for their great and crying Sins, which he, in all probability, lived to see brought upon them.

H O S E A.

CHAP. I.

The ARGUMENT.

Under the Figure of a Wife living in Whoredom, and bearing illegitimate Children, is represented the great Idolatry of the Ten Tribes, which provoked God to cast them off utterly; yet with the Promise of repairing that Loss, by bringing in the Gentiles into the Church: and afterwards of uniting Israel and Judah under one Head, the Messiah. The Prophet does likewise foretel the Extinction of Jehu's Family.

Ver. 1. **T**HE Word of the LORD that came to Hosea in the Days of Uzziab — and of Jeroboam the Son of Joash, King of Israel.] Jeroboam the Son of Joash, who was the second King of Israel of that Name, and was contemporary with Uzziab, is here mentioned, because this Prophecy does chiefly concern the Kingdom of Israel. And there was no need of mentioning the Names of any of the succeeding Kings of Israel, because Hosea mentioning his Prophe-
sying

ying from the Times of *Uzziab* to *Hezekiab*, it follows from thence, that he prophesied all the Reigns of those Kings of *Israel* who succeeded *Jeroboam*, the Reign of *Hezekiab* bearing date from the third Year of *Hoshea* the last of those Kings. From whence we may conclude, that *Hoshea*, who often foretold the Destruction of the Kingdom of the Ten Tribes, lived to see an End put to that Kingdom, by *Sbalmaneser* King of *Affyria*; as we read 2 *Kings* xviii. 10.

Ver. 2. *The beginning of the Word of the LORD by Hoshea.*] The first Prophecy or Message which came from God to *Hoshea*, was as follows:

Ibid. *Go take thee a Wife of Whoredoms, and Children of Whoredoms, &c.*] This may be probably understood of a Wife, who after Marriage should prove false to her Marriage Vow: This would make the Case more exactly parallel with that of the *Israelites*, who had departed from the true God, and polluted themselves with Idolatry, called often in Scripture by the Names of Whoredom and Fornication. See particularly the xvth. and xxiii. Chapters of *Ezekiel*. Taking the Words in this Sense, there will be no Inconvenience in supposing this Relation to be literally true, and not barely a Figure or Parallel, as some Commentators understand it; and particularly the *Chaldee* Paraphrast, who thus expresses the Sense: *Go utter a Prophecy against the rebellious City.*] This Question is handled at large in Dr. *Pocock's* Commentary upon this Place.

Ver. 3. *So he went and took Gomer — who conceived and bare a Son.*] This probably might be a legitimate Son, according to the Sense given of the foregoing Verse. See the following Words:

Ver. 4. *And the LORD said unto him, Call his Name Jezreel.*] The Word signifies either the Arm of God, or the Seed of God; and is taken in both those Senses, in the following Verses. It does not seem proper to make an illegitimate Child the Earnest of such Acts of God's Justice or Mercy, as are implied in either of those Senses.

Ibid. *For yet a little while, and I will avenge the Blood of Jezreel upon the House of Jebu.*] The Blood of *Joram* the Son of *Abah*, whom, with all the rest of *Abah's* Family, *Jebu* slew in *Jezreel*: See 2 *Kings* x. 11. God made *Jebu* the Instrument of destroying the House of *Abah*, *ibid.* ver. 10, 30. but yet he was prompted to it by his own Ambition and Cruelty, without any Regard to God's Glory, whose Worship he forsook, and maintained that Idolatry which *Jeroboam* had first set up.

Wicked Men are called a *Sword in the Hand of God*, *Psal.* xvii. 11. to execute his Judgments upon those who are as bad, or worse than themselves: but when they have fulfilled God's Purposes, he often punishes them for the Outrages they have committed, which their own evil Dispositions prompted them to do; but it was God's Providence allotted upon whom the Execution should fall.

Ibid. *And will cause to cease the Kingdom of the House of Israel.*] This may be a Prophe-

cy of the Destruction of the whole Kingdom of *Israel*, which was in a declining Condition from the Death of *Jeroboam*; but it rather denotes the ceasing of the Kingdom in his Family, according to God's Promise to *Jebu*, *That his Children should sit upon the Throne of Israel to the Fourth Generation*, 2 *Kings* xv. 12.

Ver. 5. *And it shall come to pass at that Day,*] Quickly after the Extinction of *Jebu's* Family. *At that Day*, in the Prophets, commonly signifies a Season marked out by Providence for some extraordinary Act of God's Justice or Mercy. See the Note *Isa.* iv. 2.

Ibid. *I will break the Bow* [i. e. the Armies or Strength] *of Jezreel.*] This is commonly understood of that Invasion of *Israel* which *Tiglath Pileser* made, and is mentioned 2 *Kings* xv. 29. wherein he subdued a great Part of the Kingdom, and carried the Inhabitants away captive. The *Affyrian* Army having routed the *Israelites* in the Valley of *Jezreel*, which is mentioned, *Josh.* xvii. 16. xix. 18. *Judg.* vi. 33. as being in the Border of *Issachar*. But the Expression may mean no more than the Place where God's Arm, or Strength, will appear in subduing the *Israelites*; which is one Signification of the word *Jezreel*. So *Joel* calls the Place where God will gather all Nations, the Valley of *Jeboshaphat*; the Word signifying the Valley of God's Judgment: Chap. iii. 2, 12.

Ver. 6. *I will no more* [or no longer: see *Noldius*, p. 682.] *have mercy upon the House of Israel, but will utterly take them away.*] I will carry them into captivity, never to return any more to their own Land, 2 *Kings* xvii. 6, 23. and will utterly put an end to that People, considered as a distinct Kingdom from *Judab*. Comp. Chap. ix. 15. of this Prophecy.

Ver. 7. *But I will have mercy on the House of Judab, and will save them by the LORD their God, &c.*] I will deliver the Kingdom of *Judab* out of the Hands of *Sennacherib*, not by any human Means, but by the Stroke of an Angel destroying his whole Army: See 2 *Kings* xix. 35. Comp. *Zech.* iv. 6. Interpreters observe, the Expression may allude to the Salvation, to be accomplished by the *Messias*, who is God as well as Man; the LORD being spoken of as a distinct Person from the principal Author of the Salvation here promised: Comp. *Isa.* xxxv. 4. xl. 9. To this Sense the *Chaldee* paraphrases it, *I will save them by the Word of the LORD their God*: a Title he elsewhere gives to the *Messias*. See the Bishop of *Cov. and Lich.* Defence of Christianity, Chap. 2. p. 70.

Ver. 9. *Ye are not my People, and I will not be your God.*] Since you have disown'd the Covenant Relation I had to you, by apostatizing from my Service, I will no more own you for my People, nor continue my Protection over you. Comp. *Lev.* xxvi. 12. *Exek.* xi. 20. xiv. 11.

Ver. 10. *Yet the Number of the Children of Israel shall be as the Sand of the Sea, &c.*] Tho' God casts off the Ten Tribes, yet he will in due time supply their Loss, by bringing in

in great Numbers of true Israelites into the Church, not only of the Jews, but also of the Gentiles, and making them who before were Strangers to the Covenants of Promise, Fellow-Heirs with the Jews: See Rom. ix. 25, 29. 1 Pet. ii. 10.

Ver. 11. *Then shall the Children of Judah and the Children of Israel be gathered together, &c.*] When the Falseness of the Gentiles is come in, this will be a Means of converting the Jews, and bringing them into the Church, See Rom. ix. 25, 26.

Ibid. *And shall appoint themselves one Head, and they shall come up out of the Land.*] Upon this will follow the Restoration of the Jewish Nation, when they shall return into their own Country, from the several Dispersions where they were scattered, and become one Nation or Kingdom under the Messias, their Head and King. Comp. Ezek. xxxvii. 21, 22. Micah ii. 13. Israel and Judah are joined together where this general Restoration is foretold: See the Note upon Jer. iii. 18.

Ibid. *For great shall be the Day of Jezreel.*] The Word *Jezreel* signifies both the Seed of God, and the Arm of God, as was before observed: in both Senses great will be the Day of Jezreel: God will signally exert his Arm, and shew his Power in the Restoration of his ancient People, and subduing their Enemies: and thereby a numerous Offspring of the Seed of Abraham shall be added to the Church.

CHAP. II.

THE ARGUMENT.

The Prophet reproves the Ten Tribes for their Ingratitude to God their great Benefactor, and giving the Glory of all the good Things they possessed to their Idols; for which he threatens them with severe Judgments, yet gives them some Hopes of obtaining Mercy and Reconciliation.

Ver. 1. *SAY ye to your Brethren, Ammi, and to your Sisters, Rubamah.*] Several Interpreters join this Verse with the foregoing Chapter, to this Sense: When that general Restoration of the Jewish Nation shall come to pass, ye may alter your Style in speaking to those of your Brethren and Sisters, whom I had before disown'd, and you may call them my People, and such as have obtained Mercy: See ver. 23. This Interpretation gives the plainest and easiest Sense. However, other Expositors join this Verse with the following Words, and translate it thus, *Ye that are my People, and have obtained Mercy, speak to your Brethren and Sisters, and plead with your Mother.*— But this Sense I think not so agreeable with the Context, which threatens the Ten Tribes with the Miseries of their ensuing Captivity.

Ver. 2. *Plead with your Mother, plead: for she is not my Wife, neither am I her Husband.*] The Words are directed to those pious Persons that still remained among the Ten Tribes, who are required to reprove and use their best

Endeavours to reform that general Corruption which the Nation had contracted by its Idolatry: whereby they have broken the Covenant I had made with them (frequently expressed in the Prophets by a Marriage-Contract. See Jer. iii. 1, 8. xxxi. 32.) and made a Separation or Divorce between them and me. See Isa. 1. 1.

Ibid. *Let her therefore put away her Whoredoms out of her Sight, and her Adulteries from between her Breasts.*] Let her leave off her Idolatries, usually expressed by the Fondness and Caresses which pass between unchaste Lovers: Comp. Ezek. xvi. 25, &c.

Ver. 3. *Left I strip her naked, and set her as in the Day wherein she was born, &c.*] The Punishment commonly inflicted upon Harlots, was to strip them naked, and expose them to the World. See ver. 10. Jer. xiii. 22, 26. Ezek. xvi. 37. So God threatens to deal with the Nation or Kingdom of Israel: to deliver her into the Hands of her Enemies, who shall strip her of all her Wealth and Ornaments, and carry her away naked into Captivity: See ver. 9. in as forlorn and desolate a Condition as she was in, during her Bondage in Egypt. See Ezek. xvi. 4. Comp. likewise ver. 37—41. of the same Chapter.

Ibid. *And make her as a Wilderness, &c.*] The State of Captivity is fitly compared to being placed in a Wilderness, in want of common Necessaries: Comp. Ezek. xix. 13.

Ver. 4. *And I will not have Mercy on her Children, for they be the Children of Whoredoms.*] As an injured Husband has no regard for the Children his Wife has brought by another Man: so neither will I take Pity of thy Children which are trained up to practise thy Idolatries.

Ver. 5. *For she said, I will go after my Lovers, that give me my Bread and my Water, &c.*] By Lovers are meant, in the first Place, the Idols with whom the Israelites committed spiritual Fornication: See Jer. iii. 1. and then the idolatrous Nations, whose Alliance the Israelites courted, and in order to it, practised their Idolatries: See ver. 10. and the Note upon Ezek. xvi. 37. The Word may be understood here in both Senses: they ascribed all the Plenty they enjoyed chiefly to the Favour of the Idol-Gods which they worshipped: See Jer. xlv. 17. and then they placed their Trust and Confidence in the Confederacies they had made with their Neighbouring Idolaters, and thought the Peace and Plenty they possessed, was very much owing to their Protection and Alliance.

Ver. 6. *I will hedge up her way with Thorns, and make a Wall that she shall not find her Paths.*] I will bring her under great Calamities, that she shall not know which way to turn herself, or get out of them: Compare Job iii. 23. xix. 8. Lam. iii. 7, 9.

Ver. 7. *And she shall follow after her Lovers, but she shall not overtake them.*] She shall seek for Help of her Idols, but shall receive none.

Ibid. *She shall seek them but she shall not find them.*] A proverbial Expression, denoting

ing lost Labour, when Persons receive no Assistance from those whose Help they implore: See chap. v. 6. *Prov.* i. 28.

Ibid. *Then shall she say, I will go and return to my first Husband, for then it was better with me than now.*] Her Afflictions will bring her to a Sense of her Duty, and the Happiness she enjoyed as long as she cleaved steadfastly unto God: See chap. v. 15. and *Comp. Luke* xv. 18.

Ver. 8. *For she did not know that I gave her Corn and Wine, and multiplied her Silver and Gold which they prepared for Baal.*] Or bestowed upon Baal: *Comp. 2 Chron.* xxiv. 7. *She did not consider*, so the first Part of the Sentence should be translated, (*Comp. chap. vii. 9.*) that all the Necessaries she enjoyed, as well as her Riches and Ornaments, were my Gift, which yet she ungratefully bestowed upon the Service of her Idols. *Comp. chap. viii. 4. and Ezek.* xvi. 17, 18, 19.

Ver. 9. *Therefore I will return, and take away my Corn in the Time thereof, &c.*] For a Punishment of her Ingratitude, I will take away the good Things I have given her: at the very Season when she expects to receive the Fruits of the Earth, her Enemies shall invade her, and destroy them.

Ibid. *I will recover [or take away] my Wool and my Flax, given to cover her Nakedness.*] They shall strip her of her very Cloaths and carry her away Captive: without leaving her any Covering for her Nakedness. See the Note upon *Isa.* iii. 17.

Ver. 10. *And now will I discover her Lewdness in the Sight of her Lovers, &c.*] The Filthiness of her Idolatries shall appear by the Punishments I will inflict upon her, which shall be so remarkable, that it shall be taken Notice of by the idolatrous Nations round about her. See ver. 5. and *Ezek.* xvi. 37, xxiii. 29.

Ver. 11. *And I will cause all her Mirth to cease, her Feast Days, &c.*] The publick Festivals are frequently called Days of Joy and Gladness: the Observation of several of these Festivals was retained in the Worship of the Golden Calves: see *1 Kings* xii. 32. *Amos* viii. 5. God here threatens them, that under their Captivity, they should have no Opportunity to celebrate them, since they had so much abused those solemn Seasons of divine Worship. See chap. ix. 4, 5. *Amos* viii. 10. and the Note upon *Daniel* x. 4.

Ver. 12. *These are my Rewards that my Lovers have given me.*] See ver. 5. chap. ix. 1.

Ibid. *I will make them a Forest, and the Beasts of the Field shall eat them.*] I will give up their Land unto their Enemies, who shall destroy the Fruits of it, or else leave it desolate, for the Beasts of the Field to devour. *Comp. Isa.* v. 7. *Psalms* lxxx. 12, 13.

Ver. 13. *I will visit upon her the Days of Baalim, &c.*] I will punish her for all the Idolatries she has committed from the Days of *Jeroboam*, who first set up the Worship of false Gods: See chap. xiii. 1. The chief God of every Country was called by the Name of

Baal: So *Baal-peor* was the God of the *Moabites*: *Baal-zebub* was the God of *Eckron*, *2 Kings* i. 2. *Baal-berith* the God of the *Phœnicians*, *Judg.* viii. 33. Those several Deities are called in the Plural Number *Baalim*: See *Judg.* iii. 7.

Ibid. *And she decked her self with her Earrings and Jewels, and she went after her Lovers.*] She put on her richest Ornaments in their idolatrous Festivals: See *Ezek.* xxiii. 40, 42.

Ver. 14. *Therefore behold I will allure her.*] Here is a plain Alteration of the Style, from Threatenings to Promises: So the first Word of this Verse should be translated, *Nevertheless*: See the Note upon *Isa.* xxx. 18.

Ibid. *I will allure her, and bring her into the Wilderness, &c.*] Or, *after I have brought her into the Wilderness.* The State of the *Jews* Captivity is elsewhere expressed by a Wilderness State: See the Note upon *Ezek.* xx. 35. It probably means here the Dispersions of the ten Tribes, ever since their first Captivity by *Sabalmaneser*, *2 Kings* xvii. 6.

The Words, *I will allure her and speak comfortably to her*, allude to the Practice of fond Husbands, who forgetting past Offences, use all the Arts of Endearment to persuade their Wives, who have parted from them, to return to them again: So God will use the most powerful Persuasions to bring the *Israelites* to the Acknowledgment of the Truth, notwithstanding all their former Abuses of the Means of Grace. This Verse, and the following Part of the Chapter, import a general Promise of the Restoration of the *Jewish* Nation: which is a Subject often treated of by the Prophets: particularly by *Ezekiel*, chap. xxxiv, xxxvi, xxxvii.

Ver. 15. *And I will give her her Vineyards from thence.*] Or, *from that time*: for so the Word *Misham* may be render'd: See the Notes upon *Isa.* xlviii. 16. lxxv. 20. Then I will restore her Vineyards and fruitful Fields, which I had taken from her: ver. 12.

Ibid. *And the Valley of Achor for a door of hope.*] As at the *Israelites* first Entrance into *Canaan*, their taking Possession of the Fruitful Valley of *Achor*, (see *Isa.* lxxv. 10.) gave them Encouragement to hope they should become Owners of that whole Land flowing with Milk and Honey: the same auspicious Tokens of the Divine Favour should accompany them at their Return into their own Country.

Ibid. *And she shall sing there as in the Days of her Youth, &c.*] She shall express her Joy in God, as her Forefathers did at their first Coming out of *Egypt*, after their Deliverance at the *Red-Sea*, when I espoused them for my peculiar People, and entered into a Covenant with them at Mount *Sinai*: Where they solemnly promised an entire Obedience to me: *Exod.* xix. 5—8, *Comp. chap. xi. 1. Jer.* ii. 2. *Ezek.* xvi. 8, 22, 60.

Ver. 16. *Thou shalt call me Isbi, and shalt call me no more Baali.*] Whereas God had formerly renounced any Marriage Relation with *Israel* by reason of their Idolatry: (see ver. 2.) He

He now declares himself reconciled to them again, see ver. 20. and permits them to call him by the Name of *Isbi*, i. e. *Husband*; but not of *Baali*, i. e. *Lord*. The word *Baali* often signifies an Husband, and is particularly spoken of God, as he was by his Covenant-Relation an Husband to his People: See *Isa.* liv. 5. *Jer.* iii. 14. But because the word *Baal* had been so much prophaned by being given to Idols, he forbid it to be applied any more to himself. See the following Verse.

Ver. 17. *For I will take away the Names of Baalim out of her Mouth, &c.*] The Jews were forbidden to mention the Names of Heathen Idols: See *Exod.* xxiii. 13. *Jos.* xxiii. 7. *Psal.* xvi. 4. Comp. *Zech.* xiii. 2. and see the Note upon chap. xiv. 2. *Baalim* is sometimes equivalent to *Baal*: See *1 Kings* xviii. 18. compared with ver. 21. and *2 Chron.* xxiv. 4. comp. with *2 Kings* xxiii. 4. So *Baalim* and *Astaroth*, *Judg.* x. 6, 7. is the same with *Baal* and *Astaroth*, chap. ii. 13. for the Plural Number, in the Hebrew Language, sometimes expresses an Excellency; as in the word *Elohim*. In like manner *Baal* was called *Baalim* by his Worshipers, to denote that he was a principal Object of their Worship: But the word likewise signifies the several *Baals* which the Idolaters worshipped under so many distinguishing Characters; such as *Baal-peor*, *Baal-berith*, *Baal-zebub*, and the like: And in general it signifies the many strange Gods of the Heathens. See *1 Sam.* vii. 3, 4. *2 Chron.* xxiv. 7. *Jer.* ii. 23.

Ver. 18. *And in that Day I will make a Covenant for them with the Beasts of the Field, &c.*] I will protect them from that Violence and Annoyance, which Beasts and Birds of Prey, or venomous Creatures, might threaten them with. Comp. *Job* v. 23. *Ezek.* xxxiv. 25.

Ibid. *I will break the Bow, and the Sword, and the Battle, out of the Earth.*] An universal Peace and Freedom, both from foreign and domestick Enemies, is mentioned by the Prophets as a Concomitant of that flourishing State of the Church which shall commence from the Restoration of the Jews, and the Coming in of the Gentiles. See *Isa.* ii. 4. xi. 6, 9. *Zech.* ix. 10.

Ibid. *And I will make them lie down safely.*] As Flocks do when they are secure from Beasts of Prey. See *Ezek.* xxxiv. 25. *Zech.* iii. 13. *Jer.* xxiii. 6. xxx. 10.

Ver. 19, 20. *And I will betroth thee unto me for ever; yea, I will betroth thee unto me in Righteousness, &c.*] I will enter into a new Covenant with my Church, consisting of the converted Jews, and increased by the coming in of the Fulness of the Gentiles: (See ver. 23. which Covenant is described as if it were a Marriage-Contract: See the Note upon ver. 2.) wherein I will eminently display my Attributes of Righteousness and Equity, of Loving-kindness, Mercy, and Faithfulness.

Ibid. *And thou shalt know the LORD.*] One especial Part of the New Covenant shall consist in imparting to the Faithful a more perfect Knowledge of God's Will, and their own Duty. See *Jer.* xxxi. 34.

Ver. 21. *And it shall come to pass in that*

Day I will bear [or answer] saith the LORD.] I will graciously answer all the Petitions my People make to me. Compare *Isaiab* lxv. 24. *Zech.* xiii. 9. Or the words may be referred to what follows.

Ibid. and Ver. 22. *I will bear the Heavens, and the Heavens shall bear the Earth, &c.*] All Creatures shall answer the Desires and Wants of my People: The Heavens shall answer the Wants of the Earth, in sending down seasonable Showers; and the Earth shall answer the Wants of Mankind, in bringing forth Corn and Wine, and other Necessaries of Life; and the very Fruits of the Earth shall answer the Wishes of my People now returned into their own Land, by giving them due Nourishment. The same Sense is more plainly expressed in *Zechariab*, chap. viii. 12. *The Seed shall be prosperous, the Vine shall give her Fruit, and the Ground shall give her Increase, and the Heavens shall give their Dew; and I will cause the Remnant of this People to possess all these things.* Spiritual Blessings are often described under the Emblems of Fruitfulness and Plenty. See the Note upon *Isa.* iv. 2. and comp. chap. vi. 3. of this Prophecy.

Ibid. *And they shall bear Jezreel.*] This new State of the Church, increased by a numerous Accession both of Jews and Gentiles, is fitly called by the Name of *Jezreel*, the word importing both *the Seed*, and *the Arm*, of God. See the Note upon chap. i. 11.

Ver. 23. *And I will sow her unto me in the Earth.*] Here is a plain Allusion to the word *Jezreel* mentioned just before, which signifies the *Seed of God*: The Prophet foretels a plentiful Increase of true Believers, like to that of Corn sowed in the Earth. Comp. *Zech.* x. 9.

Ibid. *And I will have mercy on her that had not obtained Mercy, &c.*] Comp. chap. i. 6. I will have mercy both on the Jews and Gentiles, who shall become true Converts to the Christian Faith. This was in part fulfilled at the first Preaching of the Gospel. See *Rom.* ix. 24, 25, 26. But shall receive its completion at the Restoration of the Jews, and the coming in of the Fulness of the Gentiles. Comp. chap. i. 10, 11.

CHAP. III.

THE ARGUMENT.

Under the Figure of the Prophet's receiving his adulterous Wife home again, and her continuing there in a State of Widowhood, yet with hopes of Reconciliation, is signified, that Israel (the Ten Tribes especially) shall be for several Ages without any external Form of Civil Government, or Publick Worship; yet with a Promise of being restored to their ancient Dignity and Privileges in the later Ages of the World.

Ver. 1. **G**O yet love a Woman beloved of her Friend, yet [or although] an Adulteress.] This is probably the same Woman mentioned, chap. i. 3. who, upon her ill Life, was parted from her Husband; who yet had a kindness for her still, and was willing to receive

receive her upon Conditions of her better Behaviour. The Hebrew Word *Reang*, Friend, is used for an Husband, Jer. iii. 20. Cant. v. 16.

Ibid. According to the Love of the LORD toward the Children of Israel; who look to other Gods, and love Flagons of Wine.] Hosea's dealing thus with a Wife who had injur'd him, exactly resembles the Favour which God hath shewed towards the Israelites; who, notwithstanding all their Obligations to him, retain an incurable Propension to Idolatry, often called by the Name of *Spiritual Whoredom*.

The Words which our Translation renders *Flagons of Wine*, may be translated, *Cakes made of (dried) Grapes*. Such were the Cakes, probably, which the Jews offered to the Queen of Heaven, Jer. vii. 18. xlv. 19. So Cant. ii. 5. the word *Ashish* might rather signify Cakes, or *Comfits*, than *Flagons*; as our Translation renders it. The Expression signifies in general those Entertainments which they were Partakers of in the Idol Temples, Amos ii. 8. 1 Cor. x. 7, 21.

Ver. 2. So I bought her for me for fifteen Pieces of Silver, &c.] The Expression alludes to the Custom anciently practised of Men's buying their Wives; and it implies, that the Prophet made a new Espousal or Contract with her, as God intended to betroth Israel a second time, chap. ii. 19. and the Meanness of the Price offered, shews of how little value the Israelites were in God's Sight, since their Apostacy from the Worship of God to Idolatry: Comp. Zech. xi. 13. An Homer was about 10 Bushels: See the Note upon Ezek. xlv. 11.

Ver. 3. Thou shalt abide for me many Days, thou shalt not play the Harlot.] Thou shalt continue in a solitary Condition, see Deut. xxi. 13. for a considerable time, that I may make some proof of thy Amendment.

Ibid. Thou shalt not be for another Man, so will I also be for thee.] The word *another* is not in the Hebrew; so the Sentence may be thus translated more agreeably to the Original: Thou shalt not have an Husband, neither will I have thee [to my Wife.] i. e. Thou shalt continue for some time in a State of Widowhood. The Hebrew Phrase *Lo Tebi Laish* properly signifies, Thou shalt not have an Husband; and so it is rendred by our Interpreters, Ezek. xlv. 25. and to the same Sense, without the Negative Particle, Ruth i. 12. The LXX render it to the same Sense, *οὐκ ἐν ἄλλῳ ἀνδρὶ* and so it is used by St. Paul, Rom. vii. 3.

Ver. 4. For the Children of Israel shall abide many Days without a King, and without a Prince, &c.] This Threatning was fulfilled upon the Ten Tribes immediately upon their Captivity by *Sbalmaneser*, Comp. chap. ix. 4. and upon the two remaining Tribes, at the Destruction of their Temple and Commonwealth, during the *Babylonish Captivity*. The later Jews thus express the Sense of those Exiles, in the Song of the Three Children, as it is found among the Apocryphal Writings, ver. 14. Neither is there at this time Prince, or Prophet, or Leader, or Burnt-offering, or Sacrifice, or Oblation, or Incense, or Place to sacrifice be-

fore Thee, and find Mercy. This Threatning was still more remarkably fulfilled upon the whole Nation of the Jews, from the Destruction of Jerusalem by *Vespasian* unto this Day. From that time they have had no Republick or Civil Government of their own, but live every where, like so many Exiles, only upon sufferance; they have had neither Priests, nor Sacrifice, their Temple being destroyed, where only they were to offer Sacrifice; and yet the want of a Place where to perform the most solemn Part of their publick Worship does not tempt them to Idolatry, or make them fond of Image-worship, or any such idolatrous Practice, which was the epidemical Sin of their Forefathers. This seems the general Import of this remarkable Prophecy; but the several Expressions must be more particularly explained.

Ibid. Without a King.] A King, in the Hebrew Language, signifies any sort of Governor, or Magistrate: It is applied to Moses, Deut. xxxiii. 5. and to the Judges, Judg. xvii. 6. and to the four successive Monarchies, Daniel vii. 17. So in the New Testament, Rev. xvii. 10. the seven Kings are commonly explained of seven Sorts of Governments: So here a King means any Civil Magistrate with supreme Authority.

Ibid. And without a Prince.] The word may be equivalent to the former: If we suppose it to denote a distinct Authority, it may be fitly explained of the High-Priest, and the Heads of the Priestly Courses, called the Princes of the Sanctuary, Isa. xliii. 8. and Governors of the House of the LORD, Jer. xx. 1. taking the word in this Sense, it fitly follows, And without a Sacrifice, which could only be offered by the Priests.

Ibid. Without an Image, and without an Ephod, and without Teraphim.] Some Interpreters suppose these Words to denote the several ways of lawful Worship, or Means of enquiring after the Will of God; and by the word *Matzebah*, they understand an Altar: This Sense agrees very well with the word *Sacrifice* going before. The same word is joined with an Altar erected to God's Worship, Isa. xix. 19. and signifies in that place such a religious Memorial as Jacob set up, Gen. xxviii. 18. *Teraphim* they suppose to signify the same with the *Urim*, or the Oracle placed in the Breast-plate of the High-Priest; and therefore fitly joined with the *Ephod*, which often signifies the whole Priestly Habit, and is particularly mentioned when there is occasion of consulting God by the High-Priest, 1 Sam. xxiii. 9. xxx. 7. This Interpretation is followed by the LXX, and it makes an easy and natural Sense of the Text, viz. That God will deprive the Jews of the principal Offices, for the Enjoyment of which they chiefly valued themselves, viz. that of the Priesthood, and that of Prophecy. The Jews had no Succession of Prophets for a considerable time before Christ's coming, Ecclef. xxxvi. 15. 1 Macc. iv. 46. ix. 27. xiv. 41. and both Kingdom, and Priesthood, were taken away within 40 Years after Christ's Death. Dr. Spencer carries

carries this Interpretation so far, as to be very positive that *Tera-phim* means the same with the *Urim*, and that both Words denote an Image inclosed within the Folds of the High-Priest's Breast-plate, which utter'd Oracles by a Voice: *lib. 3. de Legib. Hæbr. Dissert. ult.* This Opinion is strenuously opposed by Dr. Pocock in his Notes upon this Place, to which I refer the Reader. Other learned Men agree with Dr. Pocock, in observing that the word *Tera-phim* is, in other Places of Scripture, used for a sort of Divination practised by Idolaters; and therefore think it unlikely that the Prophet should express an Oracle of God's own Appointment by so infamous a Name: whereupon they suppose that *Hosea* here speaking to the Ten Tribes, means some idolatrous Kind of Divination practised by the Priests at *Dan* and *Bethel*, after *Jeroboam's* Schism: As if he had threatned them, that in a short time they should have neither King, nor Priest, nor Sacrifice, nor any degree of Prophecy or Foreknowledge of what is to come. This Interpretation exactly agrees with that State of the People's Widowhood described; ver. 3.

To this Interpretation it may be objected, That it can't be thought a proper Punishment to threaten the taking away an idolatrous Sort of Worship. But to this they answer, That the Prophet here conforms his Speech to the Sentiments of those he speaks to, and threatens them with the Loss of what they were extremely fond of.

Ver. 5. *Afterward the Children of Israel shall return and seek the LORD their God.* They shall be touched with a true Remorse for their former Errors (especially that of rejecting the *Messias*) and shall desire to be instructed in the Knowledge of the Truth: Comp. *Jerem. 1. 4.* The Expression of *seeking the LORD*, alludes to the Custom of the *Jews* going up in Companies to celebrate their solemn Feasts at *Jerusalem*: Comp. Chap. v. 6. *Psal. cv. 4. Jer. 1. 4, 5.*

Ibid. And David their King. The *Messias* is often called so by the Prophets, as being the Person that was to spring from his Loins, and in whom all the Promises made to *David* were to be fulfilled. See *Isa. lv. 3, 4. Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24.* So the *Chaldee* Paraphrase expounds this and the Parallel Texts. *David* was a Type of the *Messias*: See *Psal. lxxxix. 20—36.* (who therefore is called by the Name of *David*;) So *John Baptist* is called *Elias*, *Malach. iv. 5.* because he was to resemble him, and to succeed him in his Office of reproving the People, and exhorting them to Repentance. The Expression can't be literally understood here, *David* himself having been dead long before the uttering of this Prophecy.

Ibid. And shall fear the LORD and his Goodness in the latter Days. The Goodness of God in making them Partakers of the Mercies of the Gospel, shall engage them to yield an entire Obedience to him: Comp. *Jer. xxxiii. 9.* And this shall come to pass in the latter Days or Times of the World. The latter

Days are often spoken of the Times of the Gospel. See the Notes upon *Isa. ii. 2. Dan. ii. 28.* But the Phrase does sometime denote the very last Days of the Gospel Age, near which Time probably the Conversion of the *Jews* will be brought to pass. See *Deut. iv. 30. Jer. xxx. 24. Ezek. xxxviii. 8, 16.*

C H A P. IV.

The ARGUMENT.

The Prophet denounces Judgments against the Sins both of the People and Priests of the Ten Tribes: And exhorts Judah to take warning by Israel's Calamity.

Ver. 1. **T**HE LORD hath a Controversy with the Inhabitants of the Land.]

The Expression is taken from the Actions or Pleas which one Man hath against another for Injuries or Damages received: So here God is represented as entering into Judgment with the Inhabitants of the Ten Tribes for their Impieties, as being so many Injuries to his Honour, for which he demands Satisfaction. Comp. chap. xii. 2. *Isa. iii. 13. v. 3, 4. xliii. 26. Jer. xxv. 30.*

Ver. 2. *By swearing, and lying, and killing, and stealing.* Stealing, and Swearing, i.e. False-swearing, are elsewhere joined together; because, in the *Jewish* Courts of Justice, Men that were suspected of Theft, were obliged to purge themselves by Oath: And they often ventured to forswear themselves rather than discover the Truth. See *Zech. v. 4. Prov. xxix. 24. xxx. 9.*

Ibid. They break out. There is an Inundation of all manner of Wickedness, and all Law and Right are broken thro' and violated.

Ibid. And blood toucheth blood. Comp. chap. v. 2. vi. 9. This may more particularly relate to the Murder of their Kings that were slain by their Successors: As *Zechariah* by *Shallum*, *Shallum* by *Menabem*, 2 *Kings* xv. 10—14. In such civil Broils a great many of their Friends and Dependants are commonly slain with the Kings themselves. See 1 *Kings* xvi. 11.

Ver. 3. *Therefore shall the Land mourn, and every one that dwelleth therein, shall languish, &c.* These Civil Wars and Commotions make the whole Land look dismally: The Inhabitants are either destroyed, or forced to leave their Habitations, and languish under want of all things: The Beasts of the Field, and Fowls of the Air, are consumed by Famine or Pestilence: And the Fishes of the Rivers and Great Waters (called Seas in the *Hebrew* Language) are killed through Drought, or the Waters being tainted by the Infection of the Air, or corrupted by the Blood of the Slain. Compare *Jer. iv. 25. Zeph. i. 3.* The Prophets sometimes describe a general Delolation by an Enumeration of Particulars: Compare *Isa. xix. 5—8.*

Ver. 4. *Let no man strive or reprove another; for my People are as they that strive with the Priest.* The Prophet speaks of the *Israelites*

raelites as one that despaired of their Amendment, and thought it lost Labour to reprove them, they being of that refractory Temper, as not to hearken to Instruction, and even to quarrel with their Priests themselves, when they admonish them of their Duty. This seems to be a *Proverbial* Expression to denote a stubborn and incorrigible Temper: for it was a capital Offence by the Law, for any to behave themselves in a presumptuous Manner against the Injunctions of the Priest. See *Deut. xvii. 12.*

Ver. 5. *Therefore shalt thou fall in the Day, and the Prophet shall fall in the Night.*] Thou shalt be destroyed, both by open Violence, and by secret Treachery: Comp. *Jer. vi. 4, 5. xv. 8.* And the false Prophets shall be involved in the same Destruction. Comp. chap. ix. 7, 8.

Ibid. *I will kill thy Mother.*] The Hebrew reads, *I will cut off thy Mother, i. e. the whole State or Kingdom of Israel.* Comp. chap. ii. 2. *Jer. vi. 2. xv. 8.*

Ver. 6. *My People are destroyed for lack of Knowledge.*] The Ignorance of the true Principles of Religion, which prevails among the People of the Ten Tribes, is the occasion of those Sins which draw down such heavy Judgments upon them. The *Levites*, who are placed in every Tribe by God's Appointment, for the better instructing of the People, are turned out of their Possessions by *Jeroboam* and his Successors, and none left to teach them their Duty. See *2 Chron. xi. 14.*

Ibid. *Because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest for me.*] This is spoken to *Jeroboam's* Priests, who being taken out of the lowest of the People, *1 Kings xii. 31.* were very ignorant themselves, and therefore unable to teach others.

Ibid. *Because thou hast forgotten my Law, I will also forget thy Children.*] I will not look upon them any longer as the Seed of *Abraham*, and Children of my Covenant.

Ver. 7. *As they were increased, they sinned against me, &c.*] Or, *the more they were increased, the more they sinned against me:* See *Noldius, p. 436.* The greater were the Favours I heaped upon them, the more presumptuously they sinned against me. Comp. chap. xiii. 6. Therefore I will divest them of all those Glories, for which they pride themselves, and lead them away in a poor and miserable Condition into Captivity.

Ver. 8. *They eat up the Sin of my People, and they set their Hearts on their Iniquity.*] Those idolatrous Priests, mentioned, ver. 6. live upon the Sin-offerings of the People; and are so far from restraining them, that they take delight in seeing them commit iniquity; because the more they sin, the greater is the Number of their Sin-offerings, which are the Priest's Portion.

Ver. 9. *And there shall be like People, like Priest: And I will punish them for their ways, &c.*] As they are alike in sinning, so shall they be in Punishment.

Ver. 10. *For they shall eat, and not have*

enough.] Or, *not be satisfied;* as the word is elsewhere translated: See *Micah vi. 14. Levit. xxvi. 26.* The Expression may signify, either their Food shall not afford due Nourishment for want of God's Blessing accompanying it: Comp. *Hagg. i. 6. and Deut. viii. 3.* Or else the words imply a threatening them with Famine, when they shall not have Food enough to satisfy a craving Appetite. Comp. *Lev. xxvi. 26. Amos iv. 8. Micah vi. 14.* The contrary Phrase, *To eat and be full, or satisfied,* denotes Plenty. See *Levit. xxvi. 5. Deut. vi. 11. viii. 10. xi. 15. Psal. xxii. 26. Joel ii. 26.*

Ver. 11. *Whoredom and Wine, and new Wine, take away the Heart.*] Deprive Men of their Judgment, and darken their Understandings. So a Gift is said to *destroy the Heart*, *Ecc. vii. 7.* to bereave Men of the Use of their discerning Faculties.

Ver. 12. *My People ask counsel at their Stocks.*] Of their Idols; for so the word *Nets* elsewhere often signifies: See *Jer. ii. 27. x. 8. Habbak. ii. 19.*

Ibid. *And their Staff declares unto them.*] This, learned Men suppose to be the same kind of Divination with that made by Arrows, which is described, *Exek. xxi. 21.* See the Note upon that place.

Ibid. *For the Spirit of Whoredom hath caused them to err, &c.*] This is to be understood of Idolatry, which is spiritual Whoredom; Comp. chap. v. 4.

Ver. 13. *They sacrifice upon the tops of the Mountains, &c.*] The sacrificing upon Mountains and shady Groves was an ancient Piece of Idolatry, often mentioned and reprov'd by the Prophets. See *Isa. i. 29. Ezek. vi. 13. xx. 26.* and the Notes upon those Places.

Ibid. *Therefore your Daughters shall commit whoredom, &c.*] God delivers Men up to vile Affections, as a Punishment of their Idolatry. See *Rom. i. 28.*

Ver. 14. *I will not punish your Daughters when they commit whoredom, &c.*] I will suffer them to fall from one degree of Wickedness to another. See the foregoing Verse.

Ibid. *For themselves are separated with Whores, and they sacrifice with Harlots.*] The word rendered *Harlot* signifies such as prostituted themselves in an Idol-Temple, in honour of the Idol: Such lewd Practices were frequent in the *Gentile* Temples dedicated to *Venus*, and such-like impure Deities: See *Baruch vi. 23.* From thence the *Jews* learned those filthy Customs: See *1 Kings xiv. 23, 24. xv. 12.* The *LXX* render the word very properly *πυλαστήριον*; such as are initiated into the Service of the Idol by such lewd Rites.

Ibid. *Therefore the People that doth not understand shall fall.*] See ver. 1, 6.

Ver. 15. *Though Israel play the harlot, yet let not Judah offend.*] The Kingdom of *Judah* still retained the Worship of the true God, and the Ordinances of the Temple-Service: So the Prophet exhorts that People not to be led away by the ill Example of their Brethren of the Ten Tribes.

Ibid.

Ibid. *And come not ye to Gilgal, neither go up to Bethaven.*] Gilgal was a remarkable Place for the renewing of the Rite of Circumcision, *Josh. v. 9.* There the People afterward used to offer Sacrifice, *1 Sam. xv. 21.* After Jeroboam's setting up of Idolatry, it was noted for the Worship of false Gods, as appears by comparing this Text with chap. ix. 15. xii. 11. *Amos iv. 4. v. 5.* In those Places of *Amos*, as well as in this Verse, it is joined with *Bethel*, noted for the Worship of one of Jeroboam's Calves; called here *Bethaven*, and chap. x. 5. *Bethel* originally signifies *the House of God*; that Name was given to it by *Jacob*, because of God's appearing to him there, *Gen. xxviii. 17.* But when it became the Seat of Idolatry, it was called *Bethaven*, i. e. the House of Vanity.

Ibid. *Nor swear the Lord liveth.*] As long as ye continue to worship Idols, I will not have my Name mentioned by your polluted Lips, inasmuch as there is no Fellowship between God and Idols. Many of the *Israelites* halted between God and *Baal* and the other Idols, sometimes serving one, and sometimes the others: See *1 Kings xviii. 21. Zeph. i. 4, 5. Ezek. xx. 39. xxiii. 38, 39.* Some understand the Words, of their swearing by the Name of the true God, which is a solemn Act of Religious Worship, (see *Deut. x. 20.*) and yet meaning by it the God that is worshipped at *Bethel*. This God forbids, as a Profanation of his Name. See *Amos viii. 14.*

Ver. 16. *For Israel slideth back as a backsliding heifer.*] The Word translated *slideth back*, properly signifies being headstrong and untractable: it is a Metaphor from Oxen or Heifers that draw their Neck back, and will not put it under the Yoke: See *Jer. vii. 24.* The Expression alludes to the Calves, called *Heifers* by the *Septuagint*, which they worshipped.

Ibid. *Now will the LORD feed them as a Lamb in a large place.*] The Expression seems *Ironical*; as if the Prophet had said, they were like head-strong Cattle, that would not be managed by their Leaders or Drivers: So God will suffer them to be scattered as Sheep without a Shepherd in the large Country of *Assyria*, whither they shall be led Captive.

Ver. 17. *Ephraim is joined to Idols, let him alone.*] *Ephraim* signifies the same with *Israel*, or the Ten Tribes: See chap. v. 3. It is to no Purpose to take Pains to reclaim him: See ver. 4.

Ver. 18. *Their drink is soure.*] The Phrase may be metaphorical, to express the Corruption of their Manners. Comp. *Deut. xxxii. 32. Isa. i. 22.* Or else, if we join it in Sense with the remaining Part of the Verse, it imports their excessive Drinking, till their Liquor turn soure in their Stomachs; and so the whole Verse taxes them for three great Vices, Drunkenness, Whoredom, and Bribery.

Ibid. *They have committed whoredom continually.*] This may be understood of Idolatry, which is spiritual Whoredom: See ver. 12. but the literal Sense agrees very well with the rest of the Verse.

Ibid. *Their Rulers with shame do love, Give ye.*] i. e. are continually asking or expecting Bribes: Comp. *Prov. xxx. 15.* are still greedy of filthy Lucre: See *Micah iii. 11. vii. 3.*

The Hebrew Word translated *Rulers*, properly signifies *Shields*: it is taken for Rulers in *Psal. xlvii. 9.* as well as here.

Ver. 19. *The Wind has bound her up in her Wings.*] The Words threaten them with going into Captivity: for it is common with the Prophets to express what is Future by the Preterperfect Tense: See Note upon *Isa. xxi. 9.* God's Anger is often express'd by a blustering or tempestuous Wind: See chap. xiii. 15. *Jer. iv. 11, 12. li. 1.* This Wind is said here to carry them away out of their Country: and then they will have reason to be ashamed of their Idolatrous Sacrifices, which have brought such severe Judgments upon them.

CHAP. V.

THE ARGUMENT.

This Chapter, and the next, to the fourth Verse, threatens Judgments both against Israel and Judah for their manifold Sins, till they repent: upon which they may conceive hopes of Pardon.

Ver. 1. **H**EAR this, O Priests.] Or rather O Princes: which Reading better agrees with the House of the King that follows: The Hebrew Word is of both Significations. So *Gen. xlii. 45.* and *Exod. ii. 16.* where it is in the Text, Priest of On and Midian: but the Margin reads the Prince of On and Midian: Comp. chap. vi. 9.

Ibid. *For judgment is towards you (or against you) because you have been a Snare on Mispeh, and a Net spread upon Tabor.*] Ye have laid Snares for others to seize upon them and kill them: See ver. 2. just as Hunters spread their Nets upon Mountains and Hills in order to catch their Prey. *Mispeh* and *Tabor* were two noted Mountains, the former on the hither Side of *Jordan*, the other on the further Side of it, the same with *Gilead*: See *Gen. xxxi. 25, 40, 49.*

Ver. 2. *And the Revolters are profound to make Slaughter.*] The Ringleaders in Idolatry and other Wickedness, lay deep Designs to ensnare Mens Lives: Comp. chap. iv. 4. vi. 9.

Ibid. *Though I have been a rebuker of them all.*] By my Prophets: Comp. chap. vi. 5.

Ver. 3. *I know Ephraim, and Israel is not hid from me.*] I know him and his doings: *Ephraim* is equivalent to *Israel*, as distinct from *Judah*, in this Prophecy, and comprehendeth the Ten Tribes: ver. 5, 12, 14. chap. iv. 17. vi. 4, 10. vii. 8, 11. viii. 9. and in several other Places. *Ephraim* was the Head of the Ten Tribes both for its Numbers, and because *Jeroboam* had placed the Seat of his Kingdom in that Tribe, *1 Kings xii. 25.*

Ibid. and Ver. 4. *Ephraim, thou committest Whoredom:—the Spirit of Whoredom is in the midst of them.*] See chap. iv. 12.

Ver.

Ver. 5. *And the pride of Israel doth testify to his face.]* Their indecent Behaviour toward God, whose Worship they despise, doth discover itself in all their Behaviour : and convicts them of the just Desert of their Sins : Comp. *Isa.* iii. 9.

Ver. 6. *They shall go with their Flocks and Herds to seek the LORD.]* The Sacrifices of the wicked are an abomination to the LORD ; as the Scripture often observes : See *Prov.* xv. 8. *Isa.* i. 15. This Verse is meant of the People of Judah mentioned in the latter Part of the foregoing Verse : who, tho' they did frequent the Temple-Worship, yet came thither without any true Sense of Religion : for which the Prophets *Isaiah* and *Jeremiah* particularly reprove them. See *Isa.* i. 11, &c. *Jer.* vii. 3. &c.

Ibid. *But they shall not find him, he hath withdrawn himself from them.]* God is said to bide and withdraw himself, when he will not answer Mens Prayers, nor afford them seasonable Relief in time of need. See *Psal.* cii. 2. *Lam.* iii. 44. *1 Sam.* xxviii. 16. and Comp. *Micah* iii. 4.

Ver. 7. *They have dealt treacherously against the LORD.]* The Verb *Bagad*, to deal treacherously, signifies properly a Wife's being false to her Husband : See *Jer.* iii. 20. from whence it is applied to the Sin of Idolatry, so often styled spiritual Whoredom : Comp. chap. vi. 7. *Isa.* xlvi. 8. *Jer.* v. 11.

Ibid. *For they have begotten strange Children.]* Strange Children may either mean Children begotten of Heathen Women, whom they took to Marriage, contrary to the Law, *Exod.* xxiii. 32. *Deut.* vii. 2. or it may signify such Children as are bred up in the idolatrous Practices of their Fathers.

Ibid. *Now shall a Month devour them and their Portions.]* If we understand this Verse of Judah, (which Interpretation the foregoing and following Verses favour) the Words may be expounded of the Invasion made upon Judah by *Pekah* King of Israel ; of which see *2 Chron.* xxviii. 6. By a Month's devouring them, is meant a sudden and speedy Destruction. Comp. *Zech.* xi. 8.

Ver. 8. *Blow ye the Cornet in Gibeath, and the Trumpet in Ramah, &c.]* This imports the founding an Alarm to give Notice of the approaching Enemy (Comp. *Joel* ii. 1.) which threatens to invade the Kingdom of Judah : See the foregoing Verse. These were Towns in the Tribe of Benjamin, that lay upon the Frontiers of that Kingdom.

Ibid. *Cry aloud at Beth-aven.]* To give Notice of the approach of the Enemy : Comp. *Isa.* x. 30. *Beth-aven* may either mean *Bethel*, see chap. iv. 15. or a Town of that Name near to it : See *Josh.* vii. 2.

Ibid. *After thee, O Benjamin.]* The Enemy is just behind thee ; or, let him that is after thee, or behind thee, O Benjamin, prepare himself to Battle : i. e. the Tribe of Judah, which lay next to Benjamin.

Ver. 9. *Ephraim shall be desolate in the day of Rebuke.]* God's Judgments shall likewise

overtake Israel, or the Ten Tribes, (see Note on ver. 3.) as well as Judah.

Ibid. *Among the Tribes of Israel I have made known that which surely shall be.]* I have denounced my Judgments against the whole Kingdom of Israel, as well as that of Judah, and given them warning, that they may escape them by a timely Repentance.

Ver. 10. *The Princes of Judah were like them that remove the Bound.]* They have violated the most sacred Laws of God, upon which not only the Ordinances of his Worship, but likewise the Rights and Properties of Men depend ; and are become guilty of the same Injustice and Confusion with those that remove the antient Bounds and Land-marks : See *Deut.* xix. 14. Criticks observe, that the Note of Similitude is sometimes in Sense equivalent to a strong Affirmation : So *Isa.* xiii. 6. *It shall come as a Destruction from the Almighty : i. e.* it shall be an apparent Instance of the Divine Vengeance. *John* i. 14. *We beheld his Glory as of the only begotten of the Father : i. e.* such as proved him to be the only begotten of the Father.

Ibid. *Therefore have I poured out my Wrath upon them like Water.]* Which shall overwhelm them like a Deluge. Great Calamities are often compared to the overflowing of Water : See *Psal.* xxxii. 6. *lxix.* i. *cxiv.* 7. *Isa.* xxx. 28. *Dan.* ix. 26.

Ver. 11. *Ephraim is oppressed and broken in Judgment.]* He is delivered over to Oppressors by God's just Judgment : Such were *Pul*, and *Tiglath-Pileser*, Kings of Assyria. *2 Kings* xv. 19, 29. Comp. *Deut.* xxviii. 33.

Ibid. *Because he willingly walked after the Commandments.]* This is commonly explained of *Jeroboam's* Command to his Subjects of forsaking the Worship of the true God ; which they readily complied with. Of the same kind were the Statutes of *Omri*, which are mentioned *Micah* vi. 16. But the LXX render it, *He walked after Vanity, i. e.* Idolatry : either reading it *Shave* for *Tsave* ; or else supposing the latter Word put for the former : as there are frequent Instances in the Hebrew Text, that Letters which are near the same Sound, are often changed one for another.

Ver. 12. *Therefore I will be to Ephraim as a Moth, &c.]* My Judgments shall consume both Israel and Judah, as a Moth fretteth a Garment : See ver. 3.

Ver. 13. *When Israel saw his Sickness, and Judah his Wound, then went Ephraim to the Assyrian, &c.]* When the King of Israel saw himself too weak to contend with *Pul* King of Assyria, he sent an Embassy to make him his Ally, and in order to it became his Tributary, that his Hand might be with him to confirm his Kingdom to him, *2 Kings* xv. 15. which King is therefore called King *Jareb*, i. e. the King that should plead for him, or defend his Cause against any that should oppose him. So in like Manner shall *Abaz* King of Judah implore the Assistance of *Tiglath-Pileser* King of Assyria, against his Enemies, *2 Kings* xvi. 7. *2 Chron.* xxviii. 16, 17, 18.

Ibid. *Yet could not he heal you, nor cure you of your Wound.*] Yet neither of these Alliances afforded any lasting Benefit, or Succour to those that desired their Help: Menabem's Son being after a short Reign killed by Pekab; and Abaz being rather distressed than helped by Tig-lath-Pileser: 2 Chron. xxviii. 21.

Ver. 14. *For I will be to Ephraim as a Lion, &c.*] I will pour out my Judgments upon both Kingdoms without Mercy: Comp. chap. xiii. 7, 8. Lam. iii. 10. Psal. l. 22.

Ver. 15. *I will go and return to my place, till they acknowledge their Offence, and seek my Face.*] I will withdraw myself from them, see ver. 6. till by a sincere Humiliation they implore my Favour. The Chaldee Paraphrase expresses the Sense thus, *I will take away my majestick presence, or Shekinah, from among them, and will return into Heaven.* Ezekiel describes the Destruction of the Temple and Kingdom, by God's removing his Glory from the Sanctuary and the City: See Ezek. x. 4. xi. 23.

Ibid. *In their Affliction they will seek me early.*] i. e. earnestly, with great Diligence and Affiduity: See Prov. i. 28. Psal. lxxviii. 34.

CHAP. VI.

THE ARGUMENT.

The three first Verses of this Chapter should have been joined to the fifth, as was observed in the Argument of that Chapter: In the following Verses God complains of their Incurable Sin, and threatens his Judgments as a just Consequence of their Sins.

Ver. 1. **C**OME let us return unto the LORD, &c.] A Form of Supplication which the Prophet dictates to them, as very proper for the Occasion: Comp. chap. xiv. 2. The LXX add the Word *ἀγαπᾶτε*, saying, to the End of the foregoing Verse.

Ibid. *He has torn and he will heal us, &c.*] The same God that punisheth us, can only remove his Judgments, and shew us Mercy. Comp. Deut. xxxii. 39. 1 Sam. ii. 6. The Expression, *he has torn*, relates to what is said, chap. v. 14.

Ver. 2. *After two days he will revive us, in the third day he will raise us up, &c.*] A Deliverance from such Miseries or Calamities, from whence Men despair of a Recovery, is often represented as restoring them to Life after Death: See Psal. xxx. 3. lxxi. 20. lxxvi. 13. Particularly the Restoration of the Jewish Nation is often described, as if it were a new Life from the Dead: See the Note upon Ezek. xxxvii. 11. Two or three in Scripture denotes a small Number: See Isa. xvii. 6. Mat. xviii. 20. Accordingly here it signifies a short Space of Time: Comp. Luke xiii. 32, 33. Dr. Wells thinks the Words primarily foretell Hezekiah's Recovery from his dangerous Sickness on the third Day, 2 Kings xx. 13. But it is certain, taking the Expression in its true and natural Sense, it is a plain

Prediction of our Lord's Resurrection, and referred to by St. Paul as a Proof of it, 1 Cor. xv. 4. The Prophets when they predicted temporal Deliverances, were often carried out beyond themselves, and their first Subject, if I may so express it, to foretell the more signal Mercies relating to the Times of the Gospel: in double sense.

Ver. 3. *Then shall we know, if we follow on to know the LORD.*] God will bless our sincere Endeavours to know his Will with a proportionable Success. Comp. Isa. liv. 13.

Ibid. *His going forth is prepared as the morning, &c.*] The Comforts of the Gospel are here expressed by two Things, which are very proper to enliven and exhilarate our Spirits, a fair Morning, and a kindly Season, wherein the Earth plentifully yields her Increase, by a due intermixture of Rain and Sunshine. Comp. 2 Sam. xxiii. 4. and see the Note upon chap. ii. 22. Concerning the former and the latter Rain, See the Note upon Joel ii. 23.

Ver. 4. *O Ephraim, what shall I do to thee? O Judah what shall I do to thee?*] Or rather *what shall I do for thee?* See chap. x. 3. How can I shew either Israel or Judah any Mercy or Favour, since there is nothing of true or solid Goodness to be found in you?

Ver. 5. *Therefore have I bewed them by the Prophets, I have slain them by the words of my Mouth.*] The Verb rendered *bewed*, signifies likewise to cut off, or destroy: See Isa. li. 9. The Prophets are said to do Things, when they declare God's Purpose of doing them: See Jer. i. 10. v. 14. Ezek. xliii. 3. God's Word is described as sharper than a two-edged Sword, Heb. iv. 12. Rev. i. 16. because his Judgments denounced by his Messengers, are like the Sentence of a Judge, which shall be certainly followed with Execution.

Ibid. *And thy Judgments are as the Light when it goeth forth.*] Thou wilt make the Justice of thy Judgments, O God, appear as clear as the Light of the rising Sun. It is frequent in the Hebrew Language to change the Discourse from the first to the second or third Person.

Ver. 6. *For I desired mercy, and not sacrifice, &c.*] i. e. rather than Sacrifice; I am better pleased with true Goodness, than with the exactest Observance of the external Duties of Religion, unless they proceed from a sincere Principle of Obedience: See Mic. vi. 6, 7, 8. The Jews use to express Comparisons by Negatives, or rejecting the Thing less worthy: so we are to understand that Expression of the Prophet Joel, chap. ii. 13. *Rend your Heart, and not your Garments:* and those Words of Christ, John vi. 27. *Labour not for the meat which perisheth, but for that which endureth to everlasting Life,* i. e. for this rather than the former: and that Text of St. Peter, 1 Pet. iii. 3, 4. *Whose adorning let it not be the outward adorning of plaiting the Hair, or wearing Gold, but let it be the hidden Man of the Heart.*

Ver. 7. *But they like Men [Hebrew, like Adam] have transgressed the Covenant*] which

I solemnly contracted with them ; just as *Adam* did in *Paradise*.

Ibid. *There they have dealt treacherously against me.*] In that very Instance of my Loving-kindness, they made me most unsuitable Returns. See chap. v. 7.

Ver. 8. *Gilead is a City of them that work iniquity, and is polluted with blood.*] The Iniquity which *Gilead* is here accused of, is probably Idolatry ; as appears by comparing this Verse with chap. xii. 11. The Hebrew word *Aven*, used in both places, frequently signifies so : and the *Blood* which it is said to be polluted with, may mean the Blood of their Children which they sacrificed to *Moloch*. Dr. Wells interprets the Verse of those *Gileadites* who assisted *Pekab* in the Murder of *Pekabiah*, 2 Kings xv. 25. The Hebrew Phrase translated here, *polluted with Blood*, literally signifies *with bloody Footsteps* ; being taken from such who are found with their Shoes stained with the Blood they have shed. Compare 1 Kings ii. 5.

Ver. 9. *And as troops of Robbers wait for a Man, so the Company of Priests murder in the way by consent.*] The word *Cobanim*, Priests, does likewise signify Princes : See chap. v. 1. who are often reprov'd by the Prophets as guilty of great Injustice and Oppression. See Ezek. xxii. 27. Zeph. iii. 3.

Ibid. *For they commit lewdness;*] Or, *Enormity* ; as the Margin reads to a better Sense.

Ver. 10. *I have seen an horrible thing in the House of Israel.*] Such an Apostacy from God as cannot be mentioned without Horror : Comp. Jer. ii. 11, 12. v. 30.

Ibid. *There is the Whoredom of Ephraim.*] This may be understood both in a literal, and a metaphorical Sense for Idolatry. See chap. iv. 12, 13, 14.

Ver. 11. *Also, O Judah, be hath set an harvest for thee, &c.*] Or, *an Harvest is appointed for thee* ; the Active is used for the Impersonal : See the Note upon Isa. xlv. 18. i. e. thou hast made thyself ripe for Destruction. Comp. Jer. li. 33. Joel iii. 13. Micah iv. 12. Rev. xiv. 15.

Ibid. *When I returned the Captivity of my People.*] The Sense would be plainer, if the words were rendered, *When I would have turned away the Captivity of my People* : When I would upon their Repentance have averted my Judgments, which will end in their Captivity. The Hebrew Language wants the Potential Mood, which is supplied by the Tenses of the Indicative.

CHAP. VII.

THE ARGUMENT.

The Prophet reproves the Sins of the Princes and great Men of Israel, and denounces Judgments against the People in general for their Hypocrisy.

Ver. 1. **W**HEN I would have healed Israel, then the Iniquity of Ephraim was discovered, and the Wickedness of

Samaria.] When God was just averting his Judgment from *Israel*, the People gave him new Provocations, especially the Inhabitants of *Samaria*, the principal Seat of the Kingdom : See ver. 5.

Ibid. *For they commit falsehood, and the thief cometh in, &c.*] Both great and small seize other Men's Properties by the secret Methods of Fraud, and the open Violence of Rapine and Oppression. See chap. v. 1. vi. 10.

Ver. 2. *Now their own doings have beset them about.*] They shall be taken in their own Wickedness. See *Psal.* ix. 16. *Prov.* v. 22. and their Sin shall bring its own Punishment with it.

Ver. 3. *They make the King glad with their wickedness, &c.*] They study to please their Kings and great Men by complying with the Idolatry they have set up. The LXX reads, *Kings*, in the Plural Number ; meaning the Succession of the Kings of *Israel* from *Jeroboam*.

Ibid. *And their Princes with lies,*] Which they speak to please and flatter them. But the word *Lie* sometimes signifies an Idol, and the Practice of Idolatry, as being set up in direct opposition to the True God : Comp. ver. 13. and chap. xi. 12. x. 13. ii. 4. *Hab.* ii. 18. *Rom.* i. 25. *Rev.* xxii. 15. This Sense agrees very well with the Scope and Design of the Place.

Ver. 4. *They are all Adulterers.*] The Expression may be metaphorical ; implying that they were Apostates from God, to whose Service they were engaged by the most solemn Bond and Covenant : Comp. Jer. ix. 2. *Mat.* xiv. 4. *James* iv. 4. If the words be understood literally, the Prophet compares the Heat of their Lust to the Flame of an Oven, as it follows :

Ibid. *Who ceaseth from raising, after he hath kneaded the Dough, &c.*] When an Oven is sufficiently heated, the Baker doth not raise any more Fire, but thinks what he has made, enough to keep the Oven hot, till the Dough be fit to put into the Oven. Some render the latter part of the Sentence thus : *who ceaseth from waking, or watching* (his Oven ;) to the same Sense with that of ver. 6. *Their Baker sleepeth all the night.*

Ver. 5. *In the day of our King, the Princes have made him sick with Bottles of Wine,*] Or, *with being overheated through Wine* : So the word *Chamatb* signifies, *Habak.* ii. 15. The Day of the King's Birth or Inauguration was kept with Riot and Excess.

Ibid. *He stretched out his hand to scornors.*] He encouraged mean and loose People to converse too familiarly with him, forgetting his Rank and Dignity.

Ver. 6. *For they have made ready their Heart like an Oven, while they lie in wait, &c.*] This Verse pursues the Metaphor begun in ver. 4. As the Baker when he has thoroughly heated his Oven, if he lays himself to sleep in the Night, finds all in a flame in the Morning : So the great Men of the Land kindle evil Desires in their Hearts, and at the first opportunity their hidden Designs break out like a Flame into open Action.

Ver.

Ver. 7. *They are all hot as an Oven, and have devoured their Judges: all their Kings are fallen.*] The Flame of Civil Discord is spread among the People in general: This hath been the Destruction both of the inferior Magistrates, and of their Kings too; an Anarchy continuing for eleven Years after the Death of *Jeroboam the Second*; and afterward his Son *Zachariah*, and his Successors, *Shallum* and *Pekabiah*, being slain by Conspiracies formed against them, 2 Kings xv. 10, 14, 25.

Ibid. *There is none among them that calleth upon me.*] And yet these Confusions have not brought either Kings or People to a due Humiliation for their Sins.

Ver. 8. *Ephraim hath mixed himself among the People.*] Whereas *Israel* was by God's Institution to be his peculiar People, Deut. vii. 6. he has mixed or joined himself with Idolaters. See *Psal.* cvi. 35. and he shall have a just Punishment for his Sins, he shall be carried away captive to dwell among them: See chap. ix. 3. *Jer.* xvi. 12, 13.

Ibid. *Ephraim is a Cake not turned.*] Baked only on one Side; i. e. serving God by halves, and halting between his Service and the Worship of Idols. The *Chaldee* Paraphrast interprets it, *Before it is baked on both Sides, it is devoured by its greedy Enemies*; the Metaphor being taken from the Ravenousness of an hungry Stomach. This Sense agrees very well with what follows:

Ver. 9. *Strangers have devoured his Strength, and (or yet) he knoweth it not.*] The *Syrians*, in the Time of *Jeboabaz*, reduced them very low: See 2 Kings xiii. 7. Afterwards they became Tributaries to *Pul* King of *Assyria*, 2 Kings xv. 20. and at length were carried captive by *Shalmanezzer*, *ibid.* chap. xvii. And yet all these Afflictions do not make them sensible of the ill State of their Affairs, and that the Hand of God is against them. See chap. ii. 8. and the following Verse: *Isa.* xlii. 25.

Ibid. *Yea, grey Hairs are here and there upon him.*] He still declines in Strength and Power, like a Man worn out with Age, and ready to give up the Ghost.

Ver. 10. *And the Pride of Israel testifieth to his Face.*] See chap. v. 3.

Ibid. *And they do not return to the LORD their God, &c.*] See ver. 9.

Ver. 11. *Ephraim is a silly Dove without an Heart, they call to Egypt, they go to Assyria.*] Like an unwary Dove which falls into the Snare that is laid for it; so the *Israelites* betake themselves for Refuge to their Enemies: Sometimes they apply themselves to the King of *Egypt* for Succour; at other times they trust to the Aid of the *Assyrians*. See 2 Kings xv. 19. xvii. 4.

Ver. 12. *When they shall go, I will spread a Net for them, I will bring them down, as the Fowls of Heaven.*] Whithersoever they betake themselves for Safety, they shall no more escape, than Birds can escape the Snares of the Fowler. See the foregoing Verse.

Ibid. *I will chastise them as their Congregation hath heard.*] I will bring those Calamities upon them which I have denounced in

my Laws against the whole People of *Israel*, whenever they forsake me: See *Levit.* xxvi. *Deut.* xxviii. compared with 2 Kings xvii. 13, 14. The *Chaldee* Paraphrase renders the latter part of the Verse thus: *I will chastise them, because they have followed their own Counsels*; as if he had read in the Original *La Asabam*, instead of *Laadatbam*. Compare chap. x. 6. xi. 6.

Ibid. *Though I have redeemed them, yet they have spoken lies against me.*] Though I have redeemed them out of *Egypt* (see *Micah* vi. 4.) and afforded them many other signal Deliverances, yet they have not given me the Glory; but have represented me by their Golden Calves, and changed my truth into a lie, *Rom.* i. 25. See the Note upon ver. 3.

Ver. 14. *And they have not cried to me with their Heart, when they bowed upon their Beds.*] When they were bemoaning their Calamities, as sick Men bewail themselves upon a Bed of sickness, yet they did not call upon me heartily and sincerely. Comp. *Jer.* iii. 10. *Psal.* lxxviii. 34, 36.

Ibid. *They assemble themselves for Corn and Wine, and they rebel against me.*] When they assembled themselves to deprecate a Famine, they still retained the same disobedient Temper toward me.

Ver. 15. *Though I have bound and strengthened their Arms, yet do they imagine mischief against me.*] Tho' I have bound up their Wounds, and given them new Strength and Vigour, yet they are continually devising some new idolatrous Invention, whereby they may dishonour me.

Ver. 16. *They return, but not to the most High; they are like a deceitful Bow.*] Their Conversion is only outward, not inward and sincere; they are like an ill-contrived Bow, which never directs the Arrow to the Mark. Comp. *Psal.* lxxviii. 57.

Ibid. *Their Princes shall fall by the Sword, for the rage of their tongue.*] For the Dishonour they have done me by blasphemous Speeches against me. See ver. 13.

Ibid. *This shall be their derision in the Land of Egypt.*] Their Blasphemies, and other enormities, shall be a just Cause of their Reproach to them, when they are Exiles in *Egypt*, whither many of them fled, or were carried away captive: See chap. ix. 3, 6. Comp. chap. viii. 13. and see the Notes upon *Ezek.* xxxvi. 20.

CHAP. VIII.

THE ARGUMENT.

God's Judgments are denounced both against *Judah* and *Israel*, for their Idolatries and other Impieties.

Ver. 1. **S**ET a Trumpet to thy Mouth, he shall come as an Eagle against the House of the LORD.] Give notice of the approaching Enemy. See chap. v. 8. who is coming with speed and fierceness, like a Bird of Prey (see *Deut.* xxviii. 49.) against the

City and Temple of Jerusalem. By the House of the LORD, may be meant God's People in general, whom he formerly took a peculiar care of, as his own Family: Comp. chap. ix. 15. This may probably denote Sennacherib's Invasion, 2 Kings xviii. 17.

Ver. 2. *Israel shall cry unto me, My God, we know thee.*] *Israel* is placed in the Hebrew the last word in the Verse: So Dr. Wells joins it to the next Verse, and understands this Verse, of Judah; who shall cry unto God, as their Protector in the Times of their Fears, when the Invasion mentioned in the foregoing Verse threatened them: See chap. v. 15. If we understand the words, of *Israel*, according as ours and most other Translators render them, the Sense of them is, That the Ten Tribes still acknowledged the true God to be their God, and pretended that they had not forsaken him, but worshipped him at Dan and Bethel, tho' under sensible Representations; as we see *Jebu* still pretended a great Zeal for the LORD, at the same time that he worshipped the Golden Calves, 1 Kings x. 16, 29.

Ver. 3. *Israel has cast off the thing that is good, &c.*] Whereas they have really cast off the true Worship of God, and with that every thing which is good; and as a Punishment of their Impiety, their Enemy the King of Assyria shall pursue them like a wild Beast, and they shall become a Prey to him. Compare Psal. ciii. 3. Lam. iii. 66. v. 5. Dr. Wells reads the Verse according to the Division he has made of this and the foregoing Verse: *As for Israel, Israel hath cast off the thing that is good*—

Ver. 4. *They have set up Kings, but not by me, &c.*] Shallum, and Menabem, and Pekah, usurped the Kingdom by Murder and Treason; 2 Kings xv. 13, 14, 15. not by any Declaration of my Will, as Jeroboam and Jebu had done, or consulting me by any Prophet.

Ibid. *Of their Silver and Gold have they made themselves Idols, &c.*] They have abused their Wealth to Idolatry, which will be the occasion of their Destruction: See chap. ii. 8.

Ver. 5. *Thy Calf, O Samaria, hath cast thee off, &c.*] As the People of Samaria (see ver. 6.) have cast off that which is good, ver. 3. so the Calf which they worship shall not protect or deliver them from the Evils coming upon them, now my Anger is kindled against them.

Ibid. *How long will it be ere they attain to Innocency?*] I shall no longer shew any Patience towards them, since it is in vain to expect any Reformation from them.

Ver. 6. *From Israel was it also.*] This Calf, as well as that made in the Wilderness, Exod. xxxii. was an Invention of the Israelites, not borrowed from any of their neighbouring Idolaters.

Ibid. *But the Calf of Samaria shall be broken in pieces,*] And carried for a present to the King of Assyria; chap. x. 5, 6. The Sense would run better, if the words were rendered, *Therefore the Calf of Samaria, &c.* so the Particle *Ki* often signifies. The Calf of Samaria denotes the Calf of Bethel in the Kingdom of

Samaria: Comp. chap. x. 5. Samaria being the chief Seat of the Kingdom of Israel, is often put for that Kingdom: See 1 Kings xii. 33. xxi. 1. 2 Kings v. 3. xxiii. 19.

Ver. 7. *For they have sowed the Wind, and shall reap the Whirlwind.*] A proverbial Expression, to signify, that as Men's Works are, so must their Reward be: that they who sow iniquity, shall reap vanity; Prov. xxii. 8. their Labour shall be fruitless, or shall turn to their hurt and damage: See Ecclef. v. 16. and chap. x. 13. of this Prophecy. All the Pains the Kings of Israel and their Subjects take to enrich themselves, and to strengthen their Kingdom, being built upon the Foundation of Apostacy and Idolatry, shall turn to no better account than Countrymen expect from a blasted Crop of Corn; and whatever advantage they make, it shall at last be a Prey to Foreigners, to the Kings of Syria, and Assyria: See 2 Kings xii. 3, 4. xv. 29. xvii. 6.

Ver. 8. *Israel is swallowed up.*] i. e. Shall as certainly be carried captive by the Assyrians, as if he was already gone into captivity: See the Note upon Isa. xxi. 9.

Ibid. *Now shall they be among the Gentiles, as a Vessel wherein there is no pleasure.*] They shall be despised as a Vessel or Utensil that is broken and become useless: Comp. Jer. xxii. 28. xlviii. 38.

Ver. 9. *For they are gone up to Assyria, &c.*] To engage Pul King of Assyria to be their Confederate; 2 Kings xv. 19.

Ibid. *A wild Ass alone by himself.*] As a wild Ass, which is altogether untractable, and will go its own way: See Job xxxix. 5. Jer. ii. 24. The Particle *As* is frequently understood: See the Note upon Isa. xxi. 8.

Ibid. *Ephraim has hired Lovers.*] Procured foreign Allies with great Expence, and depends upon them for Succour and Protection, and not upon God: See chap. ii. 10. v. 13. xii. 1. Jer. xxii. 20, 22.

Ver. 10. *Yea, though they have hired [Allies] among the Nations, now will I gather them.*] I will make their own Allies turn their Enemies, particularly the Assyrians: See the Note upon Ezek. xvi. 37.

Ibid. *And they shall sorrow a little for the Burden of the King of Princes.*] They shall feel the Burdens and Oppressions laid upon them by the King of Assyria, who styles himself King of kings, as having Kings and Princes his Tributaries: See the Note upon Isa. x. 8. The word *Menat* signifies in a little time here, as it does, Haggai ii. 6.

Ver. 11. *Because Ephraim hath made Altars to sin, Altars shall be to him to sin,*] Or, a Punishment for his Sin: He shall fall from one degree of Wickedness and Idolatry to another; and his Sin shall bring its own Punishment along with it (Comp. chap. x. 8. and Dent. iv. 28. Jer. xvi. 13.) and be the occasion of bringing my severest Judgments upon him.

Ver. 12. *I have written to him the great things of my Law, but they were accounted as a strange thing.*] That Law which I gave them by Moses, containing Rules excellent in themselves, and such as would have made them great in the

the Eyes of their Neighbours (*Deut. iv. 6, 8.*) they have disregarded, as if it had neither Reason, nor Authority.

Ver. 13. *They sacrifice Flesh for the Sacrifices of mine Offerings, and eat it; but the LORD accepteth them not.*] Their Sacrifices are not acceptable to God, by being not brought with a religious Mind: See chap. v. 6. ix. 4. *Amos iv. 4.* The Chaldee Paraphrast renders the Expression *Zibche Hababai*, the Sacrifices of mine Offerings; as if it meant the Sacrifices of Extortion, such as were gotten by Bribes and Rapine; which still adds to the Wickedness of the Offerers. Comp. *Amos ii. 8.*

Ibid. Now will he remember their Iniquity.] See chap. ix. 9. *Amos viii. 7.*

Ibid. They shall return into Egypt.] As into a second Bondage there; which God threatens the Jews, as one of the severest Judgments he could inflict upon them, *Deut. xxviii. 68.* See chap. vii. 16. ix. 3, 6. of this Prophecy. Or the Expression may denote, that they shall go into a State of Captivity and Bondage, as bad as that which they suffered in Egypt. *Going into Egypt* was a Proverbial Speech for extreme Misery. See the Note upon *Zech. v. 11.*

Ver. 14. *Israel hath forgotten his Maker, and buildeth Temples,*] To his Idols, at Dan and Bethel.

Ibid. And Judah hath multiplied fenced Cities, &c.] Judah puts greater confidence in their Fortifications, than in God's Protection; but God's Judgments shall destroy them as surely as if a Fire had been kindled in them. Comp. *Amos i. 4, &c.* God's Vengeance is often compared to Fire: See the Note upon *Ezek. xxx. 8.*

CHAP. IX.

THE ARGUMENT.

The Captivity of the Ten Tribes is foretold as a Judgment for their manifold Sins.

Ver. 1. **R**EJOICE not, O Israel, for joy, like other People.] The Joy here mentioned may properly mean those Rejoicings which were commonly made among all People at the end of Harvest, when the Gentiles offered Sacrifices of Thanksgiving for the Plenty they enjoy'd. The Prophet tells the Israelites, they had more highly offended by their Apostacy, than the Gentiles did by their Ignorance: Comp. *Ezek. xvi. 47, 48.*

Ibid. For thou hast gone a whoring from thy God; thou hast loved a Reward from every Corn-Floor.] Thou hast broken the Covenant God made with thee, by serving other Gods; (See chap. iv. 12. v. 4, 7.) and hast offered the First-Fruits, or Tithes of thy Increase, to Idols; as an Acknowledgment that the Plenty thou enjoyest was their Gift: See chap. ii. 12. *Jer. xlv. 17.*

Ver. 2. *The Floor and the Wine-press shall not feed them, &c.*] I will take away their Plenty of Corn and Wine, as a just Punishment of their Ingratitude. See chap. ii. 9, 12.

Ver. 3. *They shall not dwell in the LORD's Land, but Ephraim shall return to Egypt.*] God will turn them out of that Inheritance he gave to their Fathers, and they shall be carried into Captivity and Bondage a second time into Egypt: See chap. viii. 13.

Ibid. And they shall eat unclean things in Assyria.] Their Circumstances in Captivity will not permit them to observe the Rules of that Law relating to unclean Meats, and they will be forced to partake of such Meats as have been offered to Idols: Comp. *Ezek. iv. 13. Dan. i. 8.* The Ten Tribes were carried captive into the Dominions of Assyria, *2 Kings xvii. 6.* Comp. chap. xi. 11. of this Prophecy.

Ver. 4. *They shall not offer Wine-offerings to the LORD, &c.*] A more particular Explanation of that Threatning denounced, chap. iii. 4. that they should be without a Sacrifice: They should have no opportunity in their Captivity to offer Meat-offerings, or Drink-offerings, to God, as they did upon the High-Places, or in their idolatrous Temples: See *Amos iv. 4, 5.* and sometimes, perhaps, in the Temple at Jerusalem: See ver. 15. They themselves shall be in the Condition of Mourners for the Dead, and by that means be unqualified to offer any thing to God; nor will their Offerings be acceptable: See *Deut. xxvi. 14.*

Ibid. All that eat thereof shall be polluted,] As those are who come near the Dead; *Numb. xix. 11.* who are thereby unqualified to attend upon God's Service: See *Levit. xxi. 1, 6.*

Ibid. For their bread for their Souls shall not come into the House of the LORD.] The Offerings they make for the Expiation of Souls (See *Levit. xvii. 11.*) shall not be fit to be brought into the House of the LORD; and the Temple itself shall be left desolate.

Ver. 5. *What will ye do in the solemn day, in the day of the Feast of the LORD?*] Ye shall have no opportunity of observing any of your solemn Feasts in your Captivity: See chap. ii. 11.

Ver. 6. *For lo, they are gone because of destruction; Egypt shall gather them up, Memphis shall bury them.*] A great many of the Ten Tribes went into Egypt for fear of the Captivity threaten'd by Sbalmaneser: See chap. vii. 16. viii. 13. Accordingly the Prophecies, which foretel their Restoration, mention their Return from Egypt. See chap. xi. 11. *Isa. xi. 11. xxvii. 12. Zech. x. 10, 11.* The Prophet threatens those that went down thither, that they should have no better a Fate than their Brethren who were carried away into Assyria; but they should die there, and never see their native Country any more.

Ibid. Egypt shall gather them up,] Or, gather them; as the word is translated, *Ezek. xxix. 5.* It signifies in both places the same with their being buried; expressed in other places by being gathered to their People.

Ibid. The pleasant places for their Silver,] Or, places desirable for their Silver; either, as being Repositories for their Treasure or their Plate, or as being adorned with Silver.

Ibid.

Ibid. *Nettles shall possess them.*] They shall be uninhabited and fall to ruin: Comp. chap. x. 8. *Isa.* xxxii. 13. xxxiv. 13.

Ver. 7. *The Days of Visitation are come — Israel shall know it.*] God's Judgments (see ver. 9.) upon the Ten Tribes shall be so evident, that the most Incredulous shall not be able to deny it.

Ibid. *The Prophet is a fool, the spiritual Man is mad.*] The false Prophets (see ver. 8.) that pretend to speak by the Spirit of God, and foretell nothing but Peace, shall be convinced of their Folly and Madness, when they see things fall out otherwise than they had foretold. See *Jer.* vi. 14. xxiii. 16, 17. *Ezek.* xiii. 10. *Micah* ii. 11. *Zeph.* iii. 4.

Ibid. *For the multitude of thine iniquity, and the great hatred.*] God has delivered this People up to those Delusions, as a just Punishment of their many Sins, and the great Hatred they have against God and his Worship. See the following Verse:

Ver. 8. *The Watchman of Ephraim was with my God, but the Prophet is a Snare of a Fowler, &c.*] The true Prophet, like a Watchman sent by God, gave warning to Israel of their approaching Calamities: See *Jer.* vi. 17. *Ezek.* iii. 17. xxxiii. 2. *Micah* vii. 4. But the words of the false Prophet are like a Snare laid on purpose to entrap Men into Mischief and Destruction: See chap. v. 1. And his false Prophecies he utters purely out of hatred to God and his Worship, and to deter those that hearken to him, from attending upon God's Service at the Temple.

Ver. 9. *They have deeply corrupted themselves, as in the Day of Gibeab.*] The Men of Gibeab are described in the same Characters as those of Sodom are: Compare *Judg.* xix. 22. with *Gen.* xix. 4. to which they added the Villany of forcing the Levite's Concubine, *ibid.* ver. 25, &c.

Ver. 10. *I found Israel as Grapes in the Wilderness, &c.*] After I had miraculously redeemed Israel out of Egypt, and brought them into the Wilderness, their Obedience was as grateful to me as early Grapes, or the first ripe Figs, are to a thirsty Traveller: Comp. *Isa.* xxviii. 4. *Micah* vii. 1. This relates to their first entering into Covenant with God, and their Promises of a ready Obedience: See *Exod.* xix. 8. xxiv. 3. *Deut.* v. 27, 28, 29. and compare chap. ii. 15. xi. 1. of this Prophecy.

Ibid. *But they went to Baal-peor, and separated themselves unto that shame.*] The Hebrew word *yinnazeru*, were separated, alludes to the Order of the Nazarites, who were in a peculiar manner set apart for God's Service: See the Note upon *Amos* ii. 11. Such as were Samson, and John Baptist: whereas these dedicated themselves to the Service of that filthy Idol Baal-peor, that shame, or shameful thing; as it is expressed, *Jer.* xi. 13. *Bosketh*, Shame, was a Nick-name for Baal; so *Ferubbaal* is called *Ferrubbesbeth*, 2 *Sam.* xi. 21.

Ibid. *And their Abominations were according as they loved.*] They followed their own Imaginations in the several Idolatries which they

committed. See *Numb.* xv. 39. *Deut.* xxix. 19. *Amos* iv. 5.

Ver. 11. *As for Ephraim, their Glory shall fly away as a Bird, &c.*] The Multitude of their People in which they pride themselves (see chap. x. 13.) shall vanish out of sight, like a Bird; (compare *Prov.* xxiii. 4.) their Women shall not be so fruitful as they have been heretofore.

Ver. 12. *Though they bring up their Children, yet will I bereave them, that there shall not be a Man left.*] If after the Hazards of Conception and Child-bearing they should breed up their Children to Man's Estate, yet will I make them childless: the Sword without, and Famine and Pestilence within, shall make an entire riddance of them and their Posterity. See *Deut.* xxviii. 62. xxxii. 25. *Jer.* xvi. 3.

Ibid. *Yea, Wo also to them when I depart from them.*] They shall feel what Miseries shall befall them, when I withdraw my Protection from them. See *Deut.* xxxi. 17. 2 *Kings* xvii. 18, 23.

Ver. 13. *Ephraim, as I saw Tyre, is planted in a pleasant place.*] The Situation of Ephraim, and particularly of the royal City Samaria, situate in that Tribe, is as pleasant as that of Tyre: See *Ezek.* xxvii. 3. But tho' Tyre held out against the Siege of Shalmaneser, as *Josephus* relates, *Antiq. lib.* 9. c. ult. yet Ephraim, and the whole Kingdom of Israel (see chap. v. 3.) shall be subdued by him, and many of their Children shall be a Prey to his murdering Sword.

Ver. 14. *What wilt thou give them? Give them a miscarrying Womb, and dry Breasts.*] The Prophet speaks as if he were in suspense, their Condition being so desperate, that nothing could relieve them. But, saith he, rather let their Women be barren, than bring forth Children only for the Slaughter: See the foregoing Verse, and comp. *Luke* xxiii. 29.

Ver. 15. *All their Wickedness is in Gilgal: (see chap. iv. 15.) there I hated them.*] Or, therefore I hated them; so the Particle *Sham* sometimes signifies. See *Noldius*, p. 766.

Ibid. *I will drive them out of my House, I will love them no more.*] Comp. chap. i. 6. I will not any longer treat them as my Domesticks, but debar them of the Privilege of living in my Land, ver. 3. of coming to my Temple, ver. 4, 5. or enjoying any Marks of my Favour, ver. 17.

Ibid. *All their Princes are Revolters.*] Their Rulers and Magistrates revolt from my Worship, and break all the Rules of Justice and Honesty: Comp. chap. iv. 8. *Isa.* i. 23. *Ezek.* xxii. 27. *Micah* iii. 11. *Zech.* iii. 3.

Ver. 16. *Ephraim is smitten, their root is dried up, they shall bear no fruit.*] They are like a Tree that is blasted, and dead at root, and only fit to be cut down.

Ibid. *Yea, though they bring forth, &c.*] See ver. 13.

Ver. 17. *My God will cast them away, &c.*] He will no more own them for his People, but leave them to wander, and be dispersed among the other Nations. They were afterward called

led by the Name of the *Διασπορά*, or dispersed among the Gentiles: See John vii. 35. Jam. i. 1. 1 Pet. i. 1.

CHAP. X.

THE ARGUMENT.

The Prophet continues to threaten Destruction to the Ten Tribes and their Idols, but withal exhorts them to Repentance and Reformation.

Ver. 1. **I** S R A E L is an empty Vine, he bringeth forth fruit unto himself.] The Hebrew Word *Bokek* is capable of two contrary Significations; it may either signify empty, or emptying, (i. e. casting) the fruit it giveth, the Sense which our Translators follow: or else it may signify nourishing; in which Sense the LXX and Vulgar Latin understand it, and which Dr. Pocock confirms from the Use of the Word in Arabick: And then the Words will import, that tho' Israel like a flourishing Vine abounded with plenty of all Things, yet he brought forth no Fruit unto God, but abused his Blessings to the Encouragement of Sin and Idolatry; as it follows in the next Words.

Ibid. According to the goodness of the Land, they have made goodly Images.] See chap. ii. 8. viii. 4.

Ver. 2. Their heart is divided, now shall they be found faulty.] They think to divide their Duty and Affections between God and Idols: See 1 Kings xviii. 21. This will manifestly appear in the Punishment of their Sin, when God shall destroy all the Monuments of their Idolatry: See ver. 5, 6, 8.

Ver. 3. We have no King, because we feared not the LORD.] This Verse relates to the Time of Anarchy, or an Interregnum, which continued for eight or nine Years, between the Murder of Pekah and the Settlement of Hoshea in the Throne. Comp. ver. 7. and 15. and see Archbishop Usher's Annals, ad A. M. 3265, and 3274.

Ibid. What then should a King do to us? Or rather, for us, as the Phrase signifies, chap. vi. 4. i. e. a King cannot protect us, if God be against us.

Ver. 4. For they have spoken words, swearing falsely in making a Covenant.] This may either relate to their breaking their solemn Covenant with God: See chap. v. 7. or their Treachery toward their Kings, against whom they had form'd several Conspiracies: See 2 Kings xv. 10, 14, 25, 30.

Ibid. Thus Judgment springeth up like Hemlock in the furrows of the Field.] Injustice being publickly countenanced, encourages the same Practices in private Mens dealings: thus instead of Judgment and Fair-dealing, Injustice increases every where, as bitter and poisonous Weeds grow up in a Field, where there is no care taken to destroy them: Comp. Amos v. 7. vi. 12. The Word *Rosh* is sometimes translated Gall, and in other Places Hemlock; and signifies some bitter poisonous Herb, expressed by a Root of bitterness, Heb. xii. 15.

Ver. 5. The Inhabitants of Samaria shall fear because of the Calves of Bethaven, &c.] Samaria here signifies the Kingdom of Israel, of which Samaria was the Capital City: See chap. viii. 5, 6. The Inhabitants of that Kingdom shall be seized with Fear and Confusion, when the Calf of Bethel (see iv. 15.) shall be carried away as a Present to Shalmaneser, ver. 6. when he made the King and Kingdom of Israel Tributary: 2 Kings xvii. 3. The Jewish Writers have a Tradition, that the Golden Calf at Dan was taken away by Tiglath-Pileser, when he subdued Galilee. 2 Kings xv. 29. and the other at Bethel by Order of Shalmaneser. The Plural Number of the Word Calves, is an Enallage for the Singular; for the same Idol is in this Verse spoken of in the Singular Number: Comp. chap. xiii. 2.

Ibid. For the People thereof shall mourn over it, and the Priests thereof that rejoiced over it, &c.] Dr. Pocock observes that the Word *yagilu*, translated rejoiced, is also used in a contrary Signification, as several Hebrew Words are, for mourning or being sorrowful; in which Sense it is probably used, Job iii. 32. Psal. ii. 11. and then the Sentence here may be word for word translated, and the Priests thereof shall sorrow over it. Both Priests and People shall mourn and be sorrowful, when they see its glory departed from it, (1 Sam. iv. 21.) and 'tis no more the Object of Religious Worship. The Word *Kemanim*, rendered Priests, is translated Idolatrous Priests, 2 Kings xxiii. 5. but the original Word is retained in our Translation of Zeph. i. 5. which are all the Places in which it occurs in the Scriptures. From this Word the Latin *Camillus* is derived, which in the primary Signification denotes a Priest.

Ver. 6. It shall be carried to Assyria, for a present to King Jareb.] King Jareb is a King that can plead their Cause, and take them into his Protection, as the Phrase is explained, chap. v. 13. there it probably means Tiglath-Pileser King of Assyria, unto whom Menabem betook himself for Safety: and here it seems to denote Shalmaneser, who took the Israelites into his Protection by making them Tributaries: See the Note on ver. 5.

Ibid. Ephraim shall receive Shame, &c.] They shall see the Unsuccessfulness of Jeroboam's Policy in setting up of this Idolatrous Worship, and their complying with it; and shall be ashamed to find that the Idol in which they trusted, could not defend itself. Comp. chap. xi. 6.

Ver. 7. As for Samaria, her King is cut off, &c.] This may probably be understood of Pekah who was slain by Hoshea: See ver. 3. The King of Israel is stiled King of Samaria: 1 Kings xxi. 1, 2. 2 Kings i. 3. as being the Capital City of the Kingdom.

Ver. 8. The high places of Aven, the sin of Israel, shall be destroyed.] Aven is the same with Beth-aven, ver. 5. The idolatrous Temples were usually placed upon Mountains: See chap. iv. 13. So was that at Bethel, called the High-places, the plural Number being often used in the Hebrew to express a thing spoken

spoken of to be eminent or remarkable in its Kind. The Idolatry here practised is called the Sin of *Israel*, as being such in an eminent Manner: See *Deut. ix. 21.* So *Jeroboam* is said to *make Israel to sin*, by setting up this idolatrous Worship: See *1 Kings xii. 30. xiii. 34.*

Ibid. The thorn and the thistle shall come up on their Altars.] Such usually growing among Ruins. See chap. ix. 6.

Ibid. And they shall say to the Mountains, cover us, &c.] The Words express the great Consternation of the Wicked, when God's Judgments overtake them; whose Guilt prompts them to cast about where to hide themselves. *Comp. Isa. ii. 19. Luke xxiii. 30. Rev. vi. 16.*

Ver. 9. O Israel, thou hast sinned from the days of Gibeab.] Chap. ix. 9. Some render it, *more than in the days of Gibeab.*

Ibid. There they stood.] The other Tribes set themselves in array of Battel against the *Benjamites*, who refused to deliver up the Men who had been guilty of so much Lewdness: See *Judg. xx. 13.*

Ibid. The Battel in Gibeab against the Children of Iniquity did not overtake them.] The other Tribes did not at first get the better of the *Benjamites*, tho' at last they cut all of them off but six Hundred: *ibid. ver. 46, 47.* But if the same Thing were to be done now, you would not have the Zeal or Courage to encounter any such Offenders.

Ver. 10. It is in my desire that I should chastise them.] I shall take Pleasure in punishing them for their Sins, and shall now rejoice over them to destroy them: *Deut. xxviii. 63.*

Ibid. And the People shall be gathered against them.] Either the *Affyrians*, whose Alliance they formerly sought after; or those People whose Idolatry they had complied with: See *Ezek. xvi. 37.*

Ibid. When they shall bind themselves in their two furrows.] The LXX give a much plainer and easier Sense of the Words, who follow the marginal Reading of the *Hebrew*, and render it, *When I shall chastise them for their two Iniquities, viz. the Calves of Dan and Bethel.* *Comp. ver. 8.*

Ver. 11. And Ephraim is as an Heifer that is taught, and loveth to tread out the Corn; but I passed over her fair Neck, &c.] The Sense would run easier, if we read it, *Ephraim is as an Heifer that is teachable*—so I passed over her fair Neck. I caused Ephraim to ride, *Judab* did plow, and *Jacob* did break the Clods. God sets forth the gentle and easy Methods he used, to bring both *Israel* and *Judab* to a Sense of their Duty; treating them with Gentleness, as a Husbandman does young Bulls or Horses, stroaking them, and encouraging them, till they are accustomed to the Yoke: then he gave them his Law, and prescribed them Rules for the several Duties and Offices of Life, and expected they should bring forth Fruit answerable to the several Helps and Advantages which he had given them. Mens Improvements in Grace are often compared to the Manuring of Ground, in

order to make it fruitful: So the Church is stiled God's *Vineyard*, *Isa. v. 9.* And his *Husbandry*. *1 Cor. iii. 9.*

Ver. 12. Sow to your selves in Righteousness, reap in Mercy.] Employ your selves in Works of Justice and Righteousness; and by God's Mercy you may still hope to reap the Fruits of your Repentance and Reformation.

Ibid. Break up your fallow Ground, &c.] You have lain a long while uncultivated, so it is time for you to repent, and bring forth the Fruits of good Living; and you shall not fail of God's Blessing upon your sincere Endeavours, to make you more and more fruitful.

Ver. 13. Ye have plowed Wickedness, ye have reaped Iniquity, &c.] As your Thoughts and Designs have been evil, such has been the Fruit and Reward of your Labours: *Comp. chap. viii. 7.*

Ibid. Ye have eaten the Fruit of lies.] You have received the just Rewards of your Idolatry: See the Note on chap. vii. 3.

Ibid. Because thou didst trust in thy Way, and in the Multitude of thy mighty Men.] See chap. ix. 11. xiii. 15. This *Way* may signify that Way of Worship which thou hast devised: So the Word is taken, *Amos viii. 14.* See the Note there.

Ver. 14. Therefore shall a Tumult arise among thy People, &c.] This points at the taking *Samarina* after a three Years Siege, by *Sbalmaneser* King of *Affyria*; which put a final Period to the Kingdom of *Israel*: See *2 Kings xvii. 6.*

Ibid. As Sbalman spoiled Beth-arbel in the day of Battel.] The Prophet compares the Destruction of *Samarina* with another terrible Desolation, which the same *Sbalmaneser*, called here *Sbalman*, made at *Beth-arbel*, a Place in *Armenia* (famous afterward for the Defeat of *Darius*, the last King of *Persia*, by *Alexander*) where all the Inhabitants were put to the Sword, without any Distinction either of Sex or Age. *Comp. chap. xiii. 16.*

Ver. 15. So shall Bethel do unto you, because of your great Wickedness.] The Idolatry set up at *Bethel* shall be in like manner the Cause of your Ruin. The *Hebrew* reads, *Because of the Evil of your Evil*: That Language expresses the Greatness of any thing by repeating the Word over again. The same Expression is used by *St. Paul*, *Rom. vii. 13.* *That Sin might become exceeding sinful, i. e.* hereby it might appear how full of Evil our natural Corruption is.

Ibid. In a Morning shall the King of Israel be cut off.] Suddenly shall *Hoshea* be deprived of his Kingdom, and an End put to the whole State and Government of *Israel*. The Expression in the *Hebrew* denotes the first appearing of the Morning, to signify that it shall be done early and without delay: So we read *Psal. xlvi. 3.* *God shall help her, and that right early*: where the *Hebrew* reads, *At the appearing of the Morning*: and again, *Psal. xc. 14. cxliii. 8.* The same thing is elsewhere expressed by *rising early*, *Jer. vii. 13. xxxv. 15.* The Expression here may allude to the Destruction of *Pharoah* and his Army when the Morning appeared, *Exod. xiv. 27.*

C H A P. XI.

The ARGUMENT.

A Continuation of Threatnings against Israel, but yet with Promises of shewing them Mercy.

Ver. 1. **W**HEN Israel was a Child, then I loved him.] When this People was in the State of Childhood, i. e. in the Patriarchal Times, and during their continuance under the Egyptian Bondage, from whence I delivered them.

Ibid. *And called my Son out of Egypt.*] Israel is called God's Son, and his First-born, *Exod. iv. 22, 23.* and therein was an eminent Figure of the *Messias*, in whom all God's Promises are fulfilled. This Prophecy is applied by St. *Matth. chap. ii. 15.* to our L O R D's Return out of *Egypt*, after his Flight thither in his Infancy: And the literal Sense of the Words does more properly belong to him than to *Israel*; which is observable in many other Prophecies, which can but improperly be applied to those of whom they were at first spoken, and taking them in their true and genuine Sense, are only fulfilled in Christ. See particularly, *Psal. xxii. 16. 18.*

Ver. 2. *As they called them, so they went from him.*] Or, the more they called them, or they were called (the Active being often used for the Impersonal) so much the more they went from him: See *Noldius, p. 436.* The more earnestly the Prophets called upon them to cleave steadfastly to the true God (see ver. 7.) the more they were bent to depart from him to the Worship of Idols.

Ibid. *They sacrifice to Baalim.*] See the Note upon chap. ii. 13. and xiii. 1.

Ver. 3. *I taught Ephraim also to go, taking him by the Arms.*] In this Time of his Childhood, ver. 1. I bare him, and carried him as a Man doth bear his Son, *Deut. i. 31.* Or, as a Mother doth teach her Child to go, leading it by the Arms; protecting him, and providing for him in the Wilderness. See *Deut. viii. 2.*

Ibid. *But they knew not that I healed them.*] They considered not (see chap. ii. 8. vii. 9.) that the Health and Safety they enjoy'd, was owing to me. *Comp. Exod. xv. 26. xxiii. 25.*

Ver. 4. *I drew them with Cords of a Man, with Bands of Love.*] I made use of those Means of drawing them to myself, which were most proper to work upon their Reason and Ingenuity, viz. the Methods of Loving-kindness, and Good-will toward them.

Ibid. *I was to them as they that take off the Yoke on their Jaws.*] I removed the Yoke or Bondage of *Egypt* from off their Heads: *Comp. Levit. xxvi. 13.*

Ibid. *And I laid Meat unto them.*] I provided Manna to sustain them in the Wilderness.

Ver. 5. *They shall not return into Egypt, but the Assyrian shall be his King, &c.*] Tho' many of them have gone into *Egypt* for Refuge against the Invasion of *Sabmanexer*, see

Chap. viii. 13. ix. 3. yet they shall not have any farther Opportunity of betaking themselves thither, but the King of *Assyria* shall carry them away Captive; because they refused to return to me, notwithstanding so many Calls I had given them in order to their Repentance.

Ver. 6. *And the Sword shall abide on his Cities, and consume his Branches, and devour them.*] Both Cities and Villages shall be destroy'd by the Conqueror's Sword. The Word translated *Branches*, signifies also *Bars*; and may denote the valiant Men that should defend them against the Enemies Forces; so the *Chaldee* understands it, and in this Sense the Word is used, *Isa. xvi. 6. Jer. xlviii. 30.*

Ibid. *Because of their own Counsels.*] See chap. x. 6.

Ver. 7. *And my People are bent to backsliding from me.*] See chap. iv. 16. The original Word *Mesbubab*, is the same which *Jeremy* often uses, speaking of this Subject: See *Jer. iii. 6, 8, &c. viii. 15. xiv. 7.* and *Comp. chap. xiv. 4.* of this Prophecy. The Words are thus translated by some, *My People are in suspense because of their backsliding from me*: Either they are in continual Anxiety because of my Displeasure; or else they are irresolute, and halt between God and their Idols; *Comp. chap. x. 2.*

Ibid. *Though they called them to the most High, none at all would exalt him.*] This may relate to the several Calls God gave them by his Prophets: See ver. 2. Dr. *Wells* understands it of the Invitation *Hezekiah* made to the People of *Israel* to join with him in celebrating the Passover, which some of the Ten Tribes accepted of, but others refused, *2 Chron. xxx. 1—11.*

Ver. 8. *How shall I give thee up, Ephraim? how shall I deliver thee up, Israel?*] God's Mercies are here pathetically described as contending with his Justice, to shew that he does not willingly afflict or grieve the Children of Men: *Lam. iii. 33.*

Ibid. *How shall I make thee as Admah? &c.*] How shall I give thee up to be a perpetual Desolation; *Comp. Deut. xxix. 23.*

Ibid. *My Heart is turned within me, my repentings are kindled together.*] Thus God's Compassion towards Sinners is elsewhere expressed by the sounding or yearning of his Bowels, *Isa. lxiii. 15. Jer. xxxi. 20.* a Metaphor taken from the natural Affection which Parents have for their Children.

Ver. 9. *I will not execute the Fierceness of mine Anger, I will not return to destroy Ephraim: for I am God, and not Man, the Holy one in the midst of thee.*] I will not deal with them like an enraged Enemy, who thinks of nothing but satisfying his Revenge: I will not, like such a one, return to destroy, i. e. make a second Destruction, so to cut off those that escape the first Fury of my Vengeance: I do not give way to a blind Rage, as Men often do: but as God, am unchangeable, and will still fulfil my gracious Promises made to *Abraham* and his People, of being their God. *Comp. Mal. iii. 6,*

Ibid. *I will not enter into the City.*] A second time, in order to make an utter Destruction.

Ver. 10. *They shall walk after the LORD; he shall roar like a Lion.*] They shall follow God's Call, and comply with his Commands; when he shall convert them by an efficacious Call of his Providence, or powerful Preaching of the Gospel. God's Voice is elsewhere compared to the Roaring of a Lion, because of the Terror which accompanies it. See Joel iii. 16. Amos i. 8. Rev. x. 3.

Ibid. *When he shall roar, then the Children shall tremble from the West.*] The word tremble, describes the Motion which a Bird makes with her Wings when it flies; see the following Verse. So the Sense is, That at this efficacious Call of God, his Children, the Remnant of Israel, who shall be accounted his Children, and Heirs of the Promises made to their Fathers, (see chap. i. 10.) shall come in haste from the several Places of their Dispersions, and particularly from the Western Parts of the World, see Zech. viii. 7. called *the Sea* in the Original, and expressed in *Isaiah*, by the *Islands of the Sea*: See *Isa.* xi. 11. and xxiv. 14. and the Notes there.

Ver. 11. *They shall tremble, as a Bird out of Egypt, [i. e. fly with haste; see the foregoing Note] as a Dove out of the land of Assyria.*] Great Numbers of Jews were Exiles in Egypt and Assyria: So when the Restoration of the Jews is spoken of, Egypt and Assyria are mentioned as Countries from whence a considerable Number of them should return: See the Note upon chap. ix. 3. 6.

Ibid. *And I will place them in their Houses.*] As Doves naturally resort to the Houses they are used to, see *Isa.* lx. 18. so shall these return and settle in their own native Country: See Note upon Ezek. xxviii. 25.

Ver. 12. *Ephraim compasseth me about with lies, &c.*] In several Translations this Verse begins the 12th chapter, as of right it ought to do: For the Reproof which God gives here to Israel, belongeth to the Subject of the following Chapter; and sets forth the Ten Tribes abounding in all Manner of Idolatry and Wickedness: See the Note upon chap. vii. 3.

Ibid. *But Judah yet ruleth with his God, and is faithful with the Saints.*] Judah keeps close to that kingly Government which God settled in David's Family; and faithfully observes those Ordinances which God gave to his Saints by Moses. See Deut. xxxiii. 3. by which they were to be distinguished to be an Holy Nation, and God's peculiar People. This relates to the Times of Hezekiah.

CHAP. XN.

THE ARGUMENT.

The Prophet reproves both Israel and Judah for their Impieties, and puts them in mind of God's Favours to their Father Jacob, for which they made most ungrateful Returns.

Ver. 1. **E**PHRAIM feedeth on Wind, and followeth the East wind.] A proverbial Expression to signify Labour in vain,

or pursuing such Measures as will bring Damage rather than Benefit: Comp. chap. viii. 7. The East Wind was a parching Wind, which blasted the Fruit of the Earth: thence it denotes Desolation and Destruction: See chap. xiii. 15.

Ibid. *They do make a Covenant with the Assyrians, and Oil is carried into Egypt.*] At the same time that they engage themselves to be Tributaries to the King of Assyria, they underhand send Presents to the King of Egypt, that he should assist them in shaking off that Yoke: See 2 Kings xvii. 4. The Land of Judah had plenty of excellent Oil: See Deut. viii. 8. Ezek. xxvii. 17.

Ver. 2. *The LORD also hath a Controversy with Judah (see chap. iv. 1.) and will punish Jacob according to his ways, &c.*] Tho' Hezekiah had abolished Idolatry, and restored God's Worship in the Temple, 2 Chron. xxix. 3. xxx. 1. yet there was much Hypocrisy and great Corruption in the Manners of his Subjects; for which God's Judgments are here threatened, and the Invasion of Sennacherib was actually inflicted: 2 Kings xviii. 13, &c.

Ver. 3. *He took his Brother by the heel in the Womb.*] From the mentioning of Jacob in the foregoing Verse, the Prophet takes occasion to put his Posterity in mind of the particular Favours God had shewed him, and bestowed upon his Posterity for his sake. His taking his Brother by the Heel in the Womb, denoted that he obtained the Right of the First-born, and deprived his Brother of it.

Ver. 4, 5. *By his Strength he had power with God: yea, he had Power over the Angel, and prevailed.*] The Prophet alludes to those Words of his, Gen. xxxii. 26. *I will not let thee go, except thou blest me*; intimating the Strength and Prevalency of his Prayers, for the obtaining a Blessing from God. The Words, ver. 3. *He had Power with God*, and those that follow, *He had Power over the Angel*, are equivalent; which plainly prove that this Person who assumed an Human Shape was really God, i. e. the Son of God, and the Angel of the Covenant; by whom all the Divine Appearances recorded in the old Testament were performed; the Affairs of the Church being ordered by him from the Beginning. This Subject is learnedly handled by Dr. Allix, in his *Judgment of the Jewish Church against the Unitarians*, chap. xiii. xiv. xv. by Archbishop Tenison, in his *Discourse of Idolatry*, chap. xiv. and by Bishop Bull, *Defen. Fid. Nicen.* Cap. 1. Sect. 1.

Ver. 4. *He wept, and made Supplication to him.*] Jacob's Wrestling with the Angel was not only a corporal Conflict, but likewise a spiritual one: from bodily Wrestling he betook him to spiritual Weapons; he poured forth Tears with earnest Supplications and Prayers, and strove not so much for Victory as for a Blessing; the only Way for a feeble, impotent Creature, to prevail over his Creator. Jacob's Supplication and Tears may probably relate to those earnest Prayers he made, *ibid.* ver. 9, 10, 11. The Combat here referred to, by which he had Power with God, ended in an Assurance that his Prayers were answered.

Ibid.

Ibid. *He found him in Bethel.*] This relates to God's appearing to Jacob after the former Vision, Gen. xxxv. 9, 14. where God renewed his Promise of giving the Land of Judea to his Posterity. The Prophet takes particular notice of the Place where he appeared, viz. *Bethel*, which they had since so miserably polluted by Idolatry.

Ibid. *And there he spake with us.*] The Alexandrian Copy of the Septuagint reads, *there he spake with him*; as if the Expression alluded to Gen. xxxv. 14. where God is said to have talked with Jacob: But the present Hebrew Reading yields a very good Sense, importing that God did not only speak to him there, but likewise did instruct us not to set up an Idol in that Place which he had honoured with his Presence.

Ver. 5. *Even the LORD God of Hosts, the LORD is his Memorial.*] *JEHOVAH* is the Name by which he will be known, and remembered by all his Servants, and distinguished from all false Gods. See Exod. iii. 5.

Ver. 6. *Therefore turn thee to thy God, &c.*] Return to him, and serve him faithfully, and then you may expect the Continuance of his Favours, and his making good the Promises he made to your Fathers.

Ver. 7. *He is a Merchant, &c.*] Instead of keeping Mercy and Judgment, ver. 6. he loves those Frauds and Deceits which are too commonly practised in buying and selling; and forgets those Laws of God which require the Use of just Weights and Measures. See Levit. xix. 35, 36. Prov. xi. 1.

Ver. 8. *And Ephraim said, Yet I am become rich, &c.*] He pleaseth himself with the Thoughts that his Riches increase, notwithstanding his unjust Dealings; and from thence concludes that God is not displeased with him, nor will lay his Injustice to his Charge.

Ibid. *In all my labours they shall find none Iniquity in me that were Sin,*] Or, *they shall find neither Iniquity nor Sin*: the Particle *After* is sometimes taken in a copulative Sense. See Eccles. v. 18. The words translated *Iniquity* and *Sin*, are equivalent: See Psal. xxxii. 5.

Ver. 9. *And I that am the LORD thy God from the Land of Egypt,*] Who brought thee out from thence, and have still continued my Favours towards thee. Comp. ver. 13. chap. xiii. 4.

Ibid. *Will yet make thee dwell in Tabernacles, &c.*] I will in After-times return thy Captivity, and give thee quiet Possession of thy own Land again, where you shall thankfully acknowledge your former Delivery out of Egypt, and your Settlement in your own Country; which was the Intent of keeping the Feast of Tabernacles: See Levit. xxiii. 42, 43. 2 Macc. x. 6. It was a Feast observed with extraordinary Expressions of Joy by the Jews; as appears from Nehem. viii. 17. Zech. xiv. 16. Jobn vii. 37.

Ver. 10. *I have also spoken by the Prophets, and have multiplied Visions, and used Similitudes, &c.*] Here are three Species of Prophecy, or Divine Revelation distinctly mentioned: 1st, Immediate Suggestion or Inspiration, when God dictates or suggests the very words which

the Prophet was to deliver: 2dly, *Visions*, or a Representation made of external Objects to the Imagination in as lively a manner as if they were conveyed by the Senses: And 3dly, *Parables*, or apt Resemblances; such as that of God's Church to a Vineyard, Isa. v. 1. of the Destruction of Jerusalem to a Forest set on fire, Ezek. xx. 46, 49. and to a seething Pot, chap. xxiv. 3. Hosea himself was a Parable or Type to the Jews in taking a Wife of Whoredoms, to represent the Idolatries of the House of Israel, whereby they went a whoring after strange Gods, and forsook the Lord their King and Husband. It was an ancient Custom in the Eastern Parts of the World, to convey Instructions under Symbols and sacred Hieroglyphicks: Pythagoras learned this Method in his Travels in the East, and the Conversation he had there with the Jews, and other wise Men of those Parts. God saith here, that he had inspired his Prophets in these different Ways to bring his People to Repentance, but all in vain. Some Interpreters understand the words in the Future Tense, *I will also speak by the Prophets*—as if God had promised to give some new Effusion of his Spirit in the latter Days to facilitate the Jews Conversion. See the Note upon Isa. liv. 13.

Ver. 11. *Is there Iniquity in Gilead? Surely they are vanity.*] If we read the former part of the Sentence with an Interrogation, it might be more significantly rendered, *Is there not Iniquity in Gilead?* So the Particle *Im* signifies, *Esther* iv. 14. Jer. xxxi. 20. However, the words are in Sense a vehement Affirmation; importing that the Idolatry practised in Gilead, (see chap. vi. 8.) could not preserve him from being carried away captive by Tiglath-Pileser, 2 Kings xv. 29.

Ibid. *They sacrifice Bullocks in Gilgal; yea, their Altars are as heaps in the Furrows of the Field.*] Notwithstanding this Judgment of God upon Gilead, and the Country on the other side Jordan, they continue to offer Sacrifices to their Idols in Gilgal: See chap. iv. 15. Their Altars stand so thick, that they are discernible as Stones gathered up and laid in heaps in the Fields: See chap. viii. 11. x. 1. Some understand the Sentence, as containing a Threatning, that their Altars should be demolished, and become so many ruinous Heaps; 2 Kings xix. 25. The word *Gulim*, Heaps, alludes to Gilgal just before mentioned, a Name derived from the same Original. Some Commentators explain the whole Verse to this Sense: That the whole Kingdom of Israel, that Part which is beyond Jordan, where Gilead stood, as well as the other Parts on this side that River, and particularly Gilgal, are polluted with Idolatry.

Ver. 12. *And Jacob fled into the Country of Syria, &c.*] In this and the following Verse, the Prophet reproves their Ingratitude, by putting them in mind from what small beginnings God raised them to be a mighty Nation; That their Ancestor Jacob (mentioned before, ver. 3, 4.) was fain to fly for his life to Laban, in Syria, and sustain himself, and raise his Family, by keeping his Uncle's Flock: Comp. Deut. xxvi. 5.

Ver. 13. *And by a Prophet the LORD brought Israel out of Egypt, &c.]* And afterwards, when his Posterity were detained in a miserable Bondage in Egypt, God delivered them thence, and miraculously preserved them at the Red-Sea, and in the Wilderness, by the Hand of Moses. Comp. chap. xiii. 4, 5.

Ver. 14. *Ephraim provoked him to anger most bitterly.]* Notwithstanding all my Favours shewed to these People and their Ancestors, they have provoked me by their Idolatries, and other Sins, in a most outrageous manner. The word *Tamrurim*, translated *most bitterly*, *Schindler* renders, *By his Heaps*, i. e. his Altars, which stood as Heaps in the Field, ver. 12. Comp. Jer. xxxi. 21.

Ibid. *Therefore shall he leave his Blood upon him,]* Or, *his Blood shall return upon him;* as the Chaldee Paraphrase renders it: his Wickedness will be the cause of his Destruction: See chap. xiii. 9.

Ibid. *And his reproach shall his LORD return upon him.]* He has reproached and dishonoured God by Word and Deed, and God shall in a just Recompence make him a Reproach and By-word among the Heathen: See chap. vii. 16. Deut. xxviii. 37. Comp. Dan. xi. 18.

CHAP. XIII.

THE ARGUMENT.

A Continuation of God's Threatnings for their Sins; to which are added gracious Promises of Deliverance from Death, to be fulfilled under the Gospel.

Ver. 1. **W**HEN Ephraim spake trembling, *he exalted himself in Israel.]* While he behaved himself submissively and obediently toward God, he was reckoned among the principal Tribes of Israel. Here Ephraim is spoken of as distinct from Israel; in other Places of this Prophecy he is put for the whole Kingdom of the Ten Tribes. See chap. v. 3.

Ibid. *But when he offended in Baal, he died.]* When he gave himself to Idolatry, his Strength immediately declined, and had manifest Symptoms of Ruin and Destruction; as when a Man falls into a languishing Condition, it is the certain Fore-runner of Death. The word *Baal* is here taken in a general Sense, for all false Gods, or idolatrous Ways of Worship; so as to comprehend the Worship of the Golden Calves, though they were designed for symbolical Representations of the True God; in which Sense the word *Baalim* may be understood, chap. ii. 13. xi. 2. To the same Sense we may most probably explain that Text, 1 Kings. xix. 18. *Yet have I left me seven Thousand in Israel, all the knees which have not bowed unto Baal;* meaning that small Remnant of the Faithful in Israel, who had stuck close to the Worship of the True God, when the whole Body of the People had complied with that Idolatry which Jeroboam set up and authorised as the national Religion. Comp. Job. i. 5.

Ver. 2. *But now they sin more and more, and have made them molten Images according to their understanding,]* Or, *according to their Invention, or Fancy.* They please themselves with some new Piece of Idolatry, as their Fancy or Imagination suggests: Comp. chap. x. 1.

Ibid. *They say of them [or to them,] Let the Men that sacrifice kiss the Calves.]* Comp. 1 Kings xix. 18. The word *Adoration* properly signifies kissing the hand, and making obeisance to the Object of Worship: So Job describes the Adoration which the antient Idolaters paid to the Heavenly Bodies, chap. xxxi. 26. Afterward the same outward Act of Worship was paid to Images; as appears by a noted Passage at the beginning of *Minucius Felix's* *Octavius*. Sometimes they kissed the Image itself; as appears by the Description Cicero gives of *Hercules's* Image, which *Verres* had took away, Act. 4. in *Verrem*, and by those noted Verses of *Lucretius*, lib. 1.

— Tum portas propter abena
Signa manus dextras ostendunt attenuari
Sape salutantum tactu.

Some translate *Zibche Adam*, the Sacrifices of Men, i. e. those who offered human Sacrifices: but this was an execrable Piece of Worship paid to *Moloch*, but never practised, that we find, at *Dan* or *Bethel*. Our Interpreters render the words *Zibche Adam*, very properly, *the Men that sacrifice*; as the Phrase *Ebione Adam*, signifies *the poor among Men*; *Isaiah* xxix. 19.

Ver. 3. *Therefore they shall be as the Morning Cloud, &c.]* Comparisons that express their sudden disappearing and coming to nothing. Comp. chap. vi. 4. Dan. ii. 35.

Ver. 4. *Yet I am the LORD thy God from the Land of Egypt, and thou shalt know no God beside me.]* In thy Distress thou betookest thyself to other Gods, expecting Relief from them; but thou shalt find that none will be able to save thee but myself, whenever thou wilt sincerely turn to me: Comp. chap. xii. 9. *Isaiah* xliii. 11. This and the following Verse are an Introduction to the gracious Promises that follow, ver. 9—14. and chap. xiv. and import, that God will never utterly forget the Promises made to their Fathers. See *Rom.* xi. 29.

Ver. 5. *I knew thee in the Wilderness, &c.]* I took especial care of thee, fed and sustained thee for forty Years in the Wilderness, a Place destitute of all Conveniencies of Life: The words are taken out of *Deut.* ii. 7. *To know*, often signifies, in the Scripture Phrase, *to have a regard for, or take care of.* See *Exod.* ii. 25. *Psal.* i. 7. xxxi. 8. cxliii. 3. *Nabum* i. 7. *Prov.* xii. 10. where our Translation renders it *regard*.

Ver. 6. *According to their Pastures, so were they filled, &c.]* The more care I took to provide plentifully for them, both before and after they came into the Land of Promise, the more perverse they shewed themselves towards me; their Pride made them forget me their great Benefactor. The Expression alludes to *Deut.* viii. 12—14. See likewise chap. xxii. 15.

Ver.

Ver. 7, 8. *Therefore I will be unto them as a Lion, &c.*] I will utterly consume them from being a Nation, and give them up into the Hands of such Enemies as will shew them no mercy: Comp. ver. 16. and Jer. v. 6.

Ver. 9. *O Israel, thou hast destroyed thy self; but in me is thy help.*] Thy own Sins have brought down Destruction upon thee; and it is from me only thou canst expect any help, which I will in due time afford thee: See the Note upon ver. 4.

Ver. 10. *I will be thy King: Where is there any other that may save thee in all thy Cities?*] God promises to be their immediate Protector upon their Repentance. But the words may better be translated, *Where is thy King now, that he may save thee?* &c. In this Sense the LXX understand the words, and several other Interpreters; the word *Ebi* being taken for *Aieb* by a frequent Transposition of Letters, as it is used again, ver. 14. The words relate either to the Anarchy which continued for some Years, between the Murder of *Pekab* and the Succession of *Hoshea*, see chap. x. 3. or else to the Time when *Hoshea* was deposed and imprisoned by the King of *Affyria*. See 2 Kings xvii. 4.

Ibid. *And thy Judges, of whom thou saidst, Give me a King and Princes.*] They desired a King to judge them like other Nations, attended by his Judges and proper Officers: See 1 Sam. viii. 5—12.

Ver. 11. *I gave thee a King in mine Anger, and took him away (or will take him away) in my Wrath.*] I complied with your Request in giving you your first King *Saul*, tho' I was justly displeased at it: See 1 Sam. viii. 7. x. 19. And of later times I have suffered you to set up new Kings, after you had murdered their Predecessors: See chap. viii. 4. and now I will take your present King *Hoshea*, and at the same time put an end to your Kingdom and Nation.

Ver. 12. *The Iniquity of Ephraim is bound up, his Sin is hid.*] Our Translators seem to understand the Verse in a favourable Sense, as if God had promised not to execute that Vengeance upon *Israel* which was due to their Sins: but the words rather imply a contrary meaning, and may be better translated, *The Iniquity of Ephraim is treasured up, his Sin is laid up*, i. e. It is laid up in my Memory; and tho' the Punishment due to it has been respited for some time, yet now the Season is come when it shall be put in execution. The Sentence is equivalent to that Expression in *Job*, chap. xiv. 17. *My Transgression is sealed up in a Bag*; i. e. thou keepest an exact account of it, as Men do of Money, which they seal up in a Bag, to be forth-coming at a proper occasion. To the same purpose are those words of *Moses*, *Deut. xxxii. 34, 35. Is not this laid up in store for me, and sealed up among my Treasures? To me belongs Vengeance*, &c. Comp. *Rom. ii. 5.*

Ver. 13. *The Sorrows of a travailing Woman shall come upon him.*] Great Calamities are often compared to the Pains of Child-birth: See *Isa. xii. 8. Jer. xxx. 6. Psal. xviii. 4.* and so the Greek word *ἄσπας* is used, *Acts ii. 24.*

Ibid. *He is an unwise Son; for he should not stay*

long in the Place of the breaking forth of Children.] The old Translation reads it to a plainer Sense: *Else he would not stand still like a still-born Child.* As a Child, if it could be supposed to have Understanding, would deliver itself out of the Straits of the Womb, and not tarry there to the manifest Danger of itself and the Mother: Comp. 2 Kings xix. 3. So if *Ephraim*, or *Israel*, had acted wisely, they would have prevented their approaching Destruction by a speedy Reformation.

Ver. 14. *I will ransom them from the Power of the Grave, I will redeem them from Death.*] If we apply this to *Ephraim*, or the *Israelites*, spoken of before, it may signify, that tho' they be in never so hopeless and desperate a Condition, God will in due time deliver them out of it. See the like Expressions, *Psal. xxxi. 3. lxxi. 20. lxxxvi. 13.* But there is a more sublime and spiritual Sense contained in the words; as will appear by the following Note:

Ibid. *O Death! I will be thy Plagues: O Grave! I will be thy Destruction.*] It is usual for the Prophets, when they foretel temporal Deliverances, to be carried away beyond their first Views by the Impetus of the Prophetick Spirit, to predict the greater Mercies and Deliverances which belong to the Gospel State: So here the Prophet takes occasion, from foretelling temporal Mercies, to enlarge his Views, and set forth that great and final Deliverance of the Faithful from the Power of Sin and Death, which shall be compleated by Christ at his second Coming, when he shall swallow up Death in victory, 1 Cor. xv. 54. St. Paul understood the words in this Sense, in the following Verse of that Chapter: *O Death! where is thy Sting? O Grave! where is thy Victory?* This will appear to any one that compares that Place with the Septuagint Translation here; the word *Ebi*, translated *I will*, they render *where*; as it signifies, ver. 10. of this Chapter. The Apostle indeed seems to quote this Text from his Memory, and rather represents the Sense of it, than keeps close to the Letter. However, the learned Dr. Pocock is of Opinion, in his Comment upon this Place; That the Hebrew word *Debareka*, rendered by our Interpreters, *thy Plagues*, and by the LXX, *thy Plea, Sentence or Judgment*, is very properly translated, *thy Sting*, by St. Paul; the word denoting in Arabick, the sharp Point of a Bird's Claw; and the word *Deborah*, a Bee, being probably so called from its Sting.

Ver. 15. *Though he be fruitful among his Brethren, yet an East-wind shall come from the Wilderness, &c.*] The word *Ephraim* denotes Fruitfulness: See *Gen. xli. 52.* This Tribe answered his Name, being the most numerous and potent of all the Ten Tribes: See the Note upon chap. v. 3. Notwithstanding the Pride he takes in his Fruitfulness, (see chap. x. 13,) the King of *Affyria*, a Country lying Eastward of *Judea*, shall come with an Army, like a parching East-wind coming over a large Plain or Wilderness, and shall blast and wither him, as a Tree that is dried up for want of Moisture: Compare chap. iv. 19, and see the Note upon Jer. iv. 11.

Ibid.

Ibid. He shall destroy the Treasure of all pleasant Vessels.] The same Enemy shall plunder all their Treasures, and take away their rich and costly Furniture; as the word *Kelee* is translated, *Nabum* ii. 9.

Ver. 16. *Samaria shall become desolate, for she hath rebelled against her God.*] The Prophet foretells the final Destruction of *Samaria*, for her Idolatry, and other Impieties, by *Sbalmaneser* King of *Affyria*: See 2 *Kings* xvii. 6.

Ibid. They shall fall by the sword, their Infants shall be dashed in pieces, and their Women with child shall be ripped up.] These are the barbarous Practices of Conquerors, when they take Cities by storm, to put all to the sword without distinction of Age, or Sex: See chap. x. 15. *Isa.* xiii. 16. *Amos* i. 13. *Nabum* iii. 10. 2 *Kings* viii. 12. xv. 16.

CHAP. XIV.

THE ARGUMENT.

The Prophecy concludes with an earnest Exhortation to Repentance, and God's gracious Promises of Pardon and Blessing upon it.

Ver. 1. **T**HOU hast fallen by thine Iniquity.] Thy Sins have been the cause of thy Destruction. See chap. xiii. 9.

Ver. 2. Take with you words, and turn to the LORD, say unto him, &c.] The Prophet prescribes them a Form of Confession very proper to be used upon their Repentance and Conversion, beseeching God to pardon their past Sins, and receive them graciously upon their Repentance. Such another Form we have, *Joel* ii. 17.

Ibid. Take away all Iniquity, and receive us graciously.] The latter part of the Sentence may be rendered, And give us what is good: Bestow thy Grace and Blessing upon us. Many Hebrew Verbs have two contrary Significations; as hath been observed upon *Isa.* xxii. 18. To the Instances there collected, we may add one taken out of chap. xi. 8. of this Prophecy; where the Verb *Miggen* signifies to deliver up, whereas its usual Signification is to protect. So the Verb *Lakach* here used, probably signifies to give, as well as to receive; as appears from *Psal.* lxxviii. 18. where our Translation reads, Thou hast received Gifts for Men: But the LXX render it, Thou hast given Gifts unto Men; which Sense St. Paul follows, *Ephes.* iv. 8. and which best agrees with the Scope of the Text.

Ibid. So will we render thee the Calves of our Lips.] Instead of the Sacrifices of Calves, or Bulls, we will offer to thee the Sacrifice of Praise, and Thanksgiving; which is the Fruit of our Lips, our reasonable Service, and such as properly belongs to the Times of the Gospel. So that this Form of Confession will be most suitable for the Jews to use upon their Conversion to Christianity. St. Paul applies the words to the Eucharist, *Heb.* xiii. 15. the true Christian Sacrifice; and follows the Septuagint Translation of them, which expresses the Sense rather than the Words.

Ver. 3. Assur shall not save us; we will not ride upon Horses.] The first Part of the People's Re-

pentance is described as consisting in relying solely upon God's Protection, and not putting their Trust in human Strength; and then in renouncing all idolatrous Worship. The *Israelites* had formerly made an Alliance with the *Affyrians*, see chap. v. 13. viii. 9. xii. 1. and they are often upbraided by the Prophets for their courting foreign Alliances, and particularly strengthening themselves with Horses from *Egypt* or *Affyria*: See *Isa.* xxx. 16. xxxvi. 8. 2 *Chron.* xvi. 7.

Ibid. Neither will we say to the Works of our Hands, Ye are our Gods.] Another Part of their Repentance consists in renouncing all sorts of Idol-worship; which is often spoken of in the Prophets, as an Introduction to that State of the Church which is to commence from the Time of the Jews Conversion: Comp. chap. ii. 17. and see the Note upon *Isa.* i. 29. God interprets all Image-worship, or Creature-worship, as terminating in the Image, or Creature to which it is offered.

Ibid. For in thee the Fatherless findeth Mercy.] It is the Property of God to be the Helper of the Friendless or Fatherless: See *Psal.* x. 10. The *Chaldee* expresses the Sense very well: Thou didst take pity upon our Forefathers, when they were like fatherless Children in *Egypt*: Comp. *Psal.* lxxviii. 5.

Ver. 4. I will heal their Backslidings, I will love them freely, &c.] God's gracious Answer to their Professions of Repentance; assuring them of his being reconciled to them, and as a Token of it, freeing them from their Sins, and the Punishment due to them (comp. chap. xi. 7.) and embracing them with a true Love and Affection, without any remembrance of their former Provocations. Comp. *Zeph.* iii. 17.

Ver. 5. I will be as the Dew unto Israel.] This and the following Verse contain gracious Promises of God's Favours and Blessing, upon *Israel's* Conversion, represented by different Metaphors, described in this Sentence by the Refreshment which large Dews give to the Grass in the Heats of Summer: Comp. *Job* xxxix. 19. *Prov.* xix. 12.

Ibid. And shall cast forth his Roots as Lebanon.] As a Tree of *Lebanon*; as the *Chaldee* Paraphrase explains it.

Ver. 6. His Beauty shall be as the Olive-tree.] Comp. *Psal.* lii. 8. cxxviii. 3. *Eccles.* xxiv. 12. l. 10.

Ibid. And his Smell as Lebanon.] From the Trees of *Lebanon* came many sweet Spices, particularly Frankincense, called *Lebonab*, in Hebrew; from whence some derive the word *Lebanon*. Comp. *Cantic.* iv. 11.

Ver. 7. They that dwell under his Shadow shall return.] Most Interpreters translate the Sentence thus: They shall return and dwell under his Shadow, i. e. They shall return into their own Country, and rest safely under the Shadow or Protection of the Almighty: Comp. *Psal.* xci. 1. and see the Note upon chap. i. 11.

Ibid. The Scent thereof shall be as the Wind of Lebanon.] As fragrant and as pleasing as the richest Wines, such as were made near *Lebanon*; where there was a City called by the Greeks *Ampeloeffa*, for the Excellency of its Wine; as is related by *Pliny*, lib. v. c. 18.

Ver. 8. *Ephraim shall say, What have I to do any more with Idols? I have heard and observed him.]* This Verse contains a Dialogue between God and Ephraim, or Israel his People, (see chap. v. 3.) after their Conversion. They begin with declaring their utter Aversion to Idolatry: See ver. 3. To which God graciously replies, that he has heard them confessing their Sins, and expressing their Abhorrence of them; Comp. Jer. xxxi. 18. and will observe them; (for the Verb *Asharena* is in the future Tense) i. e. will guide them with the Eye of his Providence and Mercy, as the LXX and Chaldee Paraphrase express the Sense.

Ibid. *I am like a green Fir-tree; from me is thy Fruit found.]* Ephraim or Israel gratefully acknowledges that he is in a flourishing and thriving Condition: and then God puts him in mind that his Fruitfulness is wholly owing to the Divine Blessing. Naturalists observe, that the Fir-tree is of itself unfruitful.

Ver. 9. *Who is wise, and he shall understand these things?—for the Ways of the LORD are right, and the just shall walk in them, &c.]* Whoever is truly wise will be convinced of this great and important Truth, viz. That they

who are sincerely desirous to know and do God's Will, will be fully satisfied of the Reasonableness of God's Laws, and the Methods of his Providence, and will readily comply with the Directions of both, to the securing their own eternal Happiness: whereas Men of perverse and disobedient Tempers take Offence at God's Commands, and repine against his Providence, to their own Ruin and Perdition. The same Sense is expressed in that Observation of the Son of Syrach, Ecclus. xxxix. 24. *As God's Ways are plain to the Holy, so are they Stumbling-blocks to the Workers of Iniquity.* To the same Purpose are those Words of Christ, *Every one that is of the Truth, beareth my Voice,* John xviii. 37. and, *He that is of God, beareth God's Words,* chap. viii. 47. And, St. Peter says, that *Christ is become a Stone of Stumbling, and a Rock of Offence to the Disobedient,* 1 Pet. ii. 8. The Observation of Grotius is very remarkable upon this Subject, *De Verit. Christian. Relig. lib. 2. cap. ult.* where he says, That the Doctrine of the Gospel was designed to be *tanquam lapis Lydius, ad quem ingenia sanabilia explorarentur: As a Touch-stone, to try the Tempers of Men, whether they were corrigible, or not.*

COMMENTARY

UPON THE

Prophet JOEL

The PREFACE.

IF it were certain that the Minor Prophets were placed in the Order of Time wherein they lived, we might conclude that Joel prophesied before Amos, who was Contemporary with Uzziah King of Judah. Archbishop Usher, in his Annals, ad A. M. 3197, makes the same Inference, because Joel foretels that Drought, chap. i. which Amos mentions as actually come to pass, chap. iv. 7, 8, 9. But to that Argument it may be answered, that the Drought there spoken of might probably be peculiar to the Kingdom of Israel. And as to the Precedence which the present Hebrew Copies give to Joel, the LXX place him the Fourth in Order, and put Amos and Micah before him.

If we consider the main Design of his Prophecy, we shall be apt to conclude, that it was uttered after the Captivity of the Ten Tribes; for he directs his Discourse only to Judah, and speaks distinctly of the Sacrifices and Oblations that were daily made in the Temple. Israel is indeed mentioned, chap. iii. 2. but it is in relation to future Times, not to their present Condition at the Time when Joel prophesied.

C H A P. I.

The ARGUMENT.

A Description of a terrible Famine that is coming on the Land, occasioned by a long Drought, and the Locusts, and other noxious Vermin which that produced: With an Exhortation to proclaim a Fast to be observed by the People, that they may humble themselves under the Hand of God, and avert his Judgments.

Ver. 2, 3.

HEAR ye this, ye old Men, and give ear all ye Inhabitants of the Land, &c.] The Prophet shews how great and unparallel'd this Dearth is, by appealing to the Memory of the Ancients, and the Observation of the present Generation, whether they ever knew or heard any Thing like it; so that it deserved to be recorded as a Warning to After-times. Comp. chap. ii. 20.

Ver.

Ver. 4. *That which the Palmer-Worm hath left, hath the Locust eaten, &c.*] A Succession of noxious Creatures hath made a perfect Rid- dance of all the Fruits of the Earth; which makes this Judgment so strange and remark- able.

Ver. 5. *Awake ye Drunkards, and weep, and bowl, &c.*] This Calamity should particu- larly affect those that spend their Time in Jollity and Excess, and make that the chief Business of their Life. Comp. *Isa.* xxiv. 7, 8, 9, 11. It carries along with it evident To- kens of being sent as a Punishment for their Disorders.

Ver. 6. *For a Nation is come upon my Land, strong and without Number.*] Insects are de- scribed as a Nation, or People marching in or- der under their Leaders, both by Sacred and Prophane Writers, because of their Power to do Mischief, and their being irresistible by Hu- man Strength or Art. Comp. chap. ii. 2, 25. *Prov.* xxx. 25, 26, 27.

Ibid. *Whose Teeth are [as] the Teeth of a Lion, &c.*] So the Locusts are described, *Rev.* ix. 8. They devour every Thing that comes in their way, like a Lion, and none can rescue it. The Particle *As* is frequently understood: See the Note upon *Isa.* xxi. 8. The Word *Labi* is sometimes rendered a Great Lion, as it is here: Lions being common in Judea, the Hebrew Language hath particular Words to express the several Ages and Sizes of that Creature.

Ver. 7. *He hath laid my Vine waste, and barked my Fig-tree, &c.*] Bochart de Animal. Par. 2. p. 469. n. 447. observes out of Pliny and other Writers, that Locusts and such noxious Cre- atures will not only destroy the Leaves and the Fruit, but even devour the very Bark and Stock of those Trees upon which they fasten. Comp. ver. 12. The Word translated *Barked*, is read but in this one Place of the Bible; so the LXX, and some others, render it *to break off*, and un- derstand it of the upper Branches of the Tree; in which Sense it is used in the Arabick Lan- guage.

Ver. 8. *Lament like a Virgin girded with Sackcloth for the Husband of her Youth.*] The Words are an *Apostrophe* to the Land of Judea: the Prophet puts her in mind that she ought to be deeply affected with the sore Strokes of the Divine Vengeance, and express her inward Sense of those Calamities, with the same out- ward Expressions of Mourning, as a young Virgin that was betrothed to an Husband, and should lose him before they had lived together, would lament such an untimely Loss. It was common among the Jews, for Persons who were espoused, to spend some time together in the House of the Woman's Friends, before the Husband took her Home, to live as Man and Wife together: See *Gen.* xix. 14. The *Hus- band of her Youth* is a Woman's first Husband, called elsewhere the *Guide of her Youth*, *Prov.* ii. 17. *Jer.* iii. 4. As the *Wife of thy Youth*, *Mal.* ii. 15. is the first Wife.

Ver. 9. *The Meat-Offering and the Drink- Offering is cut off from the House of the LORD.*] The Meat-Offering and Drink-Offering always accompanied the daily Sacrifice. See *Numb.*

xxviii. 4, 7. The Word *Mincha*, commonly translated *Meat-Offering*, properly signifies the *Bread-Offering*; being made of Flower: See the Note upon *Isa.* xliii. 23. The Dearth had destroyed both the Corn and the Wine, ver. 10, 11, 12. and thereby disabled the performing the necessary Parts of God's daily Worship in the Temple. This was a new Cause of Grief to the Priests, as well as to all pious Persons.

Ver. 10. *The Field is wasted, the Land mourneth.*] The Fields and the whole Land have a mournful Appearance, being altogether bare and destitute of Food, either for Man or Beast: see ver. 18.

Ver. 11. *Be ye ashamed, O ye Husbandmen: bowl, O ye Vine-dressers.*] Your being disap- pointed of your Expectations, and the Fruits of your Labour, is enough to cover you with Shame and Confusion: Comp. *Jer.* xiv. 3. especially when you consider these Calamities as the just Effects of the Divine Indignation.

Ver. 12. *For Joy is withered away from among the Sons of Men.*] That Joy they use to shew at the Gathering in of the Fruits of the Earth: See *Isa.* ix. 3. xiv. 10. *Jer.* xlviii. 33.

Ver. 13. *Gird your selves [with Sackcloth.] Lament ye Priests:]* See ver. 9.

Ibid. *Lie all Night in Sackcloth.*] Those Priests whose Turn it is to keep the Night-watches in the Temple. See *Exod.* xxvii. 21. *1 Sam.* iii. 3. *1 Chron.* ix. 33. *Psal.* cxxxiv. 2. Let them cover themselves with Sackcloth, as is usual in Times of the greatest Calamity, and not put it off when they betake themselves to Rest; but sleep in Sackcloth instead of their ordinary Garments. See Dr. Lightfoot's *Temple Service*, chap. ix. at the beginning.

Ver. 14. *Sanctify ye a Fast, call a solemn Af- sembly, &c.*] In order to avert God's Wrath, and deprecate his Judgments. See chap. ii. 15, 16.

Ibid. *Gather the Elders, and all the Inhabi- tants of the Land into the House of the LORD your God, and cry unto the LORD.*] The House where God hath placed his Name, and where he hath promised to hear the Prayers which are made to him by his People, when they are afflicted with Judgments of this kind: See *1 Kings* vii. 37, &c.

Ver. 15. *Alas for the Day, for the Day of the LORD is at hand, &c.*] We have just Cause to lament our Sins which have brought these Judgments upon us, which if not averted by our Repentance, will end in our utter Destru- ction, as coming from a God that is infinite in Power, and terrible in his Judgments.

Ver. 16. *Yea, Joy and Gladness from the House of our God.*] The Dearth has disconti- nued our publick Sacrifices, ver. 9, 13. and has deprived us of those Rejoycings wherewith we used to keep our solemn Feasts at Jerusalem, and partake of the Sacrifices which were there offered. See *Deut.* xii. 6, 7. xvi. 10, 11, 14, 15. *Psal.* cv. 3.

Ver. 17. *The Seed is rotten under their Clods, &c.*] The Corn which is sowed dies away, and rots in the Ground: So the Barns and Granaries become useless and desolate.

Ver. 18. *How do the Beasts groan? The Herds of Cattle are perplexed, &c.*] The Beasts themselves are sensible of these Calamities, and pine away for want of Sustenance.

Ver. 19. *The Fire hath devoured the Pastures of the Wilderness.*] The fiery Drought hath burnt up all the Pasture-Grounds: See chap. ii. 3. The Wilderness is sometimes opposed to the Hills or Mountains, and then it signifies the Plains, and Places for Pasture; See *Isa.* lxiii. 13. *Jer.* ix. 10.

Ver. 20. *The Beasts of the Field cry also unto thee.*] They express their want of Food by the mournful Noise which they make; which is their natural Way of making known their Wants unto thee. *Comp. Psal.* civ. 21. *Job* xxxviii. 41.

C H A P. II.

The ARGUMENT.

The Prophet describes the Locusts, and other noxious Insects, which were the Cause of the Famine mentioned Chap. I. as if they were a mighty Army, sent by God to destroy the Fruits of the Earth; and continues to exhort the People to Repentance, promising the Removal of these Calamities, and a Return of God's Blessings, upon their Reformation.

Ver. 1. **B**LOW the Trumpet in Zion, and found an Alarm in my holy Mountain.] The Prophet describes the Locusts and the Caterpillars as God's Army, ver. 11. in pursuance of which Metaphor he exhorts the People to prepare to meet them, in the same Terms as if they were alarmed to encounter an Enemy, which was by sounding of a Trumpet. See *Jer.* iv. 5, 6, 19. This Ceremony was not only used to give Notice of an approaching Enemy, but likewise to publish the Times of the solemn Assemblies for the Worship of God: See *Numb.* x. 3, 9, 10. And this is the chief Use they were to make of it upon this Occasion: See ver. 15. For there was no other way to avert the impending Judgment, but humbling themselves before God with Fasting and Prayer. See ver. 15.

Ibid. Let all the Inhabitants of the Land tremble, for the Day of the LORD cometh, &c.] Let them be seized with as terrible an Apprehension of this approaching Judgment, as if they saw an Enemy invading their Country. See ver. 11.

Ver. 2. *A day of Darknes, and Gloominess, a day of Clouds and thick Darknes, as the Morning spread upon the Mountains.*] A Day wherein every thing will look dark and dismal: See *Amos* v. 18, 20. The Locusts will intercept the Light of the Sun, and diffuse a Darknes over the Land, in as swift a Manner as the Light spreads itself in the Morning. Travelers inform us, that these Insects will of a sudden cover the Sky like a Cloud: See *Bochart de Animal.* lib. 4. c. 4, 5. *Comp.* ver. 10. The LXX and Chaldee Paraphrase join this Sentence to the following Words, *As the Morning spread upon the Mountains, a People great and strong*—

Ibid. A People great and strong.] See chap. i. 6.

Ibid. There has not been ever the like, &c.] The Locusts which plagued Egypt are described after the same Manner, *Exod.* x. 14. Before them there were no such Locusts, neither after them shall be such. In both Places we are to take it for a Proverbial Expression, to set forth the extraordinary Greatness of the Judgment, and not to understand it too strictly according to the Grammatical Sense of the Word. So we read of Hezekiah, that after him there was none like him, among all the Kings of Judah, nor any that went before him: 2 Kings xviii. 5. and yet the same Character is given to Josiah, *ibid.* chap. xxiii. 25.

Ver. 3. *A Fire devours before them, and behind them a Flame burns.*] The Locusts, and the Drought which ushered them in (see chap. i. 19.) have in a manner devoured every Thing that comes in their way; and leave sad Tokens of Destruction wherever they have been. Those that have travelled in the Eastern Countries inform us, that wherever the Swarms of Locusts light, they make such a Destruction, that there remains not any green thing in the Trees, or in the Herbs of the Field, as Moses speaks concerning the Locusts in Egypt, *Exod.* x. 15.

Ibid. The Land is as the Garden of Eden before them, and behind them a desolate Wilderness.] The Land of Judea, so famous for its Fertility and Pleasantness before this Calamity, is now turned into a desolate Wilderness, by the Ravages they have made. The Garden of Eden is a proverbial Expression for a Place of Pleasure and Fruitfulness, as we commonly use the Word *Paradise*. See *Gen.* xiii. 10. *Isa.* li. 3.

Ver. 4. *The appearance of them is as the appearance of Horses, &c.*] See the same Comparison, *Revel.* ix. 7. Bochart observes that Locusts resemble Horses, not only in their Swiftnes, but also in the shape of their Heads: See his *Hierozoicon*, par. 2. p. 474.

Ver. 5. *Like the noise of Chariots on the tops of Mountains shall they leap.*] *Comp. Revel.* ix. 9. Chariots anciently were a Part of warlike Preparations, as appears by many Passages in Scripture. The Text says, that these Locusts shall resemble them in their Swiftnes, Noise and Terror. *Tanto volant pennarum stridore, ut aliae alites credantur: Their Wings make such a noise, as if they were winged Fowls,* saith Pliny, *Nat. Hist.* lib. xi. c. 29.

Ibid. Like the noise of a Flame of Fire that devoureth the Stubble.] Which burns up combustible Matter without Resistance.

Ibid. As a strong People set in Battel-array.] See ver. 2. and chap. i. 6.

Ver. 6. *Before their face the People shall be much pained, all Faces shall gather Blackness.*] The Inhabitants of the Land shall be in great Pain and Anguish under the Apprehension of their coming; they shall be seized with such a Dread and Fear, as shall make their Visage look black and gasty, like Persons who are dying. *Comp. Jer.* viii. 21. *Nabum* ii. 10.

Ver. 7. *They shall run like mighty Men, &c.*] They shall march in such a swift and orderly

manner, that no Place shall be inaccessible to them, nor any Force be able to withstand them.

Ver. 8. *Neither shall they thrust one another, they shall walk every one in his Path, &c.*] Of the regular and orderly Motion of these Insects, St. Jerom gives this Account from his own Experience, in his Notes upon the Place: *Hoc nuper in hac provincia vidimus: cum enim locustarum agmina venirent, & aerem inter cælum & terram occuparent, tanto ordine ex disposito Dei judicio volitant, ut instar tessellarum, quæ in pavimenti artificum figuntur manu, suum locum teneant, & ne puncto quidem, ut ita dicam, aut ungue transverse, declinent ad alterum.* "This we lately saw in our Part of the Country: for when Swarms of Locusts came and filled the lower Region of the Air, they flew in such Order, by the Divine Appointment, and kept their Places as exactly, as when several Tyles or party-coloured Stones are skilfully placed in a Pavement, so as not to be a Hair's-breadth out of their several Ranks."

Ibid. *And when they fall upon the Sword, they shall not be wounded.*] By reason of their Nimbleness, and the outward Coat of their Skin being so hard and smooth, no offensive Weapon can touch them.

Ver. 9. *They shall run to and fro in the City, they shall run upon the Wall, &c.*] We may have recourse to St. Jerom again for explaining this Passage: *Nihil locustis invium est, cum & agros, & sata, & arbores, & urbes, & domos, & cubiculorum secreta penetrent.* "Every Place, saith he, lies open to them; for they infect not only the Fields and the Fruits of the Earth, but creep into Cities, Houses, and the most secret Recesses."

Ver. 10. *The Earth shall quake before them, the Heavens shall tremble, the Sun and Moon shall be dark, &c.*] The Inhabitants of the Earth shall be seized with an horrible dread at their Approach; see ver. 6. and comp. Amos ix. 5. The Heavens shall put on the Appearance of Fear by looking dark and dismal, because these noxious Creatures shall come in such Swarms as to intercept the Rays of the Sun, and the Light of the Moon and Stars: See ver. 2. Pliny saith of them, that they sometimes darken the Sun, ubi supra. And Moses saith of the Locusts in Egypt, that the Land was darkened by them: Exod. x. 15. It is likewise to be observed, that God's particular Judgments being an Earnest and Fore-runner of the general Judgment, the same Expressions are common to both. Comp. ver. 31. and chap. iii. 15. Matth. xxiv. 29. and see the Note upon Isa. xiii. 10.

Ver. 11. *And the LORD shall utter his Voice before his Army.*] Like a Leader or General, he shall command or encourage this his Army, and can make the meanest Parts of the Creation the Instruments of his Vengeance. God's Voice sometimes denotes his Anger: the most terrible way of declaring his Will is when he speaks to us by his Judgments. Comp. chap. iii. 16. Amos i. 2. Jer. xxv. 30.

Ibid. *For his Camp is very great.*] See ver. 25.

Ibid. *For the day of the LORD is great and very terrible, &c.*] The Time of God's particular Judgments, as well as that of his general one, is commonly expressed by the Day of the LORD, the former being an earnest and imperfect Representation of the latter.

Ver. 12. *Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.*] Testify your inward Repentance by outward Expressions of true Sorrow.

Ver. 13. *And rent your Hearts, and not your Garments.*] Rending of the Garments was customary in times of great Sorrow and Affliction: Gen. xxxvii. 34. Job i. 20. 2 Sam. i. 11. The Prophet does not forbid Men using this outward sign of Mourning, but puts them in mind to add an inward Contrition to it. The Hebrew Writers sometimes signify the Preference that is due to one thing above another, in Terms which express the rejecting of that which is less worthy: thus we read Hos. vi. 16. *I will have Mercy and not Sacrifice: i. e.* rather than Sacrifice. To the same Sense we are to understand the Text before us.

Ibid. *For he is gracious and merciful, &c.*] The Words allude to God's own Declaration of himself, Exod. xxxiv. 6. Comp. with Jonab iv. 2.

Ver. 14. *Who knoweth if he will return and repent, and leave a Blessing behind him? &c.*] God's own Nature, and the former Instances we have found of his merciful Disposition, encourage us to hope, that our sincere Repentance may avail to avert God's Wrath, and engage him to restore his Blessings upon us and our Land. Comp. 2 Sam. xii. 22. Jonab iii. 9.

Ibid. *Even a Meat-offering and Drink-offering unto the LORD your God.*] At least sufficient Provision to supply the necessary Parts of God's publick Worship; which, since the Dearth, have been necessarily omitted: See chap. i. 9, 13.

Ver. 15. *Blow the Trumpet in Zion.*] The Signal for assembling the People at the solemn Times of publick Worship. See Numb. x. 3, 9, 10.

Ibid. *Sanctify a Fast, &c.*] See chap. i. 14.

Ver. 16. *Sanctify the Congregation.*] Take care that they be purified from those legal Pollutions which render Persons unqualified to approach God's Temple or Worship. See Levit. xv. 31. Numb. xix. 13, 20.

Ibid. *Assemble the Elders; gather the Children and those that suck the Breasts.*] Comp. 2 Chron. xx. 13. Let both young and old join in this general Humiliation: all Ages joining in it, adds much to the Solemnity of it, and is very proper to work in Mens Minds that sincere Contrition, which may avert those Judgments which threaten the whole Nation: and wherein their Posterity may suffer.

Ibid. *Let the Bridegroom go out of his Chamber, and the Bride out of her Closet.*] Let them prepare themselves for this solemn Humiliation, by retiring into separate Apartments, and abstaining from the Enjoyment of each other: Comp. 1 Cor. vii. 15. Zech. xii. 14.

Ver.

Ver. 17. *Let the Priests, the Ministers of the LORD, weep between the Porch and the Altar.*] A principal part of the Priest's Office was to attend upon the Altar, and offer the Sacrifices there. For which reason the open Court just before the Porch of the Temple, where the Brazen Altar stood, (see 2 Chron. viii. 12.) was called the *Priests Court*; where the greatest part of those whose Course it was, gave their attendance. Hereupon, this is mentioned as the most proper Place for the Priests to make their Prayers and Intercessions to God in behalf of the People; where they might best be heard of all the Assembly, and where they had before offered the Sacrifices proper for such an Occasion; which were the most solemn way of calling upon the LORD; see Gen. xii. 4. 1 Sam. vii. 8, 9. and being joined to their Prayers, were the most effectual Means to make an Atonement for Sin, and avert the Divine Displeasure.

Ibid. *And let them say, Spare thy People, O LORD, &c.*] It was usual to prescribe certain Forms of Prayer, or Praise, to the Priests in their publick Ministrations: See Hof. xiv. 2. 1 Chron. xvi. 36. Such was this herein mentioned; wherein they beseech God to deliver his People, not for any Merit of theirs, but for the Glory of his own Name, lest the Heathen round about them should take occasion to blaspheme his Name, as if he were not able to protect his People. Comp. Psal. xlii. 20. lxxix. 10. cxv. 2.

Ibid. *That the Heathen should rule over them.*] This Translation of the Hebrew Verb *Masbal*, favours their Interpretation, who expound the Army described at the beginning of the Chapter, of an hostile Invasion: but if we understand those Expressions only as a metaphorical Description of that grievous Destruction the Locusts and other venomous Insects should make in the Land (which I take to be the truer Exposition) then this Sentence is to be translated, *That the Heathen should use a By-word against them*, as our Margin reads; should make them the Subject of their Scorn and Derision, as if they were forsaken by the God whom they worshipped; and the Verb *Masbal* is indifferently taken in either Signification. See Deut. xxviii. 37.

Ver. 18. *Then will the LORD be jealous for his Land, and pity his People.*] He will be concerned for the Honour of that Land, which he hath made the Lot of his own Inheritance, and have so much pity for it, as not to suffer it, or its Inhabitants, to be the Subject of Reproach to the Heathen: See ver. 17, 19. and comp. Zech. i. 14.

Ver. 19. *Behold, I will send you Corn, and Wine, and Oil, &c.*] I will restore your former Plenty, and the Nations about you shall have no more occasion to reproach your desolate Condition; ver. 17.

Ver. 20. *But I will remove from you the Northern Army, &c.*] The Locusts are described like an Army in the former part of the Chapter. See ver. 11. and here they are called the *Northern Army*, because they entred into the Land at Hamath, one of the Northern Borders of it, and past quite through it,

till they came to the Southern Parts about the Lake *Asphaltites*, which was barren and desolate ever since the Overthrow of Sodom and Gomorrha; and there they were either famished or devoured in the Lake, as the Egyptians were in the Red Sea. See Exod. x. 19.

Ibid. *With his Face toward the East Sea, and his hinder part toward the utmost Sea.*] In the Hebrew Language all Lakes or Confluences of Water are expressed by the Name of Seas. Here the Lake *Asphaltites*, or the Sea of Sodom, is called the *East Sea*, (comp. Ezek. xlvii. 8, 18. Zech. xiv. 8.) and opposed to the *utmost* or Western Sea, which is the *Mediterranean Sea*. See Deut. xi. 24.

Ibid. *And his stink shall come up.*] St. Jerom, upon the place, relates, That in his own Time, the heaps of Locusts which were drove by the Winds into the Sea, afterwards putrified upon the Shore, and so corrupted the Air, as to bring a Pestilence.

Ibid. *Because he hath done great things,*] Or, rather, *Although he hath done great things*: Tho' this Army of Insects, by God's Appointment, has made such destruction in the Land, yet it shall come to this shameful End.

Ver. 21. *The LORD will do great things.*] God will magnify himself as much in Acts of Mercy, as he did before in the Strokes of his Justice.

Ver. 22. *Be not afraid, Ye Beasts of the Field, &c.*] As the Cattle had their Share in the Dearth, chap. i. 18, 20. so now they shall receive Comfort in the return of Plenty.

Ver. 23. *For he hath given you the former Rain moderately.*] The Season for the former Rain was about the middle of our October; see Dr. Lightfoot's *Horæ Hebr.* upon Luke iii. 25. the Hebrew word, rendered *moderately*, literally signifies, *according to Righteousness*, and is equivalent with, *according to Judgment*; Jer. x. 23. or, *in measure*, ibid. chap. xxx. 11. but some Interpreters translate it here, *plentifully*. Our Margin reads, *a Teacher of Righteousness*; which Sense is followed by the Chaldee Paraphrast, and the Vulgar Latin, and may be a proper Introduction to the Promise which follows, ver. 28. *of pouring God's Spirit upon all flesh*.

Ibid. *And the latter Rain in the first Month,*] Which was *Nisan*; partly answering to our *March*. The regular Season for this Rain was *three Months before Harvest*, Amos iv. 7. i.e. before Wheat-harvest; which was later than Barley-harvest in Judea: See Ruth ii. 23. 2 Sam. xxi. 9.

Ver. 25. *And I will restore to you the Years that the Locust hath eaten, &c.*] The Fruit of those Years which the venomous Insects have devoured: See chap. i. 4.

Ibid. *My great Army.*] See ver. 11.

Ver. 26. *And ye shall eat in plenty, and be satisfied.*] Ye shall eat Bread to the full; as it is expressed, Levit. xxiv. 5. Deut. vi. 11. viii. 10. Times of Scarcity are expressed by *eating and not being satisfied*; Lev. xxvi. 26. Amos iv. 8. Micah vi. 14.

Ver. 27. *And ye shall know that I am in the midst of Israel.*] God's giving Tokens of his especial

especial Blessing and Protection to his People, is expressed by his *dwelling among them*, or *in the midst of them*; see chap. iii. 17. *Levit.* xxvi. 11, 12. *Ezek.* xxxviii. 26. This is a Favour he never promises but upon their sincere and steady Obedience, as appears in the forecited Places; and then the Promises contained in this, and the foregoing Verse, will punctually be fulfilled.

Ibid. *And that I am the LORD your God, and none else.*] You will then be convinced that I am always ready to protect you, and you need not apply yourselves to any other Gods in your Wants or Troubles: Comp. *Isa.* xlv. 5, 21.

Ibid. *And my People shall never be ashamed,*] Shall not be any more disappointed of the Trust they place in me; nor be reproached by the Heathen, as if I had forsaken them: See ver. 19. Comp. *Isa.* li. 22. *Nabum.* i. 15.

Ver. 28. *And it shall come to pass afterwards,*] Or, *in the last Days*; as St. Peter explains the Phrase, *Acts* ii. 17. by which Expression *Manasseh Ben Israel* tells us, that all their wise Men understood the Times of the *Messias*: See the Bishop of *Litchfield's* Def. of the *Ancient Prophecies*, p. 123. So afterwards, and in the latter Days, are equivalent; *Dan.* ii. 28, 45.

Ibid. *I will pour out my Spirit upon all flesh.*] The plentiful Effusion of the Holy Spirit is mentioned by the Prophets as the peculiar Character of the Gospel-State: and it is elsewhere compared to the pouring Waters upon thirsty Land, whereby it becomes fruitful. See *Isa.* xlv. 3. *liv.* 13. *Jer.* xxxi. 34. *Ezek.* xxxvi. 27. Comp. with *John* vii. 39. So this Text, in analogy to other parallel Places, is very fitly applied by St. Peter to the Descent of the Holy Ghost upon the first Believers, *Acts* ii. 17. *All Flesh* comprehends the *Gentiles* as well as the *Jews*: which Promise we see was punctually fulfilled, *Acts* x. 44. xi. 17. The Expression of *the last Days* is another Indication that this Prophecy belongs to the Times of the *Messias*; for the *Jews* agree, that Prophecy was sealed up with *Malachi*, and not to be restored till the Days of the *Messias*: See the forementioned Discourse.

But we need not confine this Prophecy to those early Times; but since many Prophecies have *gradual Completions*, we may suppose this Prophecy to imply, that there shall be another remarkable Effusion of the Spirit bestowed upon the *Jews*, in order to their Conversion in the latter Times of the World: See the Note upon *Isa.* liv. 13. and *Ezek.* xxxix. 29. This Exposition agrees very well with some Expressions in this Prophecy, and makes a clearer Connection with the following Chapter.

Ibid. *Your Sons and your Daughters shall prophesy.*] The Gift of Prophecy was bestowed upon some Women, under the Old Testament; as upon *Miriam*, *Exod.* xv. 20. *Deborah*, *Judg.* iv. 14. and *Huldab*, *2 Kings* xxii. 14. But this Gift was more frequently conferred upon them in the Times of the New. Thus we read of *Four Daughters of Philip*

the Evangelist, *who did prophesy*; *Acts* xxi. 9. and Church-History affords us several other Instances; such as *Perpetua*, and *Felicitas*, who were Martyrs for the Christian Faith, *Potamiana*, mentioned by *Eusebius*, lib. iv. c. 5. and others.

Ibid. *Your young Men shall see Visions.*] In Visions, the inspired Person was awake; but his external Senses being bound up, and, as it were, laid in a Trance, (see *Numb.* xxiv. 4.) he had a distinct knowledge of the things revealed to him, and that sometimes accompanied with external Representations: such was that Vision of St. Peter's, mentioned, *Acts* x. 11. From *Visions* being applied to young Men, and *Dreams* to old, some have observed, that the Imagination is stronger in those that are young, than in the old; so that their Senses need not be bound up with Sleep, in order to make them capable of receiving heavenly Visions.

Ver. 29. *And also upon the Servants, and upon the Handmaids, in those Days will I pour out my Spirit.*] As every Age and Condition are made Partakers of the common Benefits of the Gospel, so they shall not be excluded from the Privilege of the extraordinary Gifts of it: See *Coloss.* iii. 11. *James* ii. 5.

Ver. 30. *And I will shew wonders in Heaven, and in the Earth, &c.*] This and the following Verse principally point out the Destruction of the City and Temple of *Jerusalem* by the *Romans*, a Judgment justly inflicted upon the *Jewish* Nation for their resisting the Holy Spirit, and Contempt of the Means of Grace. So *Malachi*, after he had foretold the Coming of the *Messias*, chap. iii. 1. immediately adds, that his Coming should be attended with terrible Judgments upon the Disobedient, *ibid.* ver. 2, 3, 5. and chap. iv. 1. The Prophet here takes notice of the extraordinary Signs which will be Forerunners of that Destruction: such were the great Slaughters of Men, and burning of the Towns and Cities of *Judea*, which preceded that last and finishing Stroke of the Divine Vengeance; and chiefly the Comet which hung over their City, and the fearful Sight seen in the Air some time before; which are mentioned by *Josephus*, *De Bell. Jud.* lib. 6. c. 31. and foretold by Christ, *Luke* xxi. 11.

Ver. 31. *The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the LORD shall come.*] Comp. *Malachi* iv. 5. Particular Judgments upon Kingdoms and Nations, are often described in such Terms as properly belong to the general Judgment; as hath been observed upon the 10th Verse of this Chapter. The Expressions here used in the literal Sense import the Failing of Light in the Sun and Moon, whether by Eclipses (when the Moon looks of a bloody Colour) or any other Cause: and here they denote the dark and melancholy State of Publick Affairs at the Destruction of the *Jewish* Nation by the *Romans*, and the utter Overthrow of that State and Government. See the Note upon *Isa.* xiii. 10.

Ver. 32. *And it shall come to pass, that whosoever shall call on the Name of the LORD, shall be delivered.*] This St. Paul, Rom. x. 13. explains of those who give themselves up to Christ, and profess themselves his Disciples; that being the most effectual Means of escaping the Judgments coming upon the unbelieving Jews, and likewise of being delivered from the Wrath to come. See Luke xxi. 22. 1 Thess. ii. 16.

Ibid. *For in Mount Sion, and in Jerusalem, shall be deliverance.*] The Gospel is described as taking its rise from Jerusalem, and being from thence spread abroad into the World: See Psal. cx. 2. Isa. ii. 3. Accordingly Christ commanded his Disciples to preach the Gospel to all Nations, beginning at Jerusalem; Luke xxiv. 47. The words may also imply, that the Christian Church, often denoted by Mount Sion and Jerusalem, is the only Place of Salvation. See likewise Obad. ver. 17.

Ibid. *As the LORD hath said,*] By me his Prophet. Or the words may relate to the several Promises made in the Psalms, and Elder Prophets, relating to the Church, under the Names of Sion and Jerusalem. See particularly, Psal. xiv. 7. and several Texts in Isaiah; for we cannot certainly conclude in what time Joel lived.

Ibid. *And in the remnant whom the LORD shall call,*] Or, among the remnant: This may partly be understood of those who were converted by the Preaching of Christ and the Apostles, and thereby escaped the Vengeance which involved the rest of the Nation: See Acts ii. 40. 1 Thess. ii. 16. These are called *σώζονται*, such as should be saved, or delivered; Acts ii. 47. But there is another Remnant of the Jews included in this Promise, who shall be converted at the End of the World (when the Obstinate and Incurable shall be destroyed) and return home from their several Dispersions. In this Sense the Remnant is often understood: See Isa. xi. 11, 16. Jer. xxxi. 7. Micah iv. 7. v. 3, 7. This Conversion of the Jewish Nation is frequently mentioned in the Prophets: See Jer. xxx. 3, &c. xxxvi. 25, &c. Ezek. xx. 34, 40. xxviii. 25. Amos ix. 9. and the Notes upon these Texts. This Sense agrees with what follows in the next Chapter.

CHAP. III.

THE ARGUMENT.

The following Prophecy relates to the latter Times of the World; when, upon their Conversion, God shall deliver the Jews from their Oppressors, and restore them to their own Land. The Prophet likewise foretels the Destruction of their Enemies, and other Unbelievers, in some decisive Battel, such as that mentioned, Rev. xvi. 14. and the glorious State of the Church that should follow.

Ver. 1. **F**OR behold, in those days, and at that time.] The Time called the last Days, chap. ii. 28. according to St. Peter's Interpretation, Acts ii. 17. which com-

prehends all that Time which reaches from the First to the Second Appearing of the Messiah: See the Note upon Isa. ii. 1. The Context shews, that here is meant the latter part of these last Days or Times.

Ibid. *When I shall bring again the Captivity of Judah and Jerusalem.*] This is to be understood of that Restoration of the Jewish Nation and their Capital City, which shall be brought to pass in the latter Times of the World, according to many Predictions of the Prophets; as has been observed upon the last Verse of the foregoing Chapter. Compare particularly this Verse with Jer. xxx. 3. The Prophet's mentioning only the Kingdom or Tribe of Judah, is a probable Argument that he was of that Tribe, and lived after the Captivity of the Ten Tribes.

Ver. 2. *I will also gather all Nations, and bring them down to the Valley of Jehoshaphat.*] The Prophets speak of a general Discomfiture of God's Enemies, in some decisive Battel before the General Judgment; as hath been observed in the Notes upon Isa. lxvi. 16. Such probably is the Battel of Gog and Magog, described, Ezek. xxxix. and that of Armageddon, spoken of, Rev. xvi. 14, 16. The Place of this remarkable Action is here called the Valley of Jehoshaphat; as if the Prophet had said, the Place where the LORD will execute Judgment; for so the word Jehoshaphat signifies in the Original. So the Valley of Jezreel, Hos. i. 4. means where God's Arm or Strength will exert itself. The Expression likewise alludes to the Valley of Berachah; as it was afterwards called, 2 Chron. xx. 26. which was famous for the Victory Jehoshaphat and his People obtained there over a great Confederacy of their Enemies. This Valley was not far from Jerusalem, if it be the same with that described, Zech. xiv. 4.

Ibid. *And I will plead with them there.*] God pleads with Men, and vindicates the Cause of oppressed Truth and Innocence by his Judgments. Then their own Consciences fly in the Face of the Guilty, and force them to acknowledge the Justice of those Punishments they suffer. Comp. Ezek. xvii. 20. xx. 35. xxxviii. 22.

Ibid. *For my People, and for my Heritage, Israel; whom they have scattered among the Nations, and parted my Land.*] The Prophets in the Old Testament denounce several Judgments against Edom, Moab, and other ill Neighbours of the Jews, who took advantage of their Calamities, to vent their Spight against them: See ver. 19. of this Chapter, Jer. xxii. 14, &c. xlix. 1, 2. Ezek. xxv. 3, &c. Amos i. 11. Obad. ver. 10. Zeph. ii. 8. But since all Nations are summoned to answer the Impeachment here mentioned, we may suppose the word Israel to comprehend the Faithful of all Ages; and then we may observe, that the Judgments denounced against the Church's Enemies, are chiefly for their Hatred and Cruelty toward God's Servants. See Rev. xi. 18. xvi. 6. xvii. 20, 24.

Ver. 3. *And have cast lots for my People,*] Without troubling themselves to make any choice.

Ver. 12. *Let the Heathen be awakened.*] Let their Courage be roused up: See ver. 9.

Ibid. *And come up to the Valley of Jehoshaphat, &c.*] ver. 2.

Ver. 13. *Put ye in the Sickle, for the Harvest is ripe.*] God will give his Commands to the Angels, who are the Reapers, Mat. xiii. 39. to cut off the Wicked by a speedy Destruction; for their Iniquities are come to Maturity, and are ripe for Judgment. Comp. Jer. li. 33. Hof. vi. 11. Mat. xiii. 38—41. Rev. xiv. 15.

Ibid. *Come, get you down, for the Press is full, &c.*] The Angels are again commanded to go down from Heaven to the Valley of Decision, ver. 14. The LXX, and the Chaldee Paraphrase, render the Words, *come, tread*, deriving the Hebrew Word from *Radab*, which Verb still retains that Sense in the Arabick, as Dr. Pocock informs us.

Ibid. *For the Press is full, the Fats overflow, for their Wickedness is great.*] The Wicked have filled up the Measure of their Iniquities. The former Words allude to the Time of the Harvest; these to the Season of the Vintage: Comp. Rev. xiv. 19. As the Juice of the Vine is called the Blood of the Grape; in pursuance of the same Metaphor, God's extraordinary Judgments are expressed by his *treading the Wine-press of his Wrath*: See Isa. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20.

Ver. 14. *Multitudes, Multitudes in the Valley of Decision.*] This makes it probable, that the Battel here spoken of is the same with that of Gog and Magog, described Ezek. xxxviii. and xxxix. for there the Valley where Gog is said to be buried, is called *Hamon Gog*, i. e. the Multitude of Gog: chap. xxxix. 11. The Valley of Decision is the same with the Valley of Jehoshaphat abovementioned, the Place where the great Cause shall be decided between God and his Enemies.

Ibid. *For the Day of the LORD is near.*] See chap. ii. 1.

Ver. 15. *The Sun and the Moon shall be darkened, &c.*] This particular Judgment shall be a Fore-runner of the general One, when the whole Frame of Nature shall be dissolved: See the Note upon chap. ii. 10, 31.

Ver. 16. *The LORD also shall roar out of Zion.*] Where he shall give Tokens of his especial Residence. God's Anger, when he speaks to us by his Judgments, is fitly compared to the Roaring of a Lion: See Jer. xxv. 30. Amos i. 2. iii. 8.

Ibid. *And the Heavens and the Earth shall shake.*] Great Commotions or Convulsions of States and Governments are expressed by *shaking the Heavens and the Earth*. Comp. Ezek. xxxviii. 19. Haggai ii. 6, 22. But here the Words may be understood in a literal Sense, because the Action here described in this Chapter is a Forerunner and Token of the approaching Day of Judgment.

Ibid. *But the LORD will be the Hope of his People, &c.*] Though the Heaven and Earth pass away, his Word and Promise made to his Servants will not pass away. Comp. Isa. li. 6. Mat. xxiv. 35.

Ver. 17. *So shall ye know that I am the LORD your God dwelling in Zion.*] You shall find visible Effects of my Favour and Protection. See chap. ii. 27.

Ibid. *Then shall Jerusalem be holy, and there shall no Strangers pass through her any more.*] This Character belongs to the New Jerusalem: Comp. Isa. xxxv. 8. lii. 1. lx. 21. Rev. xxi. 27. Or it may be understood of the Earthly Jerusalem, as the Metropolis of the converted Jews. As the Inhabitants themselves shall be Holy, so the City shall be called the Holy City, as in former Times it was: See Dan. ix. 16. Zech. viii. 3. Comp. Isa. xxiv. 23. Micah iv. 17. Obad. ver. 17. It shall no more be subject to be polluted or oppressed by Unbelievers: Comp. Nabum i. 15.

Ver. 18. *The Mountains shall drop down new Wine, and the Hills shall flow with Milk.*] In the Millennial State there shall be plenty of all Things. Vines were usually planted upon Hills (see Isa. v. 1. Psal. lxxx. 11.) these shall yield such Plenty of Wine, as if the Mountains flowed down with it. The Flocks and the Herds that feed upon the Hills, shall afford the same Plenty of Milk. Comp. Amos ix. 14.

Ibid. *All the Rivers of Judah shall flow with Waters.*] Rivers shall water the driest and most barren Parts of the Land, and make them fertile. Comp. Isa. xxx. 25.

Ibid. *And a Fountain shall come forth of the House of the LORD.*] The Supplies of Grace are often represented by Rivers and plentiful Streams, both upon Account of their cleansing Quality, as well as because they enrich the Ground, and make it fruitful. Comp. Isa. xlv. 3. Ezek. xlvii. 1—11. Zech. xiii. 7. xiv. 8. This Fountain is said to come forth of the House of the Lord; implying, that the Church is the Spring, from whence all the Means of Grace are communicated to Believers.

Ibid. *And water the Valley of Shittim.*] So the Holy Waters, Ezek. xlvii. are described as running from the Altar as far as the Dead Sea, or the Lake Asphaltites: the East Part of which border'd upon the Country of Moab, within whose Border was the Valley of Shittim: See ver. 8, 10. of that Chapter. This denotes the plentiful Issues of the Divine Grace; an Emblem of which was the Streams that issued out of the Rock, and followed the Israelites thro' a great Part of the Wilderness, 1 Cor. x. 4.

Ver. 19. *Egypt shall be a Desolation, and Edom shall be a desolate Wilderness, &c.*] These two People were remarkable for the Spight they bare to the Jews: The Egyptians were their Oppressors when they first became a Nation, and afterward exercised great Cruelties upon them during the Reign of the Egyptian Kings, who were Alexander's Successors. The Idumeans are often reproved, and threatened with Judgments by the Prophets, for the Spight they took all Occasions to vent against the Israelites, tho' nearly related to them: See Jer. xlix. 7. Ezek. xxv. 12. Amos i. 11. Obad. ver. 10. So those two Nations are taken in a general Sense for the Enemies of God's People: See the Note upon Isa. xi. 14.

Ver.

Ver. 20. *But Judah shall dwell (or continue) for ever, &c.*] Free from the Annoyance of Enemies: See ver. 17. and Comp. Amos ix. 15.

Ver. 21. *For I will cleanse their Blood that I have not cleansed.*] I will thoroughly cleanse them from their Sins and Pollutions; neither shall they rise up any more in Judgment against them. The Word Blood may signify Pollution in general: See Isa. iv. 3. Ezek.

xvi. 6. But the Words chiefly import, that God will pardon the Jews the great Crime of shedding the Blood of Christ, upon their sincere Repentance; the Guilt of which they had imprecated upon themselves and their Posterity, Mat. xxvi. 25. and had felt the visible Effects of God's Displeasure upon that Account, for several Ages.

Ibid. *For the LORD dwelleth in Zion.*] See ver. 17.

COMMENTARY

UPON THE

Prophet AMOS.

The PREFACE.

AMOS was Contemporary with Hosea, tho' he did not probably live so long, but died before the Reign of Hezekiah, and the Captivity of the Ten Tribes. St. Jerom gives him this Character, that though he was rude in Speech, yet not in Knowledge. Several of his Expressions are taken from such Observations as are suitable to the Employment of a Shepherd: As, when he compares God's Anger to the Roaring of a Lion, chap. i. 2. iii. 8. and the Gigantick Stature of the Amorites to the Height of Oaks and Cedars, chap. ii. 9. See also chap. v. 8. But still there are many beautiful Passages, in this Prophecy, where the Expressions are very Elegant, and the Pathos or Rhetorick very moving: such as are chap. ii. 9, 10, 11. iv. 6, &c. v. 6 — 9. vi. 1 — 7. viii. 8 — 10. ix. 2 — 6.

CHAP. I.

The ARGUMENT.

In this, and the Beginning of the second Chapter, the Prophet denounces God's Judgments against the Countries bordering upon Judea; and then prophesies again Judea itself.

Ver. 1. **T**HE Words of Amos, who was among the Herd-men of Tekoab.] See chap. vii. 14. Tekoab was in the Tribe of Judah, six Miles from Betlehem, as St. Jerom informs us, who lived near it: the Wilderness of Tekoab, mentioned 2 Chron. xx. 20. made it a convenient Place for keeping Cattle.

Ibid. *Which he saw concerning Israel.*] This Prophecy relates chiefly to the Ten Tribes, or Kingdom of Israel; tho' the Prophet briefly denounces God's Judgments, not only against Judah, but likewise against the Syrians, Philistines, and other Neighbouring Countries.

Ibid. *And in the Days of Jeroboam King of Israel.*] See chap. vii. 10.

Ibid. *Two Years before the Earthquake.*] Amos uttered his Prophecy at that Time, tho' it is

probable he did not commit his Book, or Collection of Prophecies, to Writing, till after the Earthquake mentioned here, and again, Zech. xiv. 15. where it is said to have happened in the Days of Uzziab. Josephus relates it as a Tradition among the Jews, that this Earthquake was sent as a Punishment for Uzziab's Presumption in invading the Priest's Office, for which he himself was struck with Leprosy, as we read 2 Chron. xxvi. 18, 19. and the whole City was terribly shaken with an Earthquake. See Joseph. Antiq. lib. ix. cap. 10. This Judgment the Jews suppose to have befallen Uzziab in the 25th Year of his Reign; but Archbishop Usher, in his Annals ad A. M. 3221. and other later Chronologers, think it did not happen till the latter Part of Uzziab's Life and Reign, because his Son Jotham took upon him the Government, who was not born till after Jeroboam's Death: so the Earthquake must have happened some Time before Uzziab's quitting the Government to his Son.

Ver. 2. *The LORD will roar from Zion.*] See the Note upon Joel iii. 16.

Ibid. *And the Habitations of the Shepherds shall mourn, and the Top of Carmel shall wither.*] The Want of Pasture here threatened was

was occasioned by the Drought, which is foretold, Chap. iv. 7, 8. Carmel was a mountainous Tract of Ground, which ran thro' the two Tribes of Issachar and Zebulon: it is spoken of as one of the most fruitful Places in all Judea: See Isa. xxxiii. 9. xxxv. 2. upon which account the Word is sometimes taken appellatively, and translated a fruitful Field, Isa. x. 18. xxix. 17.

Ver. 3. For three Transgressions of Damascus and for four, I will not turn away the Punishment thereof.] The Prophet begins with denouncing his Judgments against Foreign Countries, and then comes to Judah and Israel. The first he threatens is Syria, the Head or Capital City of which was Damascus; see Isa. vii. 8. for the several Transgressions they had committed, expressed by Three Transgressions and Four. It is a common Way of speaking, to use a certain Number for an uncertain. So we read Job v. 19. He shall deliver thee in six Troubles, yea, in seven no Evil shall touch thee. See the like Phrase, Prov. vi. 16. Eccles. xi. 2. Micah v. 5. So once and twice are used, Psal. lxii. 11. twice and thrice, Job xxxiii. 29.

Ibid. Because they have threshed Gilead with threshing Instruments of Iron.] The Way of Threshing in the Eastern Countries was by drawing heavy Planks with Iron Wheels over the Corn, having sharp Stones fastened on the Boards. See Dr. Hammond's Notes on Matt. iii. 12. From hence the Phrase is used to signify the Weak's being crushed by the Mighty. See Isa. xli. 15. Jer. li. 33. Here it denotes the Cruelties exercised by Hazael and Benbadad, Kings of Syria: See 2 Kings x. 32, 33. xiii. 3—7. where the sacred Historian speaking in the Phrase of the Text, saith, that He made them like the Dust by threshing.

Ver. 4. But I will send a Fire into the House of Hazael, &c.] God's Judgments are often compared to Fire: See Psal. lxxviii. 63. and the Note upon Ezek. xxx. 8. The Word is taken in this general Sense in the following Verses.

Ver. 5. I will break also the Bars of Damascus.] Its Gates and Fortifications, wherein its Strength consists.

Ibid. And cut off the Inhabitant from the Plain of Aven.] Or, Bikath-aven: The Word signifies the Plain of Vanity; from whence some conjecture it was a Place in Syria remarkable for Idolatry: as Bethel is called Beth-aven for that Reason, Hof. v. 15. See the following Note.

Ibid. And him that boldeth the Sceptre from the House of Eden.] The House of Eden is equivalent to the House of Pleasure: so it may denote one of the pleasant Palaces belonging to the King of Syria, described by, him that boldeth the Sceptre. But Eden was likewise a Country bordering upon Syria, mentioned 2 Kings xix. 12. Ezek. xxvii. 23. See the Note there. Mr. Maundrell in his Travels observes, that not far from Damascus, there is a Plain still called the Valley of Bocat, which he supposes the same with Bikath-aven here mentioned: and there is a Place at this

Time called Eden near it. See his Corrections upon p. 118.

Ibid. Him that boldeth the Sceptre—and the People of Syria, shall go into Captivity unto Kir.] This was fulfilled when Tiglath-Pileser took Damascus, and carried the People of it captive to Kir, and slew Rezin their King, 2 Kings xvi. 9. Kir was a City in Media, mentioned Isa. xxii. 6. The Vulgar Latin renders it Cyrene, both here and in the second of Kings: but that does not appear to have been under the King of Assyria's Dominion.

Ver. 6. For three Transgressions of Gaza, &c.] This City was situate upon the Coasts of Palestine, and is one of those threatened by Joel, Chap. iii. 6.

Ibid. Because they carried away captive the whole Captivity.] Gaza was a Town belonging to the Philistines, who made frequent Invasions upon the Jews, and carried away considerable Spoils with them: See 2 Chron. xxi. 16. xxviii. 19.

Ibid. To deliver them up to Edom.] See ver. 11.

Ver. 7. But I will send a Fire on the Wall of Gaza, &c.] Comp. Jer. xlvii. 1.

Ver. 8. And I will cut off the Inhabitant from Ashdod.] Another Town belonging to the Philistines, and threatened by the Prophets with the same Judgments which befel Gaza. See Jer. xxv. 20. Zeph. ii. 4. Zech. ix. 5.

Ibid. And I will turn my Hand against Ekron.] To turn the Hand, is the same as to inflict Punishment: See Psal. lxxxix. 14. Isa. i. 25. Zech. xiii. 7.

Ibid. And the Remnant of the Philistines shall perish.] These are elsewhere called the Remnant of the Sea Coast, Ezek. xxv. 16. and the Remnant of the Country of Caphtor, Jer. xlvii. 4. See the Note there.

Ver. 9. For three Transgressions of Tyrus, &c.] This is probably to be understood of the Destruction of Tyre by Nebuchadnezzar, foretold by Isaiah, Chap. xxiii. by Jeremiah, Chap. xlvii. 4. where it is joined with the Philistines, as here; and by Ezekiel, Chap. xxvi, xxvii.

Ibid. Because they delivered up the whole Captivity to Edom.] See ver. 11.

Ibid. And remembered not the brotherly Covenant.] That strict League and Friendship begun between David and Hiram King of Tyre, 2 Sam. v. 11. and afterward continued by Solomon, 1 Kings v. 1. ix. 11.

Ver. 11. For three Transgressions of Edom, and for four, &c.] The Idumeans are often threatened for their Enmity against the Israelites; who took all Occasions to oppress them, and to insult over them in their Distress. See 2 Chron. xxviii. 17. Jer. xlix. 7. Ezek. xxv. 12. xxxv. 2. — Joel iii. 19. Obad. ver. 1. to ver. 11.

Ibid. Because he did pursue his Brother with the Sword.] They retained the same Hatred and Animosity against their Brethren the Israelites, which their Father Esau had expressed against his Brother Jacob.

Ver. 12. *But I will send a fire upon Teman, which shall devour the Palaces of Bozrah.*] *Teman* and *Bozrah* were two principal Cities of *Idumea*: See *Isa.* lxiii. 1. *Jer.* xlix. 7. *Ezek.* xxv. 15. This Expression imports the entire Conquest and Destruction of that Country, according to the Predictions of the Prophets before cited; to which may be added, *Malach.* i. 3, 4. The ancient Seat of the *Edomites* was the same which was afterward called *Arabia Petraea*, from whence they were expelled by the *Nabatbeans*, and never could recover their Country, but were forced to settle themselves in the Southern Parts of *Judea*. See *Dr. Prideaux, Part 2. ad Ann. C.* 165.

Ver. 13. *Because they ript up the Women with Child of Gilead, to enlarge their Border.*] *Hazael*, King of *Syria*, grievously afflicted the *Israelites* that lay Eastward of *Jordan*, particularly the *Gileadites*: See *2 Kings* x. 33. The low Condition these Countries were reduced to, might probably encourage the *Ammonites* to possess themselves of *Gilead*, which lay near their own Borders, and to destroy the Inhabitants in that cruel Manner. Compare *Jer.* xlix. 1. *Zeph.* ii. 8. *Hof.* xiii. 16.

Ver. 14. *But I will kindle a fire on the Wall of Rabbah, &c.*] *Comp. Jer.* xlix. 2. *Rabbah* was the chief City of the *Ammonites*: See *2 Sam.* xii. 26.

Ibid. *With a Tempest in the Day of the Whirlwind.*] The Destructions of War are often compared to the Devastations caused by Whirlwinds and Tempests. See *Isa.* v. 26. *Jer.* xxv. 32. *Dan.* xi. 40. *Zech.* ix. 14.

Ver. 15. *And their King shall go into Captivity, he and his Princes together.*] See *Jer.* xlix. 3.

CHAP. II.

THE ARGUMENT.

After two short Denunciations against Moab and Judah, the Prophet proceeds to the main Subject of his Prophecy, viz. to denounce God's Judgments against Israel.

Ver. 1. **F**OR three Transgressions of Moab, &c.] *Moab* and *Ammon*, as they were nearly related, and bordered upon each other, so they are usually joined together in the Threatnings of the Prophets. See *Jer.* xlviii. xlix. *Ezek.* xxv. 1—8. *Zeph.* ii. 8.

Ver. 2. *Because he burnt the Bones of the King of Edom to Lime.*] *To plaister the Walls of his House with it*, as the *Chaldee* Paraphrase explains the Text; which was a cruel Insulting over the Dead. A Piece of Barbarity resembling this, is told by *Sir Paul Rycant*, of the Wall of the City of *Philadelphia*, made of the Bones of the Besieged, by the Prince that took it by Storm, in *The present State of the Greek Church*, chap. 2. Some refer the Cruelty reproved in the Text, to the Story of the King of *Moab*, related *2 Kings* iii. 27. But the Story there recited, seems rather to be understood of the King of *Moab's* own Son, than of the King of *Edom's*.

Ibid. *And Moab shall die with tumult, &c.*] His Men shall die in the Tumult of War. *Comp. Jer.* xlviii. 15.

Ver. 3. *And I will cut off the Judge from the midst thereof.*] The Word *Judge* denotes the supreme Magistrate or Governor; See *Deut.* xvii. 9. and is here equivalent to the King. *Comp. Micah* v. 1.

Ver. 4. *For their lies have caused them to err, after which their Fathers walked.*] Many of the Tribe of *Judah* have continued in the same Idolatry and Worship of false Gods, which their wicked Kings, such as *Jeroboam* and *Abaziah*, and their Forefathers have set up, notwithstanding all the Warnings I have given them by my Prophets. See *2 Chron.* xxiv. 17, 18, 19. *Idols* are often called *Lies* in the Scripture: See the Note upon *Hof.* vii. 3.

Ver. 6. *Because they sold the Righteous for Silver, &c.*] They perverted the Cause of the Righteous, and gave an unjust Sentence against him for a Bribe of the smallest Value. *Comp. chap. v.* 11, 12. viii. 6.

Ver. 7. *That pant after the Dust of the Earth on the head of the poor.*] The *Vulgar Latin* hath given the best Sense of this Sentence, *Qui conterunt super pulverem terræ Capita pauperum: Who tread down the Heads of the Poor into the dust of the Earth: i. e.* they throw them into the Dust, and then trample upon them. The *Chaldee* Paraphrase understands the Verb *Sbaap* in the Sense of Despising, which comes near the Sense of Trampling upon: the *LXX* render it by *καταπατήσω*, to tread upon, both here and *Psal.* lvi. 1, 2. lvii. 3. The Verb *Shoph*, which is near a-kin to *Sbaap*, plainly signifies to tread upon, or bruise, *Gen.* iii. 15.

Ibid. *And a Man and his Father will go in to the same Maid (or young Woman) to profane my holy Name.*] One Man hath cohabited with his Father's Wife, the great Reproach of my Name and Religion; being such an Instance of Fornication or Uncleanness, as is scarce heard of among the more civilized Heathens, as *St. Paul* observes, *1 Cor.* v. 1. And another hath lewdly defiled his Daughter-in-Law, as *Ezekiel* complains, chap. xxii. 11. in contradiction to the express Words of the Law, *Levit.* xviii. 8, 15.

Ver. 8. *And they lay themselves down upon clothes laid to pledge, by every Altar.*] This is to be understood of the Feasts which were made of Part of their Idolatrous Sacrifices, and were eaten in some of the Apartments of their Temples, according to the Custom both of the *Jews* and *Gentiles*: See *1 Sam.* ix. 12, 13, 22. *Isa.* lvii. 7. *Ezek.* xxiii. 41. The Prophet reproves them not only for partaking of things offered to Idols, but likewise for making use of other Mens Furniture, left in their Hands for a Pledge, to set off their Idolatrous Entertainments. Here was another Instance of their Unmercifulness, to detain Pledges received from the Poor, contrary to the Law, *Exod.* xxii. 26. See the Note upon *Ezek.* xviii. 7.

The

The Jews, as well as the Romans, used to lie along at their Meals in Couches, as appears by this Verse, compared with chap. vi. 4. This Custom continued in After-Times, as appears by several Places in the Gospels, where it is in the Original, *Lay down to Meat*; tho' our Translation renders it, *Sat down*. The Custom of sitting at Meals seems to have been the more ancient of the two. See Gen. xliii. 33. 1 Sam. ix. 22. xvi. 11. xx. 25.

Ibid. *And they drink the Wine of the condemned.*] The 'Drink-Offerings, made with Wine, were a necessary Part of the Sacrifices: Some of which was likewise reserved for the Entertainment that followed: See Exod. xxxii. 6. And this was provided out of the Fines or Mulcts of such as had been unjustly condemned: ver. 6.

Ibid. *In the House of their God.*] In the Houses dedicated to the Calves of Dan and Betbel, or some other Idolatrous Temple.

Ver. 9. *Yet I destroyed the Amorite before them.*] The Amorites include the rest of the Canaanites. See Gen. xv. 16.

Ibid. *Whose Height was as the Height of the Cedars, and he was as strong as the Oaks.*] Many of them were of a gigantick Stature, as appears from Numb. xiii. 32, 33. Virgil makes the same Comparison, speaking of the Titans, *Aeneid. lib. 3. ver. 677.*

*Concilium horrendum, quales cum vertice celso
Aeriae quercus, aut coniferæ Cyparissi
Constituerunt, sylva alta Jovis, lucusve Dianæ.*

*A dreadful Council, with their Heads on high,
Not yielding to the tow'ring Tree of Jove,
Or tallest Cypress of Diana's Grove.*

Mr. Dryden.

Ver. 10. *And led you forty Years through the Wilderness.*] Where you wanted for nothing: See Deut. ii. 7. viii. 2, 3, 4.

Ver. 11. *And I raised up of your Sons to be Prophets.*] I provided for you a Succession of Prophets bred up in Schools erected for that purpose: (see 2 Kings vi. 1, 2.) to be your constant Instructors, and to whom you might have recourse in any Difficulty.

Ibid. *And of your young Men for Nazarites.*] A Nazarite signifies one separate, or set apart for the Service of God: see Numb. vi. 2, 5. Such were Sampson, Judg. xiii. 5. and John Baptist, Luke i. 15. Their Vow did often include in it, beside their abstaining from Wine, and not shaving their Heads, a constant Attendance upon God's Service, during the Time of their Separation: See 1 Maccab. iii. 49. and the Note upon Hof. ix. 10. We read of *Women that departed not from the Temple*, Exod. xxxviii. 8. such as Anna, Luke ii. 37. and there might probably be Men that constantly attended upon the Service there: and of such I would upon second Thoughts understand the Nazarites mentioned Lament. iv. 7. They are described in that Place as remarkable for their Youth and Beauty: and they are styled *young Men* here. A Nazarite is always mentioned as a Title of Honour, and

Joseph is called by Way of Eminence, a Nazarite among his Brethren, as the Original imports, Gen. xlix. 26.

Ver. 12. *And commanded the Prophets, saying, Prophecy not.*] See chap. vii. 13. Isa. xxx. 10. Jer. xi. 21. Micah ii. 6. They would not endure their Idolatry and other darling Sins should be reprov'd.

Ver. 13. *Behold I am pressed under you, &c.*] Your Sins have quite tired out my Patience, and I am weary with bearing them: Compare Isa. xliii. 24. Mal. ii. 17.

Ver. 14, 15. *Therefore shall the flight perish from the strong, &c.*] The most likely means you can provide for your Security, shall prove ineffectual. Comp. chap. ix. 1, &c.

Ver. 16. *And he that is courageous—shall flee away naked.*] Having put off his Armour for greater Expedition. The Word *Naked*, is used of those who lay aside their upper Garments, or the Habit proper to their Quality, or Profession. See the Note upon Isa. xx. 2.

CHAP. III.

THE ARGUMENT.

This Chapter contains a Threatning of God's Judgments, first against the Twelve Tribes in general, and then particularly against the Kingdom of Israel, whose Capital City was Samaria.

Ver. 1. **H**EAR this Word that the LORD hath spoken—against the whole Family which I brought up from the Land of Egypt.] All that Family of which Jacob, or Israel, was the Head; Family is equivalent to People, here and in the following Verse: and so it is taken Jer. i. 15. viii. 3. x. 25. Nahum iii. 4. Zech. xiv. 18.

Ver. 2. *You only have I known of all the Families of the Earth, therefore I will punish you for all your Iniquities.*] Your Punishment shall be exemplary, because you have sinned against a clearer Light, and higher Obligations. For the same Reason the Angel is commanded to begin his Execution at the Sanctuary, Ezek. ix. 6. Comp. Mat. xi. 22. Luke xii. 47.

Ver. 3. *Can two walk together [as Friends] except they be agreed?*] So neither can I behave myself toward you as a Friend or Benefactor, as long as you act in perfect Contradiction to my Nature and Laws by your manifold Sins.

Ver. 4. *Will a Lion roar in the Forest, when he hath no Prey?*] As a Lion doth not use to roar but when he hath his Prey in view; so neither doth God denounce his Judgments, (compared to the roaring of a Lion, ver. 8.) unless your Sins have made you proper Objects of his Displeasure.

Ver. 5. *Can a Bird fall in a Snare upon the Earth, where no Gin is for him?*] God is said to watch over Sinners to bring evil upon them, Jer. xxxi. 28. Dan. ix. 14. and thus he will deal by this People, unless they repent.

Ibid. Shall one take up a Snare from the Earth, and have taken up nothing at all? In like manner you are not to expect that God should remove his Judgments, till they have attained their proper End, viz. the Peoples Repentance.

Ver. 6. Shall the Trumpet be blown in the City, and the People not be afraid? The Sounding of the Trumpet was the Signal of War: Such an Alarm is apt to strike Men with Terror: See Jer. iv. 19. And the Warnings God gives his People by the Prophets, of the Judgments hanging over their Heads ought equally to affect them.

Ibid. Shall there be Evil in the City, and the LORD hath not done it? You may be assured that the Calamities you feel, or have just Cause to fear, are not the Effect of Chance, but come upon you by the especial Direction of Providence. Comp. Isa. xlv. 7.

Ver. 7. Surely the LORD will do nothing, but he reveals his Secret unto his Servants the Prophets. There was a Succession of Prophets among the Jews from Samuel's Time, till the Captivity: the People commonly consulted them upon extraordinary Occasions, and they gave them Counsel and Direction what was proper to be done. See chap. ii. 11. 1 Kings xxii. 13. 2 Kings iii. 11. xxii. 13. Jer. xxi. 2. Ezek. xx. 2. The Want of this prophetic Gift was much lamented in the Times of the Captivity. See Ezek. vii. 26. Lament. ii. 9. Psal. lxxiv. 9.

Ver. 1. The Lion hath roared, who will not fear? the LORD hath spoken, who can but prophesy? As the denouncing of the divine Judgments ought to terrify you like the roaring of a Lion: (see ver. 4. & chap. i. 2.) so the Prophets that are God's Messengers, must obey those Commands and Instructions he gives them, with whatever Perils the Discharge of their Duty may be attended. See chap. ii. 12. vi. 12, 13.

Ver. 9. Publish ye in the Palaces of Ashdod, and in the Palaces of the Land of Egypt, &c.] God calls upon the Heathen to be Witnesses of his Judgments upon his own People, that they may take Warning thereby: particularly he gives Notice to the Philistines and Egyptians, the Jews inveterate Enemies, that they may assemble themselves, and with Pleasure behold the Ravages and Oppressions which their insulting Adversaries will bring upon the Kingdom of Israel, whose Capital City was Samaria, built upon an Hill of the same Name: 1 Kings xvi. 24. Or the Mountains of Samaria may be equivalent to the Mountains of Israel, mentioned Ezek. xxxvi. 8. xxxvii. 22. Samaria being often taken for the whole Kingdom of Israel: See the Note upon Hos. viii. 6.

Ver. 10. For they know not to do right. i. e. They will not know nor learn to do right. See Jer. v. 4. viii. 7. ix. 3.

Ver. 11. An Adversary shall be even round about the Land. Shalmaneser the King of As-

syria shall invade the Land on every Side, shall dismantle its Fortresses, and plunder its wealthy Palaces.

Ver. 12. As the Shepherd taketh out of the Mouth of the Lion two Legs, or a Piece of an Ear, &c.] When the Lion hath for some time ravaged the Flock, but is at last frightened away by the Noise of the Shepherds and their Dogs, or by throwing Darts and other offensive Weapons at him; in such a Case the Shepherd can hope to save but only some poor Remains of the Prey the Lion had seized upon. And thus shall it be at the Sacking of Samaria; but a small Remainder of the Inhabitants shall escape the Search of their Enemies, tho' they try to hide themselves in their most retired Apartments. Comp. 1 Kings xx. 30. xxii. 25.

Ibid. And in Damascus in a Couch.] The Marginal Reading gives a better Sense, On the Bed's Feet. They that follow the Reading of the Text, explain it of those Israelites who fled for Refuge to Damascus, there being a Confederacy between Israel and Syria: See Isa. vii. 2. but were seized there, upon the taking of Damascus: See chap. i. 5. 2 Kings xvi. 9. compared with chap. xv. 29. Tiglath-Pileser King of Assyria conquered both Israel and Syria: See the Places above cited, and Comp. Isa. vii. 16. xvii. 1, 2, 3.

Ver. 13. Hear ye and testify in the House of Jacob, &c.] The Words are directed to the Prophets, whom God sends to testify and declare his Will.

Ver. 14. That in the Day that I shall visit the Transgressions of Israel upon him, I will also visit the Altars of Bethel.] In the general Destruction of the Ten Tribes, God's Judgments should be particularly visible upon the Places dedicated to Idolatrous Worship, especially Bethel, the principal Place of that Kind: See chap. ix. 1. Hos. x. 5, 6, 8. Altars may stand here for Altar; as we read of the Calves of Beth-aven in that Place of Hosea, meaning the Calf at Bethel.

Ibid. And the Horns of the Altar shall be cut off.] They were Squares placed at the four Corners of the Altar, and hollow in the Middle, into which some of the Blood of the Sacrifices was poured out. See Exod. xxvii. 12. and Dr Prideaux's Draught of the Altar, in the First Part of his Connect. of Script. Hist.

Ver. 15. And I will smite the Winter-House with the Summer-house.] The great Men had their different Houses or Apartments, suited to the several Seasons of the Year: See Jer. xxxvi. 21.

Ibid. And the Houses of Ivory shall perish.] King Abab built him an Ivory House, i. e. cieled or wainscoted with Ivory, 1 Kings xxii. 39. It is probable other great Men followed his Example, in adorning their Houses after this costly Manner. Whereupon the Prophet threatens Destruction to this Piece of Pride and State.

C H A P. IV.

The ARGUMENT.

The Prophet reproveth the Ten Tribes for Luxury and Oppression, for Idolatry and Impenitency, notwithstanding the severe Judgments already inflicted upon them.

Ver. 1. **H**EAR ye this Word, ye kine of *Bashan*.] The Luxury and Insolence of Oppressors is often compared to the Wantonness of full-fed Cattle: See *Psal.* xxii. 12. lxxviii. 30. *Bashan* was remarkable for Richness of its Pastures, and its Breed of Cattle: *Numb.* xxxii. 4. *Deut.* xxxii. 14. *Ezek.* xxxix. 18. Grotius, and some other Commentators, suppose this to be meant of the Women of Quality. See ver. 3.

Ibid. That are in the Mountain of Samaria.] See chap. iii. 9.

Ibid. Which say to their Masters, Bring, and let us drink.] If we explain the former part of the Verse of Women, by their Masters, or Lords, as the word is sometimes translated, may be understood their Husbands: See *Gen.* xviii. 12. or else by Masters we may understand those to whom they sold the Poor for Slaves: *Comp.* chap. ii. 6. and demanded the Money due for their Purchase, that they might spend it in a luxurious Manner. So the Text will be equivalent to that in *Joel*, chap. iii. 3. *They have sold a Girl for Wine, that they may drink.*

Ver. 2. The LORD God hath sworn by his Holiness.] As sure as he is Holy and True, so certainly will he bring the threatened Judgment upon this People. *Comp.* *Psal.* lxxxix. 35.

Ibid. That he will take you away with Hooks, and your Posterity with Fish-hooks.] Invaders and Spoilers are elsewhere compared to Fishers: See *Jer.* xvi. 16. *Habak.* i. 15. The words *Besiroth Diegab*, translated with *Fish-hooks*, the *Targum* translates, in *Fisher-boats*, Boats made in the fashion of a Pot; for the word *Siroth* properly signifies a Pot. The several Invaders of *Israel*, first, *Tiglath-Pileser*, 2 *Kings* xv. 29. then *Sbalmaneser*, *ibid.* chap. xvii. 5. The Syrians before, and the Philistines behind, *Isa.* ix. 12. these coming after one another, will make an entire riddance of the whole Nation: So that their Posterity, or Remainder, as the word may be translated, which hath escaped the first Invaders, shall certainly fall into the Hands of those that come after.

Ver. 3. And ye shall go out of the breaches, every Cow at that which is before her.] The Prophet pursues the Metaphor taken from the Kine of *Bashan*, ver. 1. and tells the People, that as Cattle strive to get out at every Breach they can find in a Mound or Fence, so shall they with all possible haste make their escape at the several Breaches which shall be made in the Walls of Samaria. *Comp.* 2 *Kings* xxv. 4. *Ezek.* xii. 12.

Ibid. And ye shall cast them into the Palace.] The Sentence may be thus translated,

Ye shall cast out your selves, i. e. ye shall with haste betake your selves to Harmon, so the Vulgar Latin: Or, to the Mountains of Mo-na; by which the Chaldee understands Armenia, others the Mountains of the Maonites, or Mebunims; as they are called, Judg. x. 12. 2 Chron. xxvi. 7. They are called Minæi by Strabo, and reckoned Inhabitants of Arabia Felix; lib. 17. p. 768. Edit. Casaub.

Ver. 4. Come to Bethel, and transgress.] A Permission spoken by way of Sarcasm and Irony, sharply upbraiding them as incorrigible, and not to be reformed by all the Reproofs and Admonitions that have been given them; like that of *Ezekiel*, chap. xx. 39. *Go ye, serve every Man his Idols: See the Note there.*

Ibid. At Gilgal multiply Transgressions.] Gilgal was a Place noted for Idolatry, as well as Bethel. See the Note upon *Hos.* iv. 15.

Ibid. And bring your Sacrifices every Morning.] According to the Law of the daily Burnt-offering, *Numb.* xxviii. 4. which they observed in the Worship of the Golden Calves, intending by that outward Representation to worship the God of *Israel*. *Comp.* chap. viii. 5, 10.

Ibid. And your Tithes after three Years.] At the End of three Years, when the Tithe, spent the other two Years at Jerusalem, was distributed among the Poor: See *Deut.* xiv. 22, 23—28. Upon which account the third Year is called the Year of Tithing; *ibid.* chap. xxvi. 12. See Dr. Wootton upon the *Mishnah*, Part I. p. 115. The Hebrew reads, after three Days; which our Margin supplies, after three Years of Days. The word *Yamim*, Days, often signifies Years: See *Exod.* xiii. 10. *Levit.* xxv. 29. 1 *Sam.* i. 3. 2 *Sam.* xiv. 26. *Comp.* *Gen.* xxiv. 55. So the Phrase which we translate, the yearly Sacrifice, is, in the Hebrew, the Sacrifice of Days: 1 *Sam.* i. 21. xx. 6.

Ver. 5. And offer a Sacrifice of Thanksgiving with leaven.] Or, with leavened Bread; as the Law prescribes, *Levit.* vii. 13. Beside the Cakes which were to be unleavened, because it was an Offering made by Fire; *ibid.* ver. 12, 13. and chap. ii. 4, &c.

Ibid. And proclaim and publish the Free-offerings.] Or, Free-will-offerings; as the word is in other places translated: See *Levit.* xxii. 18, 21. These Offerings were such as the Sacrificers did partake of; whereupon they gave notice of their Intention to their Friends, and invited them to the Feast: See *Deut.* xii. 6, 7.

Ibid. For this liketh you, O House of *Israel*.] Your Hearts are so set upon your idolatrous Worship, that it is in vain to use any Arguments to persuade you to the contrary. See *Psal.* lxxxix. 12.

Ver. 6. And I also have given you Cleanness of Teeth in all your Cities, &c.] Or, For this cause I have given you. See Noldius, p. 337, 338. The Famine I have sent upon the Cities and Territories of *Israel*, hath not brought you to a Sense of your Sins, or any sincere Purposes of Amendment.

Ver. 7.

Ver. 7. *And also I have withholden the Rain from you, when there were yet three Months to the Harvest.*] This was called the *latter Rain*, and the Season for it was in the first Month, answering to our *March*, which was three Months before the *Wheat-Harvest*; See the Note upon *Joel* ii. 23.

Ibid. *And I caused it to rain upon one City, and caused it not to rain upon another City.*] This may import that God punished them with Drought at the same time, when he sent Rain upon the Cities of *Judah*; making that remarkable difference between *Israel* and *Judah*, as he did formerly between *Egypt* and the Land of *Goshen*: See *Exod.* viii. 22. ix. 4, 26. x. 23.

Ver. 8. *So two or three Cities wandered to one City to drink Water, but they were not satisfied.*] They had not enough to quench their Thirst: The contrary Phrase, to eat or drink, and be satisfied, denoteth Plenty. See the Note upon *Joel* ii. 26.

Ver. 9. *I have smitten you with blasting and with mil-dew.*] A Judgment threatened to their Sins by *Moses*, *Deut.* xxviii. 22.

Ibid. *When your Gardens and your Vineyards increased, the Palmer Worm devoured them.*] The Palmer-worm and other devouring Insects, occasioned by the Drought before-mentioned. Comp. *Joel* i. 4.

Ver. 10. *I have sent among you the Pestilence after the Manner of Egypt.*] The several infectious Diseases wherewith I plagued *Egypt*. See *Exod.* ix. 3. xii. 29. *Deut.* xxviii. 27, 60.

Ibid. *And have taken away your Horses.*] The Enemy hath seized them: See 2 *Kings* xiii. 3, 7. Horses were scarce in *Judea*, and the Jews used to furnish themselves with Horses from *Egypt*: so such a loss was not easily recruited. See 1 *Kings* x. 29. *Isa.* xxxi. 1. xxxvi. 9.

Ibid. *And I have made the Stink of your Camps to come up into your Nostrils.*] The Kings of *Israel* had frequent Wars with the *Syrians*: See 2 *Kings* xiii. 25. xiv. 28. This made it necessary for them to keep up standing Forces: and when Diseases spread in their Camps, the noisome Smell of the Carcasses produced a Pestilence.

Ver. 11. *I have overthrown some of you, as God overthrew Sodom and Gomorrah.*] Your Cities are burnt with fire, *Isa.* i. 7. and utterly consumed, as *Sodom* and *Gomorrah* were, by Fire from Heaven, *Gen.* xix. 24, 25.

Ibid. *And ye were as a Fire-brand plucked out of the Burning.*] Those that remained very narrowly escaped. A proverbial Expression used both in sacred and prophane Authors, to signify a narrow Escape out of an imminent Danger. Comp. *Zech.* iii. 2. 1 *Cor.* iii. 15. *Jude* ver. 23.

Ver. 12. *Therefore thus will I do unto thee.*] I will send these several Judgments upon thee all together, till I make an entire Destruction of thee.

Ibid. *And because I will do this unto thee, prepare to meet thy God, O Israel.*] Expect that he will come to take full Vengeance upon thee, and consider whether thou art able to contend with him; so the Expression of meet-

ing an Adversary is understood, *Luke* xiv. 31. Or if that be impossible, try to avert his Anger by thy Humiliation and Repentance, before it actually breaks out upon thee.

Ver. 13. *For lo, he that formeth the Mountains, and createth the Wind.*] The former the most solid, the other the most subtle and active Part of the material World.

Ibid. *And declareth unto Man what is his thought.*] Whose Knowledge is infinite, as well as his Power, who searches the Thoughts and Intents of the Heart; and, upon some Occasions, discovers them for Mens Conviction: See *Dan.* ii. 28.

Ibid. *That maketh the morning darkness.*] Who turns Day into Night, over-casting the Heaven with Clouds: See *Chap.* v. 8. or else, darkens the Earth in the clear Days, by an extraordinary Eclipse of the Sun: See *Chap.* viii. 9. and can in like manner turn the most flourishing Condition into a State of Misery. Comp. *chap.* v. 18, 19. Affliction is often expressed by Darkness: See *Chap.* v. 18. *Job* xxii. 11, *Isa.* v. 30. viii. 22.

Ibid. *And treadeth upon the high Places of the Earth.*] Who can subdue Cities or Fortresses of the greatest Strength, whose Walls reach up to Heaven, as it is expressed, *Deut.* i. 28. *Comp.* xxxiii. 29. and takes delight to humble the Great and Mighty, denoted elsewhere by the Mountains and Hills: See *Isa.* ii. 14. *Psal.* lxxii. 3.

CHAP. V.

The ARGUMENT.

Apathetical Lamentation for the Sins of Israel, which upon their Impenitency, the Prophet foresaw would end in their Destruction: whereupon he earnestly exhorts them to a sincere Repentance and Reformation, without which all their outward Exercises of Religion would avail nothing.

Ver. 1. **H**EAR you this Word, which I take up against you, even a Lamentation, O House of Israel.] The Words might be better translated thus, *Hear you this word, even a Lamentation which I take up over you*—The Text alludes to the Lamentations made at Funerals: See ver. 16. *Jer.* ix. 17. *Ezek.* xix. 2. xxvii. 2. So the Prophet bemoans the State of the Kingdom of *Israel*, as dead and irrecoverably lost.

Ver. 2. *The Virgin of Israel is fallen, she shall no more rise.*] She that never was conquered by any, is fallen from her Glory, and shall never be restored to her former State, as a Kingdom or Nation. Those Cities or Kingdoms are called *Virgins* who were never conquered: See *Isa.* xxiii. 12. xxxvii. 22. The *Virgin of Israel* may likewise import her that was espoused to God, as a chaste Virgin to an Husband: See 2 *Cor.* xi. 2. and had the Benefit of being under his Protection, but is now for her Idolatries and other Sins delivered up to the Will of her Enemies. Comp. *Jer.* xviii. 13.

Ibid. *She is forsaken upon her Land, there is none to raise her up.*] Like an Infant that is exposed, or fallen upon the Ground, and hath none to take it up.

Ver. 3. *The City which went out by a Thousand, shall leave an Hundred, &c.*] A City which was able to furnish out a thousand Men fit for War, shall have but an hundred of them left. And so it shall be in Proportion for any less Number: but one in ten of them shall escape the Sword, and other Chances of War.

Ver. 4. *For [or rather, therefore] thus saith the L O R D, Seek ye me, and ye shall live.*] i. e. Ye shall be prosperous. Life is taken for Prosperity or Happiness: See 1 Sam. xxv. 6. as Death is used for Misery; Exod. x. 17. Hof. xiii. 1.

Ver. 5. *But seek ye not Bethel, nor enter into Gilgal.*] See Chap. iv. 4.

Ibid. *And pass not to Beersheba.*] A Place remarkable for Abraham's dwelling there, and planting a Grove for the Worship of God, Gen. xxi. 33. xxii. 19. It is likely a Grove might still be continued there, and abused to Idolatry: See Chap. vii. 9. viii. 14. Beersheba did formerly belong to Judah: See 1 Kings xix. 3. but it seems in latter Times to have been taken from it by some of the Kings of Israel.

Ibid. *For Gilgal shall go into Captivity.*] There is an Allusion in the Hebrew, between the Word *Gilgal*, and *Galab*, which signifies Captivity. Such *Paranomasia's* are now and then used by the sacred Writers. See the Note upon Isa. xxiv. 17.

Ibid. *And Bethel shall come to nought.*] The Original runs thus, *Bethel shall become Aven.* Bethel signifies the House of God: When the Place was defiled by Idolatry, it was named by Way of Reproach, *Beth-aven*, i. e. the House of Vanity, or Idolatry: See Hof. iv. 15. And it is here called so in another Sense, viz. as Vanity is the same with a Thing of nought, or of no continuance.

Ver. 6. *Left he break out like fire, [see Chap. i. 4.] in the House of Joseph.*] The Ten Tribes are called by the Name of *Joseph*, as they are elsewhere by that of *Ephraim*, the Son of *Joseph*; because that was the Chief Tribe of the Kingdom of Israel. See Ezek. xxxvii. 19.

Ibid. *And there be none to quench it in Bethel.*] The Idol you worship will not be able to deliver you, but will itself be involved in the common Calamity. See the Note upon Hof. x. 6.

Ver. 7. *Ye who turn Judgment into Wormwood.*] Or, into Hemlock, as the Word *Laannab* is translated, Chap. vi. 12. Ye that pervert the Law which was designed to protect Innocence, and under colour of it exercise the greatest Oppression.

Ver. 7. *Seek him that makes the seven Stars, and Orion.*] The Hebrew Names of these Constellations are *Kima* and *Kesil*, which are translated to the same Sense, Job ix. 9. xxxviii. 31. These, and other Constellations, were commonly thought to have a great Influence upon the Seasons: See the fore-mentioned Place of Job. Whereupon their Rising and

Setting used to be particularly taken notice of by Husbandmen and Shepherds; whose Employments lying abroad, made them more observant of the heavenly Appearances. So this is an Instance of Providence very suitable for one of Amos's Profession to mention.

Ibid. *That turneth the Shadow of Death into the Morning, and maketh the Day dark with Night.*] The Vicissitudes of Day and Night, and the Light's breaking out of Darkness, are just Matter of Admiration, did not the constant Recourse of them lessen the Wonder. Clemens Alexandrinus cites these Verses out of Pindar to the same Sense.

Θεὸς ὃ δυνάμει ἐν μελαίραις
Νυκτὸς ἀμύχανον ἔρσαι φῶς
Καταίψῃ νηοῦ ὃ σκότειν καλύψαι
Καθαρῶν ἀμύχανον οὐρανόν.

God can create the Light,
And make it spring from darkest Night:
And when he covers o'er the Day,
The Darkness chases Light away.

Ibid. *That calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth.*] Who commanded the Seas and the Rivers to overflow the Earth in great Inundations. The Jews call all great Bodies of Water by the Name of Seas. The Words may likewise be explained of the raising Vapours out of the Sea, to supply Rain for the Earth, the Clouds retaining none of the Saltness of the Sea-water. Comp. Job xxxviii. 34.

Ver. 9. *That strengtheneth the spoiled against the strong, &c.*] That giveth Strength to him that hath been conquered, and enableth him to subdue his Conquerors, and become Master of their Fortifications. And such Deliverance God is able to work for Israel: See 2 Kings xiii. 17, &c.]

Ver. 10. *They bate him that reproveth in the Gate.*] The Oppressors of the Poor, see ver. 11, 12. hate those Magistrates that would punish the Injurious, and do right to the Oppressed. It was the Custom for Judges to execute their Office sitting in the Gates of the City. See the Note upon Isa. xxix. 21. and ver. 15. of this Chapter.

Ver. 11. *Forasmuch as your Treading is upon the poor, and ye take from him burdens of Wheat.*] Or, choice Gifts, as the LXX render it, agreeably to the Sense of the Hebrew, where the Word *Massab* often signifies a Gift or Reward. (See Jer. xl. 5. Ezek. xx. 40.) and Bar, the Choice or best of any thing.

Ibid. *Ye have built Houses of beaven Stone, but ye shall not dwell in them, &c.*] God often threatens to deprive Men of the Enjoyment of their ill-gotten Substance: See Deut. xxviii. 38, 39. Micah vi. 15. Zeph. i. 13.

Ver. 12. *For I know your manifold Transgressions, and your mighty Sins.*] Your daring Impieties, your Sins of the first Magnitude, such as Idolatry and Oppression, reprov'd in the foregoing Part of the Chapter: Or your numerous Sins, as the Word may be translated; in which Sense it is taken, Isa. xlvii. 9.

Ver.

Ver. 13. *Therefore the prudent shall keep silence in that time, &c.*] In such Times as these; the wisest Way for private Persons, is, not to be too free in reproving publick Vices; which will bring Trouble upon themselves, and do no Good upon those who are hardened in their Sins. Comp. *Hof. iv. 4. Mat. vii. 6.*

Ver. 14. *Seek good, and not evil, that ye may live.*] See ver. 4.

Ibid. *And so the LORD, the God of Hosts, may be with you, as ye have spoken.*] Ye use to boast of your Interest in him, and of the Promises he hath made to your Fathers: and Obedience is the Condition required on your Part to qualify you for his Favour.

Ver. 15. *Establish Judgment in the Gate.*] See ver. 10.

Ibid. *It may be the LORD will be gracious to the remnant of Joseph.*] Your Case is not so desperate, but Repentance may avert God's Judgments: Comp. *Jer. xxxvi. 3.* and he may be gracious to the small Remains of the Ten Tribes, (see ver. 6.) after those grievous Invasions wherewith the Kings of Syria first, and afterward Tiglath-Pileser, have wasted them. See 2 *Kings xiii. 7, 23. xiv. 26, 27. xv. 29.*

Ver. 16. *Wailing shall be in all Streets—and they shall call the Husbandman to mourning, &c.*] There shall be a general Lamentation of all Orders and Degrees of Men; of the Citizens, for the Loss of their Wealth and Substance, plundered by the Conquerors; of the Husbandmen and Vine-dressers, for the Loss of the Fruits of the Earth, destroyed or devoured by a Foreign Army.

Ibid. *And such as are skilful in Lamentation to wailing.*] Let such whose Profession it is to make Lamentation at Funerals, join in this publick Mourning to make it more solemn. See ver. 1.

Ver. 17. *And in all Vineyards shall be wailing.*] Where there used to be shouting and rejoicing, when the Summer-Fruits were gathered in. See *Isa. xvi. 10. Jer. xxv. 30. xlviii. 33.*

Ibid. *For I will pass through thee, saith the LORD.*] He will come like an Enemy, that invadeth and destroyeth a Country as he marches through it. Comp. *Exod. xii. 12. Nabum i. 15.*

Ver. 18. *Woe unto you that desire the Day of the LORD.*] Infidels made a mock of the Words of the Prophets, when they told them, *The Day of the LORD was at hand*: See *Joel ii. 2, 11. Zeph. i. 14.* and out of a Principle of Unbelief they expressed their Desire of seeing this Day, that they might be convinced of the Truth of such Predictions by ocular Demonstration. Comp. *Isa. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27. 2 Pet. iii. 4.*

Ibid. *To what end is it for you? the Day of the LORD is darkness, and not Light.*] To what purpose should you desire to see the Day of the LORD? It will certainly be a very uncomfortable Time, when Evils shall succeed one another so fast, that he who seeks to escape one, shall fall into a worse. Comp. *Joel ii. 2.* and see the Note upon Chap. iv. 13.

Ver. 19. *As if a Man did flee from a Lion, and a Bear met him.*] You may think that Day will put an End to the Evils which you now complain of; but it will indeed make your Condition worse than it was before: as if a Man fled from a Lion, a Creature that hath something of Generosity in his Nature; and a Bear should meet him, which never spares any thing that comes in its way.

Ibid. *Or went into the House, and leaned his Hand on the Wall, and a Serpent bit him.*] Or as if a Man should go into the House to avoid the Severity of the Weather abroad; and a Viper, whose Sting is incurable, should creep out of the Wall and bite him.

Ver. 20. See Ver. 18.

Ver. 21. *I hate, I despise your Feast-days, &c.*] This and the three following Verses are the same in Sense with *Isa. i. 11—16. Jer. vi. 20. vii. 21, 22, 23. Hof. vi. 6. viii. 13.* all which Places import how little the external Rites of Religion are valuable, unless they are accompanied with an universal Obedience.

Ibid. *And I will not smell in your solemn Assemblies.*] Or, *I will not smell the Sacrifices of your solemn Assemblies.* The Word *Chag* signifies both a solemn Feast, and the Sacrifice offered at it: See *Exod. xxiii. 18.* and by the same Reason the Word *Aftereth* may be capable of both those Significations.

Ver. 22. *Neither will I regard the Peace-offerings of your fat Beasts.*] They made choice of the fairest and fattest Cattle, when they offered Peace-offerings, or Offerings of Thanksgiving. So we read *Psal. lxvi. 15. I will offer unto thee Burnt-offerings of Fatlings, with the Incense, or burnt Fat, of Rams.*

Ver. 23. *Take from me the Noise of thy Songs, &c.*] The Psalms and Hymns were sung in the Temple with vocal and instrumental Musick. As the Worshipers at *Beitbel* imitated the Temple-Worship in other Particulars, (see Chap. iv. 4.) so it is likely they did in this Part of the publick Worship: See Chap. viii. 3. The Prophet calls their Songs a *Noise*, like that of an untuneful Voice, because their Melody not proceeding from a true Principle of Religion, it was not grateful to God.

Ver. 24. *But let Judgment run down like Waters, &c.*] Rather let Justice have its free Course, so that the meanest Persons may feel the Benefit of it.

Ver. 24. *Have ye offered to me Sacrifices and Offerings in the Wilderness forty Years, O House of Israel?*] When your Fore-fathers offered Sacrifices of slain Beasts, and added their Meat and Drink-offerings to them, during their Abode in the Wilderness; they performed these Services with as little Sincerity and Devotion to me, as you do at present. To me, is the same as, to my Honour: See *Isa. xliii. 23. Zech. vii. 5. Rom. xiv. 6.* The Prophets often upbraid the Jews with the Sins of their Fore-fathers, and threaten them with remarkable Judgments upon that Account, when their Posterity continue in the same or worse Impieties. See *Hof. ix. 9, 10. x. 9. Comp. Mat. xxiii. 35.*

Ver. 26.

Ver. 26. *Yea, ye have born the Tabernacle of your Moloch, and Chium, your Images.*] Your Ancestors want of true Devotion toward me appears from hence, that they were so prone to continue in those idolatrous Practices which they learn'd in Egypt; to which they added the Worship of the Idols they saw in the Countries through which they travelled. See *Levit. xvii. 3. xviii. 3. Numb. xv. 39. xxv. 2. Josh. xxiv. 14. Ezek. xx. 7, 16. xxiii. 3, 8.* The Tabernacle of Moloch was a Shrine with the Image of the Deity placed within it: Such were the silver Shrines of Diana, *Acts xix. 24.* and the *Tbenſæ* or *Lætica* among the Romans. These their Votaries carried in Procession; as a solemn Piece of Worship, or a Pledge of the Presence of their Gods among them. See *Isa. xli. 7.* Moloch is an Idol often mentioned in Scripture; to whom they offered their Children in Sacrifice. 'Tis probable the Israelites were addicted to this kind of Worship in the Wilderness, because it is so severely prohibited by Moses, *Lev. xx. 2—5.* Chium is generally supposed by learned Men to be the same with Saturn; see particularly *Lud. de Dieu, upon Acts vii. 43.* and *Dr. Spencer de Legib. Hebr. lib. iii. c. 3.* The same Idol was called Remphan, or Rephan, by the Egyptians; as you may see proved in the Places above cited; for which reason the LXX Interpreters translate Chium by Rephan: Which is an argument that those Interpreters were Natives, or at least Inhabitants of Egypt; as *Dr. Hody* observes, *de Vers. Græc. Auctoribus, lib. ii. c. 4.*

Ibid. The Star of your God.] As the Heathens had Images that represented the Heavenly Bodies: See *2 Kings xxiii. 11. 2 Chron. xxxiv. 4.* so the Image of Chium represented the Star Saturn, as that of Moloch did the Sun. If we suppose with some learned Men that Remphan, or Rephan, was a famous Egyptian King; it was a common Opinion among the Heathens to suppose the Souls of their deified Heroes to be placed in the Stars. So *Virgil* speaks of the Star that appeared quickly after *Cæsar's* Death, *Eclog. ix.*

Ecce Dionæi processit Cæsaris astrum.

See, Cæsar's Star is lighted in the Skies.

Ver. 27. *Therefore I will cause you to go into captivity beyond Damascus.*] Ye shall be removed further from your own Country, than when Hazael King of Syria carried away so many Israelites Captives to Damascus (see chap. i. 4.) and consequently shall have less hopes of returning home. The King of Assyria carried the Ten Tribes Captives as far as Media, *2 Kings xvii. 6.* St. Stephen, in his Speech recorded by St. Luke, expressing rather the Sense than the Words, reads, *I will carry you away beyond Babylon*; *Acts vii. 43.* Media being at a much greater distance than Babylon. Both Readings import, that the Captivity of the Ten Tribes would be far worse than that of the two remaining, and with less hopes of returning to their own Country.

CHAP. VI.

The ARGUMENT.

A Reproof of those who indulge their Ease and Pleasures without having any Sense of God's afflicting Hand; which threatens Ruin and Desolation to the whole Kingdom of Israel, for their Pride and Incurribleness.

Ver. 1. **W**O to them that are at ease in Sion,] Or, are secure; as the Margin reads: who live fearless of God's Judgments, and resolve to indulge themselves in their Voluptuousness, notwithstanding the evident Tokens of God's Displeasure against the whole Nation, both Israel and Judah. For these and the following words contain a Threatning against both Kingdoms, both Israel and Judah; see ver. 2. though the chief Design of this Prophecy is against the Ten Tribes, or Kingdom of Israel. But the LXX translate the words thus: *Wo unto them that despise Sion*; [But the learned Dr. Grabe conjectures, that instead of *despise*, it should be read *prosperous*, for so the LXX render the word *Sbaananim*, *Psal. cxxiii. 4.* See the Prolegom. to his Edition of the Prophets.] the word *Sbaananim*, which our Translation renders *are at ease*, signifying also *to be insolent*: In which Sense the words may fitly belong to the Ten Tribes, who despised Sion and the Temple, which God chose out of all the Tribes of Israel, to place his Name there.

Ibid. And trust in the Mountain of Samaria.] In the Strength of their capital City built upon the Hill of Samaria. See chap. iv. 1.

Ibid. Which are named chief of the Nations, to whom the House of Israel came.] Sion or Jerusalem, and Samaria, are the chief Seats of the two Kingdoms, whither is the greatest Resort of the whole Nation. The word *Gogim*, Nations, usually signifies the Heathen Nations, but sometimes denotes the Jews, and is equivalent to *Ammim*. See *Zeph. ii. 9.* The Chaldee interprets it, *Who give Names to their Children according to the Names of the chief of the Heathen, to whom the House of Israel apply themselves for Protection.* Thus, in the later Times, some of the Jews took the Names of Alexander, Antipater, Agrippa, and the like, to compliment some great Men among the Greeks or Romans of those Names. The Jews making Alliances with the Heathen, is often reproved by the Prophets. See *2 Chron. xvi. 7. Isa. xxx. 1, 2. Hof. v. 13. vii. 11. xii.*

Ver. 2. *Pass ye to Calneb, and see.*] Calneb, called Calno, *Isa. x. 10.* was a City in the Land of Shinar, or the Territory of Babylon, *Gen. x. 10.* St. Jerom supposes it the same with Ctesiphon. This was taken probably by some King of Assyria, not long before the Uttering of this Prophecy.

Ibid. Thence go ye to Hemath the Great.] St. Jerom supposes this to be the same City which

was afterward called *Antioch*: This was taken too by *Sennacherib*, or some of his Predecessors. See 2 Kings xviii. 34. It is called here *Hemath the Great*, to distinguish it from another *Hemath*, mentioned, ver. 14. which is the Boundary of *Palestine*, and therefore called the *Entring in of Hemath*, in that Verse, and 1 Kings viii. 65. 2 Kings xiv. 25. That Town is since called *Epiphania*.

Ibid. *Then go down to Gath of the Philistines,* Taken by *Uzziah*; 2 Chron. xxvi. 6.

Ibid. *Be they better than these Kingdoms? &c.* Are they in a better Condition than you are, both in *Israel* and *Judah*? Or have they a larger and more plentiful Country to live in? If they have not, Why are you so ungrateful to God, as not to be sensible of those his Mercies? The word *Border* is equivalent to *Country*. See the Note upon *Malach. i. 4.*

Ver. 3. *Ye that put away the evil Day far from you.* Who persuade yourselves that God's Judgments will not overtake you so soon as the Predictions of the Prophets import. See chap. v. 18. ix. 20.

Ibid. *And cause the Seat of Violence to draw near.* Ye take hold of every Opportunity of perverting Justice, by pronouncing unrighteous Decrees, and turning the Seat of Justice into the Seat of Oppression. See ver. 12. and Comp. *Psal. xciv. 20.*

Ver. 4. *That lie upon Beds of Ivory, &c.* This and the two following Verses are an elegant Description of the ill Uses Men too often make of a plentiful Fortune: That it shuts out all serious Considerations, makes them void of Compassion towards those that are in misery, and to regard nothing but the present Gratification of their Senses. *Lying upon Beds of Ivory, and stretching themselves upon their Couches*, express the Posture they used at their Meals. See ver. 7. and chap. ii. 8.

Ver. 5. *Eat the Lambs out of the Flock, &c.* The choicest and best of them.

Ibid. *Invent to themselves Instruments of Musick, like David.* Such Variety of Musick as he appropriated to the Service of God (see 1 Chron. xxiii. 5.) that they contrive for their own Diversion.

Ver. 6. *And are not grieved for the Afflictions of Joseph.* They do not humble themselves under God's afflicting Hand, nor lay to heart the Miseries the Divine Judgments have brought upon the Kingdom of *Israel*, called by the Name *Joseph*, and the House of *Joseph*, chap. v. 6, 15. The words allude to the afflicted State of *Joseph*, when he was sold by his Brethren into *Egypt*.

Ver. 7. *And the Banquet of them that stretched themselves, shall be removed.* Their luxurious Way of living shall be at an end. See ver. 4.

Ver. 8. *I abhor the Excellency of Jacob, and hate his Palaces.* Whatever the Kingdoms of *Israel* and *Judah* value themselves for, is hateful to me, as having been abused by them, and made instrumental in dishonouring me. If we understand this of *Israel*, the Ten Tribes valued themselves as being the most potent Kingdom. See 2 Kings xiv. 9. If we suppose the words comprehend *Judah* (see ver. 1.) they va-

lued themselves for having *Jerusalem* and the Temple situate in their Territories, where God had placed his Name; and is peculiarly called the Honour, or Excellency of *Jacob*; *Psal. xlvii. 4. Ezek. xxiv. 21.*

Ibid. *Therefore will I deliver up the City, &c.* I will deliver up *Samaria* first, and then *Jerusalem*, into the Hand of their Enemies.

Ver. 9. *If there remain ten Men in one House, that they shall die.* Those that escape the Hands of the Enemy, shall die by the Pestilence. Comp. *Ezek. v. 12.*

Ver. 10. *And a Man's Uncle [or near Kinsman] shall take him up.* His nearest Kinsman must be forced to perform the last Office for him, and carry him to his Burial.

Ibid. *And [or] he that burns him, to bring out the Bones out of the House.* And is equivalent to or here: See *Noldius*, p. 271. The Undertakers of the Funeral first burnt the Body in order to carry out the remaining Bones to be buried. It was usual to burn the Bodies of Kings and great Persons with Odours and Spices. See *Jer. xxxiv. 5. 2 Chron. xvi. 14.* and it may be, they might use the same Custom in this Case, for fear of Infection.

Ibid. *And shall say to him that is by the Sides of the House, [in, or near the House,] is there any more with thee?* Alive or dead.

Ibid. *Then shall he say, Hold thy tongue, for we may not make mention of the Name of the LORD.* Silence best becomes such astonishing Calamities: Or, it is to no purpose to call upon God, or to implore his Help in our Afflictions. An Expression betokening Despair, joined with Impenitency; like that of *Joram*, 2 Kings vi. 33. *What should I wait for the LORD any longer?* The verb *zakar*, to remember, or make mention, when it is spoken of God, signifies his Worship; as Dr. *Spencer* observes, *de Legib. Hebr. lib. 2. c. 5.*

Ver. 11. *He will smite the great House with Breaches, and the little House with Clefts.* People of all Ranks, high, and low, shall be Sufferers in the common Calamities. See chap. iii. 15.

Ver. 12. *Shall Horses run upon the Rock, will one plow there with Oxen? for ye have turned Judgment into Gall, and the Fruit of Righteousness into Hemlock.* Your perverting of Judgment, and thereby making Oppression the seeming Fruit or Effect of Righteousness, is as much the inverting the Nature and Order of Things, as it would be to undertake to run a race upon a Rock, or to cultivate it by plowing or sowing there. The word *Rosh*, translated here and in other places *Gall*, signifies a Weed growing among Corn, as bitter as *Wormwood*; and *Laanath*, rendered *Hemlock*, is translated *Wormwood*, chap. v. 7. and in other places.

Ver. 13. *Ye which rejoice in a thing of nought.* Ye pride yourselves in your own Strength, which will stand you in no stead, without God's Blessing and Assistance.

Ibid. *And say, Have we not taken to us Horns by our own Strength?* An Horn is often used in Scripture for Power, Strength, or Authority; the Metaphor being taken from the Horns of an Ox or Bullock, where-

in his Strength lies. The Boast of the Israelites seems chiefly grounded upon the Success their King Jeroboam the 1st had in restoring the ancient Dominion of Israel, and recovering it from the Syrians, who had brought them very low. See 2 Kings xiii. 3, 7. xiv. 25.

Ver. 14. But behold, I will raise up a Nation against you, and they shall afflict you from the Entering in of Hemath, to the River of the Wilderness.] The Prophet means the Assyrians, who should afflict them from one End of the Land unto the other. The Entering in of Hemath was the Northern Boundary of their Country, (see the Note upon Verse 2.) and the River of the Wilderness is the same with the River of Egypt, Gen. xv. 18. Josh. xv. 47. 1 Kings viii. 65. Isa. xxvii. 12. which arises out of Mount Paran, and is the southermost Bound of Judea. It is called the Sea of the Plain, as our Interpretation renders it, Deut. iii. 17. or the Sea of the Wilderness, as it is translated here; the original Word Arabah being the same in both Places.

CHAP. VII.

The ARGUMENT.

By three several Visions God represents to Amos the Judgments he is bringing upon Israel, which are mitigated by the Intercession of the Prophet; who being accused of Sedition by Amaziah the Priest of Bethel, to King Jeroboam, he denounces Judgment against Amaziah and his Family.

Ver. 1. **H**E formed Grasshoppers in the beginning of the shooting up of the latter Growth.] Most Commentators suppose this Vision to denote the Invasion of Pul King of Assyria, mentioned 2 Kings xv. 19. But this and the following Calamities may as probably relate to those Tumults and Commotions which happened after Jeroboam's Death, during an Anarchy which lasted Eleven Years, from that Time till his Son's Settlement on the Throne, as appears by comparing the Times of the Kings of Israel and Judah. This was cutting Israel short, after they had begun to flourish again under the prosperous Reign of Jeroboam, and so might fitly be represented by the Grasshoppers devouring the latter, or second Growth of the Grass.

Ibid. It was the latter Growth after the Kings mowings.] The first Crop of Grass was set apart for the Use of the King's Stables.

Ver. 2. By whom shall Jacob arise, for he is small? If thou suffer these Calamities to proceed to extremity, by what means shall the small Remains of the Riches and Strength of the Kingdom be rescued from utter Destruction? Some translate the Words, Who shall raise up, or stand for Jacob? but the interrogative Pronoun Mi, who? may stand for Bemi, By Whom; as it does, Isa. li. 19.

Ver. 3. The Lord repented for this, &c.] The Lord was pleased to hearken to my earnest Supplication, and to promise that the threatened Judgment should not proceed to an utter Destruction of the whole Kingdom.

Ver. 4. The Lord God called to contend by Fire, which devoured the great deep, and did eat up a part.] This represents a sorer Judgment than the former, and in the Opinion of most Expositors denotes the Invasion of Tiglath-Pileser, King of Assyria, who carried a great Part of Israel away Captive, 2 Kings xv. 29. and so was properly represented by a raging Fire, which consumed the Sea by turning it into Vapours, and then devoured a great Part of the Land.

Ver. 7, 8. The Lord stood by a Wall made by a Plumb-line, &c.] God's Judgments are sometimes represented by a Line and a Plumb-line, to denote that they are measured out by the exactest Rules of Justice. See 2 Kings xxi. 13. Isa. xxviii. 17. The Instruments which are designed for Building are sometimes used to mark out those Places which are to be pulled down or destroyed: See 2 Sam. viii. 2. Isa. xxxiv. 11. Lam. ii. 8. The Vision imports, that as God formerly built up his People, he would now pluck them down and destroy them. See Jer. i. 10, xxxi. 28.

Ver. 8. I will not again pass by them any more.] I will not any longer pass over their Transgressions. Comp. chap. viii. 2. Mic. vii. 18. Or, I will not pass through them to destroy them any more, see chap. v. 17. because I will do it once for all. Comp. Nabum i. 9.

Ver. 9. And the high Places of Isaac shall be desolate.] The Altar and Grove at Beersheba, where Isaac dwelt and built an Altar, Gen. xxvi. 25. xlv. 1. This Place was afterwards abused to Idolatry: See the Note upon chap. v. 5.

Ibid. And the Sanctuaries of Israel shall be laid waste.] The Places set apart for idolatrous Worship: such were Bethel, Gilgal, and Beersheba: See chap. iii. 14. v. 5. The Word Sanctuary is used for an idolatrous Temple, Isa. xvi. 12.

Ibid. And I will rise against the House of Jeroboam with the Sword.] This was fulfilled when Shallum conspired against Zachariah the Son of Jeroboam, and slew him, 2 Kings xv. 10. who was the last of that Family who reigned.

Ver. 10. Then Amaziah, the Priest of Bethel, sent to Jeroboam.] This was a Priest, not of the Tribe of Levi, but such a one as those were, whom Jeroboam, the First of that Name, had consecrated to perform the idolatrous Service at Bethel. See 1 Kings xii. 31.

Ibid. Amos hath conspired against thee in the midst of the House of Israel.] i. e. In an open and bare-faced manner. He traduces the Prophet as a Stirrer up of Sedition: The same Crime was objected to Jeremiah, Jerem. xxvi. 9, 10. to Christ, Luke xxiii. 2. and to St. Paul, Acts xxiv. 5.

Ibid. *The Land is not able to bear all his Words.*] The Friends of the Government cannot patiently hear them, and the Enemies of it will take Advantage from them to make some Disturbance.

Ver. 11. *For thus Amos saith, Jeroboam shall die by the Sword.*] This was a plain perverting of the Prophet's Words; for he did not prophesy against the King himself, but against his Family or Posterity.

Ver. 12. *O thou Seer, go flee thee away into the Land of Judah, and there eat Bread, and prophesy there.*] There thou may'st find better Encouragement and Reception, than thou art like to do here.

Ver. 13. *For it is the King's Chapel, and it is the King's Court.*] Bethel is the Place where the King performs his religious Worship in Person, and often resides there with his Court, that he may the better attend upon the Service performed at this Place. See 1 Kings xiii. 1.

Ver. 14. *Then answered Amos—I was no Prophet, neither was I a Prophet's Son.*] I was not a Prophet by Profession, nor bred up in the Schools of the Prophets, as those usually were who took that Office upon them. See 2 Kings ii. 5, &c. iv. 38. vi. 1.

Ibid. *But I was an Herdman.*] An Herdman, or an Husbandman, is spoken of as an Employment not consistent with that of a Prophet, Zech. xiii. 5. except where there is an extraordinary Call.

Ibid. *And a Gatherer of Sycomore Fruit.*] One that gathered a Sort of wild Fig, by some called an *Egyptian Fig*: They that gathered it, opened the Skin, that the Fruit might ripen the sooner: So the LXX interpret the Hebrew Word *Boles*, *ῥυζῶν ὡρίματα*, *Opening the Sycomine Fruit*: which agrees with Pliny's Account of ordering this Fruit. *Nat. Hist. Lib. XIII. c. 7.*

Ver. 16. *Drop not thy Word against the House of Isaac.*] The Verb *Hittith* to drop, signifies in its primary Sense to instill Doctrine or Instruction by easy and gentle Degrees: See Deut. xxxii. 2. From thence it comes to denote Prophecy, being one Sort of Instruction accompanied with Exhortation: See Ezek. xxi. 2. Micah ii. 6. where the Word is translated Prophecy by our English Interpreters. *The House of Isaac* may be taken in the same Sense with the *High Places of Isaac*, ver. 9. meaning *Beerseba*: or it may be equivalent to *Jacob* or *Israel*, in which Sense most Expositors understand it.

Ver. 17. *Thy Wife shall be an Harlot in the City.*] When Bethel shall be taken by the Assyrians (see Hof. x. 5, 6.) the Soldiers shall abuse thy Wife, and treat her as a common Harlot. Comp. Isa. xiii. 16. Lam. v. 11. Zech. xiv. 2. and this shall befall her as a Punishment of her Idolatry, which is spiritual Whoredom. See Hof. iv. 13.

Ibid. *Thy Land shall be divided by Line.*] Among the Assyrians: In the Division of Land it was customary to mark out every one's Share by a Line. See Psal. lxxviii. 55.

Ibid. *And thou shalt die in a polluted Land.*] Thou shalt be carried Captive out of thine own Country, and die in a Land where the Inhabitants are Idolaters, and where it will be impossible to converse without committing legal Pollutions. See Ezek. iv. 13. Hof. ix. 3.

CHAP. VIII.

The ARGUMENT.

The Prophet by a Fourth Vision gives Notice of the Certainty and Nearness of the Destruction of the Ten Tribes: He reproves them for Oppression, and foretels that the Sun shall be darkened by an Eclipse upon their solemn Festivals, which shall turn their present Joy into Mourning; and shall be esteemed a Prognostication of more dismal Calamities to come; amongst which a Famine of God's Word here threatened, may be esteemed the greatest.

Ver. 1, 2. **B**EHOLD a Basket of Summer Fruit—Then said the LORD unto me, *An End is come upon my People of Israel.*] The Basket of ripe Summer-Fruit, which Amos saw in a Vision, was to denote that Israel's Sins were now ripe for Judgment; as the Time of Judgment is elsewhere expressed by an *Harvest* or a *Vintage*: See Joel iii. 13. The two Hebrew Words, *Kacks*, *Summer Fruit*, and *Kets*, *an End*, have an Affinity in their Sound: Such *Paronomasias* are to be found in other Texts of Scripture: See Isa. xxiv. 17. Jer. i. 11, 12. Many Instances of this kind are to be found, Micah i. 10, &c.

Ibid. *I will not again pass by them any more.*] See chap. vii. 8.

Ver. 3. *And the Songs of the Temple shall be Howlings in that Day.*] The Songs or Hymns sung in the Temple at Bethel, shall be turned into Howlings or Lamentations: See chap. v. 23. This may relate to the Time when the Golden Calf was carried away by Salmander. Comp. Hof. x. 5, 6.

Ibid. *There shall be many dead Bodies in that Day: They shall cast them forth with Silence.*] The Assyrians (see ver. 3.) will make such a Slaughter among the People, that there will be no Opportunity of using publick Mourning or Lamentations at their Funerals, as was usual in other Cases: But their Friends will hurry them to their Graves with as much Silence and Privacy as they can. Comp. Jer. xxii. 18.

Ver. 4. *Hear this, O ye that swallow up the needy.*] Or, *trample upon them.* See the Note on chap. ii. 7.

Ver. 5. *When will the New Moon be gone, &c.*] This was one of their solemn Feasts, the Use of which they retained with their idolatrous Worship. See ver. 10.

Ibid. *Making the Ephab small, and the Shekels great, &c.*] The Ephab was the Measure wherewith they sold, containing about one of our Bushels: This they made smaller than the just

just Standard. The *Shekel* was the Money they received for the Price of their Goods: And by falsifying the Balances, when they weighed it, they diminished its just Value; and demanded a greater Price for their Goods. So both ways they over-reached those that dealt with them. See *Micab* vi. 11.

Ver. 6. *That we may buy the Poor for Silver, &c.*] Who must be forced to sell themselves to us for Slaves, to satisfy the Debts they owe to us. See chap. ii. 6.

Ibid. *Yea, and sell the Refuse of the Wheat.*] The Traders by these deceitful Arts made Corn so dear, that People were glad to buy the worst of it, and such as was not fit to make Bread.

Ver. 7. *The LORD hath sworn by the Excellency of Jacob, &c.*] By himself, who is truly the Glory of Jacob or Israel, see *Psal.* lxxviii. 34. whatever other Excellency or Advantage they may make the Subject of their Glory. See chap. vi. 8.

Ibid. *I will never forget any of their Works.*] God is said to remember Mens Sins when he punisheth them. See *Hos.* viii. 13. ix. 9. *Isa.* xliii. 25. *Jer.* xxxi. 34.

Ver. 8. *And it shall rise up wholly like a Flood, &c.*] Or a River. The LXX, with a very small Alteration in the *Hebrew Points*, give a plainer Sense of the Words thus: *Destruction shall rise up like a Flood.* The Calamity of an hostile Invasion by the *Affyrians*, shall be like an Inundation, which in a short Time over-runs a whole Country. Comp. *Isa.* viii. 7, 8. *Jer.* xlv. 8. *Dan.* ix. 26.

Ibid. *And it shall be cast out and drowned, as by the Flood of Egypt.*] Or rather, the River of Egypt. The Inhabitants of the Land shall be cast out of their Possessions, or the Land itself shall be swallowed up, as Egypt is by the Inundation of the River Nile. To this Sense the *Chaldee Paraphrase* expounds the Place: *He shall make a King come against it [the Land] with a numerous Army like a Flood, and he shall drive out the Inhabitants thereof, and [the Land itself] shall be drowned, as when the Flood of Egypt [overflows.]*

Ver. 9. *I will cause the Sun to go down at Noon, and I will darken the Earth in the clear Day.*] Calamitous Times are expressed by the failing of the Light of the Sun, and the Day's being overspread with Darkness. See *Isa.* xliii. 10. lix. 9, 10. *Jer.* xv. 9. *Job* v. 14. xxii. 11. But Archbishop *Usher* hath observed in his *Annals*, ad A. M. 3213, that about eleven Years after the Time when *Amos* prophesied, there were two great Eclipses of the Sun, one at the Feast of Tabernacles, the other at the Time of the Passover: So the Text may probably be understood of that Darkness; which, to be sure, was looked upon as ominous, and gave Men more than ordinary Apprehensions by falling out upon these solemn Festivals: which if they were not celebrated with such Solemnity among the *Ten Tribes*, as they were in *Judea*, where the Temple was situate, yet were observed by many of the *Israelites*, according to the Traditions they had received from their Fathers.

See ver. 5. of this Chapter, and chap. iv. 4.

Ver. 10. *And I will turn your Feasts into Mourning.*] God commanded the Jews to celebrate their Festivals with Joy and Gladness: See *Deut.* xii. 7, 12. xvii. 14, 15. which it would be impossible for them to do under such melancholy Circumstances and Prognostications of the divine Displeasure.

Ibid. *And all your Songs into Lamentations.*] There were particular Psalms and Hymns that used to be sung at the Passover and other great Festivals. See *Lightsfoot's Temple Service*, chap. xiii, xiv, xvi. Dr. *Hammond* upon *Mat.* xxvi. 30.

Ibid. *And I will bring up Sackcloth upon all Loins, and Baldness upon every Head.*] See *Isa.* xv. 2. *Jer.* xlviii. 37. *Ezek.* vii. 18.

Ibid. *And the End thereof as a bitter Day.*] Those Feasts, however begun in Joy, shall end in Bitterness; and the Calamities which follow them shall still increase the Sorrow.

Ver. 11. *I will send a Famine upon the Land, not a Famine of Bread, but of bearing the Word of the LORD.*] It was usual among the Jews to resort to the Prophets for Counsel under any Difficulty: See chap. ii. 11. *Ezek.* xiv. 7. xx. 1. *Amos* tells them, that in a little time there will be no Prophets for them to consult; and this shall be a just Punishment for their despising the former Prophets, and their Instructions. This was fulfilled upon the whole Nation at the Time of the *Babylonish Captivity*: See 2 *Sam.* ii. 9. *Psal.* lxxiv. 9. *Ezek.* vii. 26. And after their Return from Captivity they had no Succession of Prophets from the Time of *Malachi* till the Coming of Christ. See 1 *Maccab.* iv. 46. ix. 27.

Ver. 12. *And they shall wander from Sea to Sea.*] From the Sea or Lake of Sodom, called the Eastern Sea, to the Mediterranean, which lay upon the Western Coasts. See *Joel* ii. 20.

Ibid. *And from the North even to the East.*] The Prophet omits naming the South; because the Idolaters, to whom he directs his Discourse, would chuse to enquire any where, rather than of the true Prophets of the LORD, (See 1 *Kings* xxii. 7. 2 *Kings* iii. 11.) who dwelt in the Tribe of Judah, that was situated in the Southern Parts of the Nation.

Ver. 13. *In that Day shall the fair Virgins and the young Men faint for Thirst.*] They who are in the Bloom of their Youth and in the Strength of their Age shall faint and be dispirited, like those that want necessary Refreshment. Comp. *Jer.* xlviii. 18. A Place that wants the Necessaries for Life, is expressed by a dry and thirsty Land. *Psal.* lxxiii. 1. *Ezek.* xix. 13.

Ver. 14. *They that swear by the Sin of Samaria.*] The Calf set up at *Betbel* by *Jeroboam*, who committed a great Sin in so doing, and made *Israel* to sin, 1 *Kings* xii. 30. xiv. 16. Comp. *Micab* i. 5. Swearing is a solemn Invocation of the Name of God, and as such, a proper Part of Divine Worship: See *Deut.* vi. 13. x. 20. and therefore ought not to be given to an Idol.

Ibid.

Ibid. *And the Manner [or Way] of Beersheba liveth.*] The LXX render it, *The God of Beersheba liveth*, expressing the Sense rather than the Words. *The Way or Manner* signifies the same with the *Way of Worship*: In this Sense it is probably taken, *Hos. x. 13.* and the Phrase is often used so in the *Acts*; particularly chap. xix. 23. xxiv. 14. Here it is taken metonymically for the God or Object of their Worship. *Beersheba* was a Place noted for Idolatry, as hath been observed upon chap. v. 5.

C H A P. IX.

The ARGUMENT.

The Prophet seeth a Fifth Vision, representing the final Destruction of the Kingdom of Israel; but he concludes his Prophecy with Promises of restoring the Kingdom of David, and the Jewish Nation, under the Messiah, when the Church shall be enlarged by the Gentiles coming into it.

Ver. 1. **I** *Saw the LORD standing upon the Altar.*] This may most probably be understood of the Altar at *Bethel*: Comp. chap. iii. 14. God's standing upon the Altar may likewise denote the Destruction of the Idolaters themselves, as so many Victims slain to atone the divine Vengeance. Comp. *Ezek. ix. 2. xxxix. 17. Isa. xxxiv. 6.* This Appearance of God was by a visible and glorious Light, commonly called the *Shekinah* by the Jewish Writers; concerning which the Reader may consult Archbishop *Tenison's* Treatise of Idolatry, chap. xiv.

Ibid. *Smite the Lintel of the Door, that the Posts may shake.*] This denotes the approaching Ruin of that idolatrous Temple, which should put an End to the Worship performed there. See chap. viii. 3. The Altar of Burnt-Offerings probably stood near the outward Door of the Temple, as it did at *Jerusalem*.

Ibid. *And I will cut them in the Head, all of them, and I will slay the last [or Residue] of them with the Sword.*] I will give them a mortal Wound: Comp. *Psal. lxxviii. 21. Isa. li. 9. Habak. iii. 13.* So that there shall be no Residue or Remainder left to escape. Comp. *Ezek. xxiii. 25.*

Ibid. *He that fleeth of them, shall not flee away, &c.*] See chap. ii. 14.

Ver. 2. *Though they dig into Hell, thence shall mine Hand take them, &c.*] Though they hide themselves in the deepest Holes or Caverns of the Earth (see *Isa. ii. 19.*) or take Refuge in the highest Fortresses, they shall not escape my Vengeance.

Ver. 3. *Though they hide themselves in the Top of Carmel.*] There were great Caves formed by Nature in the Tops of some Mountains, where Men used to secure themselves in the Time of Danger. Such was the Cave in a Mountain in the Wilderness of *Ziph*, 1 *Sam. xxiii. 14.* See the Note upon *Ezek. xxxiii. 27.* and Dr. *Lightfoot's Works*, Vol. 2. p. 88.

Ibid. *Though they be hid from my Sight in the Bottom of the Sea, thence will I command a Ser-*

pent, and he shall bite them.] The Word *Serpent* is used for a Water Animal, *Isa. xxvii. 1.* and is joined there with *Leviathan* and *Tannin*, which last Word signifies, not a Dragon, as it is translated, but a Whale. In like manner the Word *Nabash*, used here, may signify some carnivorous Fish.

Ver. 4. *And if they go into Captivity before their Enemies, thence will I command the Sword, and it shall slay them.*] The same Judgment is denounced against them, *Levit. xxvi. 33. Deut. xxviii. 65.* Compare likewise *Ezek. v. 13.*

Ver. 5. *And [or for] the Lord of Hosts toucheth the Land, and it shall melt.*] The least Token of God's Displeasure will put the whole Frame of Nature out of Order. Comp. *Isa. lxii. 1, 3. Micah i. 4. Habak. iii. 10.* And when God's Hand is visibly stretched out against a Land, or People, they become altogether dispirited; the stoutest Men lose their Courage; see chap. ii. 16. their Hearts failing them for Fear, and out of a dreadful Expectation of the Miseries which are coming upon them.

Ibid. *And it [this Calamity] shall rise up wholly like a Flood, and [they that dwell in the Land] shall be drowned, as by the Flood of Egypt.*] See chap. viii. 8.

Ver. 6. *It is he that buildeth his Stories in the Heavens.*] An awful Description of God's irresistible Power, discovering itself in the Works of the Creation, particularly in his appointing several Regions of the Air, as so many Apartments that lead to the highest Heavens; the Seat of his own Glory. See *Psal. civ. 3.*

Ibid. *And hath founded his Troop in the Earth.*] The old English Translation hath rendered the Sense very perspicuously thus: *And hath laid the Foundation of his Globe of Elements in the Earth.* The Word *Agudab*, *Toop*, signifies the Collection of Elements and other Creatures, which furnish the Earth, expressed by the Word *Isaba*, *the Host*, *Gen. ii. 1.* The Chaldee Paraphrase expresses the Sense thus: *It is he that hath placed the Shekinah or Tabernacle of his Glory in the Height above, and made his Church glorious upon Earth.*

Ibid. *He that calleth for the Waters of the Sea, &c.*] See chap. v. 8.

Ver. 7. *Are ye not as the Children of the Ethiopians to me?*] Are ye not under a Curse, as the *Ethiopians*, the Posterity of *Ham* were, (see *Gen. ix. 25.*) by reason of your multiplied Sins and Apostacies? *Cushi* or *Cushim* often signifies the *Arabians*, but it is sometimes understood of the *Ethiopians*, properly so called, as hath been observed in the Notes upon *Jer. xiii. 23.*

Ibid. *Have I not brought up the Children of Israel out of the Land of Egypt? and the Philistines from Captivity?*] You may think my former Kindness in delivering you out of the *Egyptian* Bondage, and giving you the Land of *Canaan*, obliges me still to continue your Protector. But I have shewed the like Favour to other Nations, particularly to the *Phi-*

Philistines, who had their Original from *Cappador*, and afterward dispossessed the old Inhabitants of *Palestine*, and dwelt in their stead (see *Deut. ii. 23.* and the Note upon *Jer. xlvii. 4.*) and yet against these very *Philistines* I have denounced my Judgments for their Sins: See the forementioned Place of *Jeremy*, and Chap. i. 8. of this Prophecy.

Ibid. And the *Syrians* from *Kir*.] Some Copies of our *English Bible* read *Affrians*, but it is a Mistake of the Print; the more correct Editions read *Syrians*, which answers the *Hebrew* *Aram*. Some understand the words of the new Colonies which *Tiglatb-Pileser* transplanted from *Kir*, and placed in *Syria* in the room of the Native *Syrians*, whom he had carried captive to *Kir*; see chap. i. 5. But it may be understood of some more ancient Removal of the *Syrians* from *Kir*, not elsewhere taken notice of.

Ver. 8. Behold the Eyes of the Lord GOD are upon the sinful Kingdom, &c.] See ver. 4.

Ibid. Saving that I will not utterly destroy the House of Jacob.] God still promises to preserve a Remnant in the midst of his heaviest Judgments, that he may perform to them the Promises he made to their Fathers. See *Jer. xxx. 11.* *Joel ii. 32.* *Rom. xi. 28, 29.*

Ver. 9. I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve.] I will mingle or scatter the *Israelites* among all Nations, just as good and bad Grain are mingled in a Sieve; but will so order it, that none of the good Grain shall be lost, or fall to the Ground. Comp. *Mat. iii. 12.*

Ver. 10. All the Sinners of my People shall die by the Sword.] They shall be cut off by some Judgment sent from God: See the Note upon *Zech. xi. 17.*

Ibid. Which say, The Evil shall not overtake us, nor prevent us.] Who indulge themselves in their carnal Security, without any Apprehension or Dread of the Divine Judgments denounced against them. Comp. chap. vi. 3.

Ver. 11. In that Day,] When I come to make a remarkable difference between the Good and the Bad, ver. 9. The Phrase denotes some extraordinary Time or Season, prefixed by God, for restoring the good Estate of his People the *Jews*, or bestowing great Blessings upon the World: See the Note upon *Isa. iv. 2.* The Sense of it is expressed by *מִתְּאַחֲרָם*, *Afterward*, *Acts xv. 16.* which Phrase is equivalent to the last Days, *Joel ii. 28.* which both *Jews* and *Christians* expound of the Days of the *Messias*.

Ibid. Will I raise up the Tabernacle of David which is fallen down, &c.] At that time I will restore the Kingdom to the House and Family of *David*, in the Person of the *Messias*, so often stiled in the Prophets the Seed or Offspring of *David*, and known by that Title among the *Jews* of our Saviour's Age: See *Mat. xii. 23.* *xx. 30.* *xxi. 9.* And whereas that Family had been, for several Years before his Coming, reduced to a mean and obscure Condition (see *Micah v. 2.* *Luke i. 48, 52.*) it shall now recover its ancient Splendor and Dignity. The Tabernacle of *David*

is an Expression met with but twice in Scripture, here, and *Isa. xvi. 5.* It may allude to his having been a Shepherd, and dwelling in Tents, before he was advanced to a Kingdom; but since that, reduced in his Family to as low a Condition as it was in at first: But I conceive the Phrase does mystically denote the Church, whereof the *Messiah*, here foretold, was to be the Head; which is elsewhere stiled God's Tabernacle, as being a Place of his especial Residence, as the Tabernacle in the Wilderness was. See *Levit. xxvi. 11.* *Ezek. xxvii. 17.* compared with *Rev. xxi. 3.* *Tobit* understood this Text of the Days of the *Messiah*, chap. xiii. 10. where he exhorts *Sion* to praise God, That his Tabernacle may again be built in her.

Ver. 12. That they may possess the Remnant of Edom, and of all the Heathen that are called by my Name.] [If we follow the *English Translation*, the words foretel the same Event which is foretold by *Obadiab*, ver. 19. of his Prophecy, and by *Balaam*, *Numb. xxiv. 18.*] The words in the *Hebrew* are capable of another Translation, thus: The Remnant of Edom, and of all the Heathen that are (or shall be) called by my Name, may possess me, the Lord; i. e. that both those of *Edom*, which are near Neighbours, but fierce Enemies to the *Jews*, (see the Notes upon *Isa. xi. 14.*) as well as the other *Gentiles* which were afar off, may be made Subjects to the Kingdom of *David*, now again erected. This Sense of the Text is followed by the *LXX*, and approved by *Lud. de Dieu*, and our learned Dr. *Pocock*, in order to reconcile the *Greek Translation* with the Original. See Dr. *Pocock's* Not. Miscell. c. 4. p. 46.

But others suppose the *LXX* read with a small Alteration from the present *Hebrew*, *Tidreshu, seek*, for *Tireshu, possess*; and that instead of the Particle *Eth*, they read *Othi, me*; and lastly, instead of *Edom*, they read *Adam*, these two words differing only in their Points, which are generally acknowledged to be of a much later date than the Original.

For the fuller explaining the Text, I shall refer the Reader to the Bishop of *Coventry and Litchfield's* learned Defence of the Antient Prophecies, p. 168.

Ver. 13. Behold the Days come, that the Plowman shall overtake the Reaper, &c.] As the Prophecy in the foregoing Verse was to commence from the Coming of *Christ*, but not to receive its utmost Completion till the Fulness both of *Jews* and *Gentiles* come in to the Church; so this and the following Verses ought to be understood of the happy State of the Millennium, which may be supposed to begin after the *Jews* are restored to their Country. Comp. *Joel iii. 18.* Then the Text says, The Plowman shall overtake the Reaper, and the Treader of Grapes him that soweth Seed: Where the Sense would be clearer, if the words were translated, The Plowman shall meet the Reaper, &c. So the *Chaldee* and *Septuagint* understand the Place: To the same Sense the verb *Niggash* is often translated in the *Greek*; and then the words import, That there should be such an Increase of the Fruits of the Earth, that as soon as the Harvest is got in, it will be time to plow for the next

next Year, which was not usual in those hot Countries, where the Corn was ripe early in the Summer, in the Month of May or June at farthest. And in the like manner the Vintage should be so plentiful, that whereas it used to begin in August, it should not be over till the Seed-time, the earliest Season of which was November.

Ibid. *And the Mountains shall drop with sweet Wine, and all the Hills shall melt;* i. e. shall flow down with Wine, or Milk. See the Note on Joel iii. 18. The Chaldee Paraphrase, the Septuagint and Vulgar Latin understand the Hebrew Verb, translated *melt*, of being cultivated; the stony Ground being made softer by plowing and manuring. The Prophets sometimes describe the Days of the Messias, in the same Terms the Poets do the Golden Age. See Isa. xxxv. 1. xli. 19. lv. 13. Hof. ii. 21, 22. Psal. lxxxii. 16.

Ver. 14. *And I will bring again the Captivity of my People Israel.* I will restore them to their own Country, and settle them in it. See the following Verse and the Note upon Ezek. xxviii. 25.

Ibid. *And they shall build the waste Cities, and inhabit them, &c.* Comp. Isa. lxi. 4. Ezek. xxxvi. 33—36. This and the following part of the Verse contains a Promise to them, that they shall enjoy the Fruits of their Labours, in opposition to that Curse denounced against them, chap. v. 11. Deut. xxviii. 30. that they should build Houses, and not dwell in them. Comp. Isa. lxy. 22.

Ver. 15. *And I will plant them in their Land, and they shall no more be pulled up out of their Land.* They shall dwell in it secure from any Annoyance of Enemies. Comp. Jer. xxiii. 6. xxxii. 41. Ezek. xxxiv. 28. Joel iii. 20. Micah iv. 4. Zeph. iii. 13.

COMMENTARY

UPON THE

Prophet OBADIAH.

The PREFACE.

GROTIUS, Huetius in his *Demonstratio Evangelica*, and Dr. Lightfoot in his *Harmony of the Old Testament*, are of Opinion that Obadiah was Cotemporary with the elder Prophets, Hosea, Joel and Amos: The Reason they chiefly alledge is, that the Compilers of the Old Testament Canon, had a Regard to the Order of Time, in their placing the Minor Prophets. But this Reason seems to be of little Force, since we find that Jonah is placed the Fifth in Order, nay the Sixth in the Greek Copies, who was confessedly antienter than any of those that are placed before him.

The more probable Opinion is, That Obadiah prophesied about the Time of the taking of Jerusalem: And thereupon, in foretelling the Destruction of Edom, he uses several Expressions which Jeremiah had done before him, speaking upon that Subject, Comp. Obad. ver. 1, 8, with Jer. xlix. 9—14, 15, 16. Ezekiel agrees with Jeremiah and Obadiah, in assigning the same Reason for the Judgments threaten'd against the Edomites, viz. their Insulting over the Jews in the Time of their Distress. See Ezek. xxv. 12. xxxv. 5, &c.

Archbishop Usher in his *Annals*, ad A. M. 3419. supposes this Prophecy to have been fulfilled about five Years after the Taking of Jerusalem.

THE ARGUMENT.

The Prophet, after having denounced utter Destruction upon Edom, for their unnatural Enmity against the Jews, foretels the Restoration, and flourishing State in the latter Times.

Ver. 1. **W**E have heard a Rumour from the LORD, and an Ambassador is sent among the Heathen [or Nations] &c.] The Prophets sometimes represent Almighty God as summoning Armies, and setting them in Array of Battel against those People he designs to destroy: See Jer.

Jer. li. 27, 28. And here, according to the Custom of earthly Princes, he is described as sending Ambassadors to invite the Nations to join in a Confederacy against the *Idumeans*. Comp. *Jer. xlix. 14.* The Words are the same in both Places, only what *Jeremiab* speaks in the singular Number, is expressed here in the plural, to intimate that *Obadiab* had received the same Commission from God, which was signified to *Jeremiab* before.

Ver. 2. *I have made thee small among the Heathen [or Nations] &c.]* Thou art contemptible in the Sight of the *Chaldeans* and their Confederates, who think they can easily subdue thee. This Verse and the two following are almost word for word the same with the 15th and 16th verses of the xlixth chap. of *Jeremiab*.

Ver. 3. *The Pride of thy Heart hath deceived thee, O thou that dwellest in the Clefts of the Rock, &c.]* Thou valuest thyself too much upon the Strength of thy Situation, being placed among Rocks which thou thinkest inaccessible by the Enemy. St. *Jerom*, who dwelt in that Neighbourhood, observes upon the Place, that the *Idumeans* dwelt in Caves dug out of the Rocks. See likewise *Numb. xxxiv. 3, 4.* *2 Kings xiv. 7.*

Ver. 4. *Though thou exalt thyself as the Eagle [see the Note upon Jer. xlix. 16.] and thou set thy Nest among the Stars, &c.]* Upon the highest Mountains, that seem to reach up to Heaven. Comp. *Isa. xiv. 14, 15.* *Jer. li. 53.* *Amos ix. 2.* *Hab. ii. 9.*

Ver. 5. *If Thieves come to thee, if Robbers by Night, &c.]* See *Jer. xlix. 9.*

Ver. 6. *How are his hidden things sought up ?]* Those Treasures and Riches which he took all possible Care to conceal, that they might not be discovered by the Enemy. See *Jer. xlix. 10.*

Ver. 7. *All the Men of thy Confederacy have brought thee even to thy Borders.]* The Confederates marched out with thee till they came to the Borders of thy Country, and then they treacherously joined with the Enemies Forces.

Ibid. *They that eat thy Bread, have laid a Wound under thee.]* Those that were maintained at thy Cost, as thine Allies, have given thee a secret Blow, which thou wast not aware of.

Ibid. Ver. 8. *There is no Understanding in him, Shall I not in that Day—even destroy the wise Men out of Edom, &c.]* These two Sentences contain the same Sense; and instruct us, that when God designs a People for Destruction, he deprives them of that Discretion and Foresight which is necessary for the due Management of their Affairs. See *Isa. xix. 11, 12.*

Ver. 9. *And thy mighty Men, O Teman, shall be dismayed, &c.]* A Panick Fear shall seize those that were remarkable for their Courage: Comp. *Deut. xxviii. 25.* *Isa. xix. 16.* *Jer. l. 37.* *Amos ii. 16.* *Nabum iii. 13.* *Teman* was one of the chief Provinces or Cities of *Idumæa*, called so from *Teman*, *Esau's* Grandson. See *Jer. xlix. 7.* *Amos i. 12.*

Ver. 10. *For thy Violence against thy Brother Jacob, Shame shall cover thee.]* The Prophet uses the Expression, *Thy Brother Jacob*, in Allusion to *Esau's* Animosity against his Brother, *Gen. xxvii. 41.* The same Reason is assigned in

other Prophets for God's Displeasure against the *Edomites*. See the Note upon *Amos i. 11.*

Ibid. *And thou shalt be cut off for ever.]* The *Nabatbeans* drove the *Edomites* out of their ancient Habitations, since called *Arabia Petraea*: which Country they could never afterward recover. See *Ezek. xxxv. 9.* *Malachi i. 3, 4.* *Dr. Prideaux*, Part 2. ad An. C. 165.

Ver. 11. *In the Day that Strangers carried away captive his Forces, &c.]* When *Jerusalem* was taken by *Nebuchadnezzar*, thou didst join with the Enemy. See *Psal. cxxxvii.*

Ibid. *And cast Lots upon Jerusalem.]* What Captives fell to the Share of each of the Commanders. See the Note upon *Joel iii. 3.*

Ver. 12. *But thou shouldst not have looked on the Day of thy Brother.]* Thou oughtest not to have taken Pleasure at the Sight of thy Brother's Calamity. So the Expression of *looking upon an Enemy*, signifies the beholding his Fall with Satisfaction, *Psal. liv. 7.* *lix. 10.* *xcii. 10.* *cxii. 8.* Our Translators render it in those Places, *See my Desire upon mine Enemies.* Comp. *Micah iv. 11.* *vii. 10.*

Ibid. *The Day of thy Brother.]* The Day of his Calamity, as it is expressed ver. 13. Comp. *Psal. cxxxvii. 13.* *cxxxvii. 7.*

Ibid. *In the Day that he became a Stranger.]* When he was driven from his own Inheritance, and went Captive into a strange Land.

Ver. 14. *Neither shouldst thou have delivered up those that did remain.]* Or shut up those, as the Margin reads. The Word signifies to shut up all the Ways of escaping to the conquer'd, in order to take them and deliver them up to the Enemy: See *Psal. xxxi. 8.* So the Greek Word which answers it is taken, *Galat. iii. 23.* *Συγκαταστήναι εἰς τὴν μέλλουσαν εἰς αὐτοὺς καταλύσθαι*, which should be translated, not shut up, but deliver'd over to the Faith, which should afterwards be revealed: just as a Schoolmaster delivers up his Scholar when he comes to Age; as the Comparison there follows.

Ver. 15. *For the Day of the Lord is near upon all the Heathens.]* If Judgment begin at the House of God, we may certainly conclude, that they who are more professedly wicked shall not escape. Comp. *Jer. xxv. 15, 29.* *xlix. 12.* *1 Pet. iv. 17.*

Ibid. *As thou hast done, it shall be done unto thee.]* Others shall rejoice at thy Calamities, as thou hast insulted over theirs. As thou hast spoiled and plundered thy Neighbours, thou shalt be served thyself. See *Ezek. xxxv. 15.* *Hab. ii. 8.*

Ver. 16. *For as ye have drunk upon my holy Mountain, so shall all the Heathen drink continually, &c.]* Since ye, O my People, have drunk the Cup of my Wrath, which has been executed upon you in Mount *Sion* (see ver. 17.) and at *Jerusalem*, where my Name was placed; there is no Reason that those who are Strangers and Foreigners to my Name and Worship, should expect to be excused. See the Note upon ver. 15.

The Prophet speaks of the *Jews* here, as already under a State of Captivity; as they actually were, before this Prophecy was fulfilled.

God's Judgments are commonly represented by a Cup of intoxicating Liquors. See the Note upon *Jer. xxv. 15.*

Ibid. And they shall be as though they had not been.] They shall be utterly destroyed. *Comp. Ezek. xxvi. 21.*

Ver. 17. But upon Mount Sion shall be Deliverance.] This was remarkably verified at the first Preaching of the Gospel, when God's Law came forth from Sion, *Isa. ii. 3. Joel ii. 32. Psalm cx. 2.* And there shall be another Completion of it, at the Restoration of the Jewish Nation, which is spoken of in this and the following Verses.

Ibid. And there shall be Holiness.] See *Joel iii. 17.*

Ver. 18. And the House of Jacob shall be a Fire, and the House of Joseph a Flame, and the House of Esau for Stubble.] The Jews, when they are restored to their own Land, shall devour all their Enemies, that shall give them any Disturbance there. See *Isa. xi. 14. xxxi. 9. Joel iii. 19. Micah v. 8. Zech. xii. 6. Ezek. xxxviii. 14—23.*

Ver. 19. And they of the South shall possess the Mount of Esau.] They that dwelt in the southern Parts of *Judea*, shall possess the mountainous Country of *Edom*, see *Malachi i. 3.* elsewhere called *Mount Seir*: See *Ezek. xxxv. 2, 3.* The Tribe of *Judab*, which inhabited the southern Part of *Judea*, bordered upon *Edom*. See *Josh. xv. 21.* Here it is foretold they should enlarge their Borders that way.

Ibid. And they of the Plain, the Philistines.] The Plain lay lower, and was better watered than the South Part of *Judea*, and it lay toward the *Philistines* Country: See *Josh. xv. 33, 45.* and the Note upon *Zech. vii. 7.* These were likewise ill Neighbours to the Jews, whom they should at last conquer, and possess their Land, as the Prophet here foretels. Compare *Zeph. ii. 7.*

Ibid. And they shall possess the Land of Ephraim, and the Fields of Samaria.] The Prophet speaks of those Places as possessed by Idolaters, for so they were in his Time; viz. that Colony which the King of *Assyria* settled there, who served their own Idols, together with the God of the Land: *2 Kings xvii. 24—33.* So the Words import the Conquest of the Jews over their idolatrous Neighbours. See the Note upon *ver. 18.*

Ibid. And Benjamin shall possess Gilead.] Benjamin, although one of the smallest Tribes, shall enlarge his Borders as far as the Land of *Gilead* beyond *Jordan*.

Ver. 20. And the Captivity of this Host of the Children of Israel shall possess that of the Canaanites,

even unto Zarephath.] The Ten Tribes, when they shall return from their Captivity, shall possess all the Country where the *Canaanites* formerly lived, even unto *Zarephath*, or *Sarepta*, a City near *Sidon*, in the northern Borders of *Judea*: *1 Kings xvii. 9.* The *Canaanites*, properly so called, were ancient Inhabitants of that District. See *Judg. i. 32, 33. Matt. xv. 21, 22.*

Ibid. And the Captivity of Jerusalem, which is in Sepharad, shall possess the Cities of the South.] Dr. Lightfoot, in his *Chorographical Notes* upon *St. Luke*, chap. ii. supposes *Sepharad* to be a Part of the Country of *Edom*; and explains the Text of the Jews who were Captives in *Edom*, that they should possess the Cities of the South that lay near that Country. See the Beginning of the 19th Verse. Others translate the Sentence thus, *The Captivity of Jerusalem shall possess that which is in Sepharad, and the Cities of the South.* In the former Part of the Verse the Prophet mentioned the Resettlement of the Ten Tribes after their Restoration: here he mentions that of *Judab*, under the Name of *Jerusalem*. *Israel* and *Judab* are commonly joined together, as equally Sharers in the general Restoration of that Nation: See the Note upon *Jer. iii. 18.* Of the latter it is here foretold, that they should possess the Country called *Sepharad*. If that Word be taken as an Appellative, it signifies a Border, and may denote that Part of *Arabia* which bordereth upon the South of *Judea*, or the *Cities of the South*, here mentioned.

Ver. 21. And Saviours shall come upon Mount Sion, to judge the Mount of Esau.] By Saviours may be understood the Leaders of the Jews, who shall fight their Battels, and vanquish their Enemies, denoted by the Inhabitants of *Mount Esau*. In this Sense the Word *Saviour* is taken, *Judg. iii. 9. Isa. xix. 20.* Or we may understand the Word in a spiritual Sense, for the Preachers of Salvation, whose Office it is to convert Unbelievers and Aliens to the Commonwealth of *Israel*. *Comp. ver. 17. and Amos ix. 22.* Instead of *Saviours*, the *LXX*, with a small Alteration of the *Hebrew* Points, read, *Those that are saved*, or *escape*: The same with the *Remnant* often mentioned in the Prophets, and particularly *Joel ii. 32.* See the Note upon that Place.

Ibid. And the Kingdom shall be the LORD's.] This will be fulfilled when the four Monarchies are destroyed, and the Stone which smote the Image, becomes a great Mountain and fills the whole Earth. See *Dan. ii. 35, 44. vii. 14, 27. Zech. xiv. 9. Zeph. iii. 9. Rev. ix. 15.*

COMMENTARY

UPON THE

Prophet JONAH.

The PREFACE.

JONAH was the *ancientest* of all the Prophets whose Writings are preserved in Scripture Canon. Bishop Lloyd, in his Chronological Tables, supposes him to have prophesied in the latter End of Jehu's, or the Beginning of Jehoahaz's Reign; at which Time the Kingdom of Israel was brought very low by the Oppressions of Hazael, King of Syria: 2 Kings xiii. 22. This might be a proper Reason for Jonah to foretel the Success which Jehoahaz's Grandson, Jeroboam, should have in restoring the coasts of Israel: Ibid. Chap. xiv. 25. He was of Gath-hepher, a Town in the Tribe of Zebulon, Josh. xix. 13. not far from Sephorim, or Dio-cæsarea, as St. Jerom informs us in his Commentary upon Jonah: who adds, that Jonah's Sepulchre was shewed there in his Time. This Town was situate in Galilee, and so confutes that Observation of the Pharisees, that out of Galilee there did arise no Prophet, John vii. 52. He was sent to Nineveh, to denounce Destruction to that City, within Forty Days Time, if they repented not. But they complying with the Summons of the Prophet, God deferred the executing his Judgments, till the Encrease of their Iniquities made them ripe for Destruction, about 150 Years afterwards; as we shall see more particularly, when we come to explain the Prophecy of Nahum.

CHAP. I.

The ARGUMENT.

Jonah, being sent by God to Nineveh, fleeth to Tarshish, meets with a Tempest, is thrown into the Sea, and swallowed by a Fish.

Ver. 1. **N**OW the Word of the LORD came unto Jonah.] The Hebrew reads, And the Word of the LORD: It is usual in that Language to begin a Discourse or a Writing with the Particle *And*: See the Note upon Ezek. i. 1.

Ver. 2. Arise, go to Nineveh, that great City.] See Chap. iii. 3.

Ibid. For their Wickedness is come up before me.] The Cry of their Wickedness is come up before me: as the LXX expresses the Sense. See Gen. xviii. 20. James v. 4. Rev. xviii. 5. For this Cause heinous Offences are called Crying Sins.

Ver. 3. But Jonah rose up [or went away: See Gen. xxy. 34. Numb. xxiv. 25.] to flee unto Tarshish from the Presence of the LORD.] He might think that that Impulse which wrought in the Prophets, might not exert itself but

in the Land of Judea: or he might go away out of a sudden Fear, as our first Parents hid themselves from the Presence of God among the Trees of the Garden, Gen. iii. 8. It is certain that Jonah, in his sedate Thoughts, acknowledged God's Omnipresence: See the 9th Verse of this Chapter, and chap. ii. 2.

Ibid. And he found a Ship going to Tarshish.] Learned Men suppose that there were several Places of that Name noted for Trade; one in Spain, another in India: and this might probably be in Cilicia. Ships of Tarshish generally signify any Trading or Merchant Ships. See the Note upon Isa. ii. 16. The Reason of Jonah's Unwillingness to undertake the Delivery of the divine Message, shall be consider'd in the Note upon Chap. iv. 2.

Ver. 5. Then the Mariners were afraid, and cried every Man unto his God.] To their several Idols, as being Heathens, and ignorant of the true God.

Ibid. But Jonah was gone down into the Sides of the Ship.] Into a Cabin in one of the Sides of the Ship. So we read that Jephthah was buried in the Cities of Gilead, Judg. xii. 7. where our Interpreters rightly express the Sense, in one of the Cities of Gilead.

Ver. 7. *Come and let us cast Lots.*] This was an usual Method of referring things to the Appointment or Discovery of Providence. See 1 Sam. x. 20, 21. xiv. 42, 44. Prov. xvi. 33. Acts i. 26.

Ver. 9. *I fear the LORD God of Heaven.*] Or rather, *JEHOVAH, the God of Heaven*; *Yehovah* being the peculiar Name of the true God, by which he was distinguished from those who had the Names of Gods and Lords among the Heathen.

Ver. 10. *Why hast thou done this?*] You have been guilty of great Profanation, to disobey his Command, whom yourself acknowledge to be Lord and Maker of all Things.

Ver. 11. *For the Sea wrought and was tempestuous.*] The Hebrew reads, *The Sea went and was tempestuous*, i. e. *grew more and more tempestuous*, as our Margin reads. We find the same Phrase, Exod. xix. 19. *The Trumpet waxed louder and louder*; where it is in the Hebrew, *The Trumpet was going and strengthening*.

Ver. 14. *Wherefore they cried unto the LORD.*] They were convinced by the Account *Jonah* gave of himself, that the God whom he worshipped, ver. 9. had brought this Tempest upon them: So they made their Petitions to him.

Ibid. *Let us not perish for this Man's Life.*] For exposing this Man's Life to inevitable Danger; since it is done out of extreme Necessity, to save ourselves, and by his own Desire.

Ver. 16. *Then the Men feared the LORD exceedingly.*] They were convinced of the Power and Greatness of that God whom *Jonah* worshipped; which appeared both in raising this Storm, and so suddenly laying it.

Ibid. *And offered a Sacrifice unto the LORD, and made Vows.*] The Words may be translated to a plainer Sense, thus, *And offered Sacrifice unto the LORD, that is, they made Vows* to do it as soon as they had Opportunity. The copulative Particle *Vau*, is sometimes used by Way of Explication; as hath been observed in the Note upon Isa. li. 19. See Noldius, p. 280. This Sense best suits here.

Ver. 17. *Now the LORD had prepared a great Fish to swallow up Jonah.*] Naturalists give an Account of some Sorts of Fish, which are large enough to swallow a Man; particularly the *Canis Charcarias*, or *Dog-fish*, called by some Writers, *Lamia*. See Bochart. de Animal. lib. 5. c. 12.

Ibid. *And Jonah was in the Belly of the Fish, three Days and three Nights.*] The Hebrew Language hath no one Word to express what we call a *Natural Day*; so what the Greeks express by *Νυχθημερον*, they denote by a *Day and a Night*. Therefore the Space of Time consisting of one whole Revolution of twenty-four Hours, and part of two others, is fitly expressed in that Language, by *three Days and three Nights*. Such a Space of Time our Lord lay in the Grave; and we may from thence conclude, that *Jonah*, who was an eminent Figure of him in this Particular, was no longer in the Fish's Belly.

CHAP. II.

The ARGUMENT.

It contains the Prayer of Jonah, when he was in the Fish's Belly; and his Deliverance from thence.

Ver. 1. **T**HEN *Jonah prayed unto the LORD, out of the Fish's Belly.*]

Those devout Thoughts which he had at that Time; he afterwards digested into the following Prayer; and added a Thanksgiving for his Deliverance at the End of it. So several of David's Psalms were probably composed after his Trouble was over; but in a Manner suitable to the Thoughts he had at the Time of his Affliction, and with a grateful Sense of God's Mercies for his Deliverance out of it. See Psal. liv. and cxx.

Ver. 2. *Out of the Belly of Hell cried I.*] The Word *Sheol* signifies the State of the Dead; See the Note on Isa. xiv. 9. So it may most properly be render'd the *Grave* here, as the Margin reads: the Belly of the Fish was to *Jonah* instead of a Grave.

Ver. 14. *Then I said, I am cast out of thy Sight: yet I will look again toward thy holy Temple.*] My first Apprehensions were, that as I had justly forfeited thy Favour by my Disobedience; so thou wouldst cast me out of thy Protection: See ver. 7. and comp. Psal. xxxi. 22. yet upon recollecting myself, I thought it my Duty not to despair of thy Mercy, but direct my Prayer toward thy heavenly Habitation. See ver. 7.

Ver. 5. *The Waters compassed me even to the Soul.*] When I was thrown into the Sea, I thought myself just ready to be drowned. Comp. Psal. lxxix. 1.

Ver. 6. *I went down to the Bottom of the Mountains, &c.*] I went down to the Bottom of the Sea, where the Foundation of the Mountains lie: See Psalm xxiv. 2. I found myself inclosed on every Side, so that I had no Prospect of Deliverance.

Ver. 7. *My Prayer came in unto thee, into thy holy Temple.*] My Prayer reached unto Heaven; the Place of thy peculiar Residence. See Psal. xi. 4. xviii. 6. cii. 19. Micah. 2. Habak. ii. 20.

Ver. 8. *They that observe lying Vanities, forsake their own Mercy.*] They that seek to, or trust in Idols, often called by the Names of *Vanity* and *Lies*, (See Psal. xxxi. 6. Jer. x. 8. xvi. 19.) forsake him who alone is able to shew Mercy to them, and preserve them in the Time of Danger.

Ver. 9. *But I will sacrifice to thee with the Voice of Thanksgiving, I will pay that which I have vowed.*] I will offer to thee those Thanks which I solemnly promised to pay in the Time of my Trouble, and which will be as acceptable to thee, as the fattest Sacrifices of slain Beasts. See Psal. l. 14. cxv. 17, 18. Hos. xiv. 2.

Ver. 10. *And the Lord spake unto the Fish, &c.*] God's Almighty Power is represented in Scripture, as bringing Things to pass by his bare Will and Command: See Gen. i. 3. Rom. iv. 17. Huetius Demost. Evang. Prop. 4. supposes

poses that *Jonah's* Deliverance from the Whale's Belly gave Occasion to the Greek Story of *Ari-on*; who after he was cast into the Sea, was conveyed by a Dolphin to the Port of *Corinth*.

C H A P. III.

The ARGUMENT.

Jonah is sent again to the Ninevites, and preacheth to them with good Success.

Ver. 3. **N**OW *Nineveh* was an exceeding great City, of three Days Journey.] The Hebrew reads, a City great to God; so the Mountains of God are the same with great Mountains: *Psal.* xxxvi. 6. and the Cedars of God are translated goodly Cedars: *Psal.* lxxx. 10.

Diodorus Siculus informs us, that *Nineveh* was 480 Furlongs in Compass, which makes sixty of our Miles: See Dr. *Prideaux*, ad *An. C.* 612. So that it was bigger than *Babylon*, which, according to his Account, was but forty eight. *Diodorus's* Account agrees with the Description the Prophet gives us, that it was three Days Journey in Compass: Twenty Miles was a Day's Journey in common Computation for a Foot-Traveller. See *Casaubon's* Notes upon *Strabo*, lib. i. p. 35.

Ver. 4. Yet forty Days, and *Nineveh* shall be overthrown.] God was pleased to allow them sufficient Time to repent, and give some Proof of their Reformation. The Copies of the LXX read, Three Days: It is no easy Matter to guess at the Occasion of the Mistake, although *J. Vossius* is willing to believe that this was the original Reading: See his Book de LXX Interp. cap. 23. Some Copies of *Justin Martyr's* Dialogue with *Trypho*, p. 316. Edit. Lond. read 43 Days; but that Number is probably owing to the Copiers, who joined the two Readings of the Hebrew and LXX together.

Ver. 5. So the People of *Nineveh* believed God, &c.] The Fame of the wonderful Works God had wrought for the Jews, was spread over the Eastern Parts of the World. This might make the *Ninevites* hearken to a Man of that Nation, that came to them as sent by God. And it is likely that he gave them an Account of the miraculous Circumstances which attended his own Mission. But without Question, a Sense of their own Guilt, and their deserving whatever Punishment Heaven could inflict, was a principal Reason that moved them to have a Regard for his Message. And by the Men of *Nineveh's* repenting at the preaching of *Jonas*, God designed to upbraid the Stubborness of his own People, and shame them, as it were, into Repentance, for fear the Men of *Nineveh* should rise up in Judgment against them; as our Saviour speaks of the *Israelites* in his own Time, *Mat.* xii. 41.

Ver. 6. For Word came unto the King of *Nineveh*.] Archbishop *Usher* in his *Annals*, ad *A. M.* 3233. supposes this Prince to have been *Pul* the King of *Assyria*, *Nineveh* being

then the Capital City of that Empire; who afterward invaded the Kingdom of *Israel*, in the Days of *Menabem*, 2 *Kings* xv. 19. it being very agreeable to the Methods of Providence, to make use of an Heathen King that was penitent, to punish the Impenitency of God's own People *Israel*.

Ibid. And he arose from his Throne, and laid aside his Robe from him.] He laid aside all his State, and put on the Habit of a Penitent.

Ver. 7. Let neither Man nor Beast—taste any Thing.] Such general Shews of Sorrow add to the Solemnity of the Humiliation, and may be proper to work upon Mens Minds, and bring them to a true Contrition.

Ver. 8. But let Man and Beast be covered with Sackcloth.] The covering Horses and Mules with Sackcloth adds to the Solemnity of a Funeral. In like Manner, their mournful Garb was an affecting Circumstance in this publick Sorrow and Humiliation.

Ibid. Let them cry mightily unto God; yea, let them turn every one from his evil Way, and from the Violence that is in their Hands.] Natural Religion instructed them, that their earnest Prayers without true Amendment would not avail them before God: nor would their Repentance be thought sincere, unless they restored to the true Owners what they had gained by Violence and Injustice.

Ver. 9. Who can tell if God will turn and repent?] Compare *Joel* ii. 14. 2 *Sam.* xii. 22. Even wicked Men, upon their Repentance, are apt to conceive Hopes of obtaining Mercy.

Ver. 10. And God repented of the Evil which he said he would do unto them, and he did it not.] According to the general Declaration he hath made of his Will in this Case; *Jer.* xviii. 1. Therefore the Threatnings of temporal Evils are to be understood conditionally, viz. unless the Execution of them is suspended by Mens Repentance.

C H A P. IV.

The ARGUMENT.

Jonah repining at God's Mercy in sparing the Ninevites, is reproved by the Type and Figure of the Gourd.

Ver. 1. **B**UT it displeased *Jonah* exceedingly, &c.] God's Mercy in sparing the *Ninevites* was very displeasing to *Jonah*, and he expressed a great Impatience under it, lest he should be esteemed a false Prophet, and treated as such.

Ver. 2. And he prayed unto the LORD, and said, &c.] He uttered his Complaint in his Prayers to God, wherein he pleaded an Excuse for his Disobedience to God's first Commands.

Ibid. Therefore I fled unto *Tarshish*, &c.] This made me unwilling to go upon this Message to the *Ninevites*, because I knew by the Declarations thou madest to *Moses*, *Exod.* xxxiv. 6. and by several Instances of thy Mercy, that thou dost

doft not always execute the Punishments thou threatneft againft Sinners.

Ver. 3. *Therefore now, O LORD, take, I beseech thee, my Life from me, &c.*] I had rather die, than live under the Imputation of being a false Prophet. *Josephus, Antiq. Lib. XIII. c. 19.* tells a Story parallel to this, concerning one *Judas an Effene*, who had foretold that *Antigonus* should be murdered on a certain Day at *Stratton's Tower*, which was another Name for the Town of *Cesarea*. On the very same Day he saw this *Antigonus* in the Temple, at which he fell into a great Passion, and wished himself dead. But before the Day was over, he received News that *Antigonus* was slain just under that Tower of the Palace of *Jerusalem*, which was called *Stratton's Tower*.

Ver. 5. *So Jonab went out of the City.*] The Words should have been translated, *Now Jonab had gone out of the City*: For the Particulars related in the foregoing Verses happened after his departing out of the City, and sitting somewhere in View of it, expecting some extraordinary Judgment should come upon it: But being disappointed, he broke out into that Expostulation with God already mentioned.

Ibid. And sat on the East-side of the City.] Probably in some solitary Place, where he might not be discovered, and which did not lie in the Way to his own Country, but quite opposite to it: So that if the *Ninevites* had a mind to have pursued him, they might not apprehend him.

Ver. 6. *And God prepared a Gourd, &c.*] What Sort of Plant or Shrub this should be, was a Question before *St. Jerom's* Time, as appears by his Commentary upon the Place. He translates it *Ivy*, not that he thought it meant so, but in Compliance, as he tells us, with some antient Interpreters; altho' the *Septuagint*, and all the antient Versions, agree in translating it a *Gourd*.

Ibid. That it might be a Shadow over his Head, and deliver him from his Grief.] From the burning Heat of the Sun, which still added to his former Grief and Vexation; the Booth which he made at first, being withered by the Heat.

Ver. 8. *When the Sun did arise, God prepared a vehement East Wind, and the Sun did beat upon the Head of Jonab, that he fainted, &c.*]

The Winds in the hot Countries are often-times more suffocating than the Heat of the Sun, when they blow from the sandy Deserts; and they make the Sun-beams give a more intense Heat. The Word *Charithibh*, *Vehement*, signifies likewise *Silent*, as it is translated in the Margin. Taking it in that Sense, it denotes such a Wind as causes a small Motion in the Air, and makes it sultry hot.

Ver. 9. *Dost thou well to be angry for the Gourd?*] Dost thou think fit to persist in thine Impatience, notwithstanding the Punishment I have sent upon thee for thy former Guilt in this kind?

Ibid. I do well to be angry, even unto Death.] I have just Cause to be angry, even to that Degree as to wish myself dead. The Prophet here records his own Impatience, without concealing any Circumstance of it, as *Moses*, and other holy Writers have done.

Ver. 10. *Thou hast had Pity on the Gourd, &c.*] Thou wast concerned at the Loss of that short-liv'd Plant.

Ver. 11. *And should not I spare Nineveh, that great City?*] The Lives of so many thousand Men are much more valuable than that of a single Plant.

Ibid. Wherein are more than six-score Thousand Persons that cannot discern between their right Hand and their left.] i. e. Infants, who know neither Good nor Evil, as it is expressed, *Deut. i. 39. Isa. vii. 15, 16.* If we compute these at a Fifth Part of the Inhabitants of *Nineveh*, the whole Sum will amount to six Hundred Thousand Inhabitants; which are as few as can well be supposed to live in a City of such large Dimensions.

Ibid. And also much Cattle.] God's Providence extends its Care to Beasts, as well as Men. See *Psal. xxxvi. 6. civ. 27, 28.* So he is willing to spare them, as well as the more noble Parts of the Creation.

This Reason seems to have silenced *Jonab's* Complaints, and made him sensible of his Fault, in repining at God's Mercies.



A

COMMENTARY

UPON THE

Prophet MICAH.

The PREFACE.

THE Prophet Micah was probably of Judah, because he reckons the Time of his Prophecy by the Reigns of the Kings of Judah. He is called the Morasthite here, and Jer. xxvi. 18. from the Place of his Nativity, Morasthi, which St. Jerom distinguishes from Mareshah, mentioned chap. i. 15. though he places them both in the Tribe of Judah. Lib. de Locis Hebr.

CHAP. I.

The ARGUMENT.

The Prophet begins with an awful Description of God's Coming to execute his Judgments, first upon Samaria, and then upon Jerusalem.

Ver. 1. **T**HE Word of the LORD that came to Micah concerning Samaria and Jerusalem.] Concerning both the Kingdoms of Israel and Judah, whereof Samaria and Jerusalem were the Metropoles.

Ver. 2. Hear all ye People, and bearken O Earth, and all that therein is.] Or, bearken O Land [of Israel] and all its Inhabitants. A Form of Speech bespeaking Mens Attention: See Deut. xxxii. 1. Isa. i. 2. The Prophets sometimes address their Speech to inanimate Things, to upbraid the Stupidity of Men. See below, chap. vi. 1, 2. Ezek. vi. 2.

Ibid. And let the LORD be Witness against you.] I call him to witness, that I have fore-warned you of the Judgments that hang over your Heads, unless you speedily repent. And he himself will become a Witness against you, and convince you of your Sins, in such a Manner that you shall not be able to deny the Charge. Comp. Psal. l. 7. Malach. iii. 5.

Ibid. The LORD from his holy Temple.] From Heaven his holy Habitation. See the following Verse, and the Note upon Jonab ii. 7.

Ver. 3. For behold, the LORD cometh out of his Place.] God is described as coming from

Heaven to Judgment, because of the visible Effects of his Power and Presence upon Earth. See Isa. xxvi. 21.

Ibid. And he will come down, and tread upon the high Places of the Earth.] When he comes to execute his Judgments, he will subdue Places of the greatest Strength, and bring down the Men of the highest Rank. See Amos iv. 13.

Ver. 4. And the Mountains shall be molten under him, and the Vallies shall be cleft, &c.] An Allusion to God's Coming upon Mount Sinai, when Thunder and Lightning shook the Mountain, and violent Rains, which accompanied this Tempest, made the Hills look as if they were melted down. Compare Judg. iv. 4, 5. Psal. lxxviii. 8. xcvi. 5. Isa. lxiv. 1, 2. Habak. iii. 6, 9, 10. Or the Words may be referred to the General Judgment, of which all particular Judgments are an Earnest; when the Heavens and the Earth shall be dissolved at God's Appearing. Compare Nabum i. 5. Isa. li. 6.

Ver. 5. What is the Transgression of Jacob, is it not Samaria?] Where is the chief Cause of Jacob's, or Israel's Sin and Apostacy? Is it not in Samaria, the chief Seat of that Kingdom, the Residence of the King and his Princes, who have set up the Idolatry of the golden Calves, and made it the established Religion of the Kingdom.

Ibid. And what are the high Places of Judah, are they not Jerusalem?] Doth not the idolatrous Worship, practised in the high Places, receive its chief Encouragement from Abaz, and the great Men that join with him in that Idolatry? See 2 Kings xvi. 4.

Ver.

Ver. 6. *Therefore I will make Samaria as an heap of the Field, and as plantings of a Vineyard.*] It shall be turned into an Heap of Ruins. Comp. chap. iii. 12. 2 Kings xix. 25. Nebem. iv. 2. It shall be reduced into such Heaps of Stones as are laid up together in a Field lately plowed, or a Vineyard newly planted, after the Stones have been gathered out of it: Compare Hof. xii. 11. Isa. v. 2. The vulgar Latin translates the Sentence thus, *I will make Samaria as an heap of Stones in a Field, when a Vineyard is planted.*

Ibid. *And I will pour down the Stones thereof into the Valley, and I will discover the Foundations thereof.*] Samaria stood upon an Hill, 1 Kings xvi. 24. So when it was demolished, many Stones would fall down from the high and stately Buildings into the Valley beneath, and leave the Foundations naked and bare. Comp. Jer. li. 25.

Ver. 7. *All the Hires thereof shall be burnt with Fire.*] i. e. The City shall be destroyed; all its Wealth and Substance shall be consumed in the Fire; the Increase of which they looked upon as so many Rewards of their Idolatry. See Hof. ii. 5, 12.

Ibid. *For she gathered it of the Hire of an Harlot, and it shall return to the Hire of an Harlot.*] She imagines that she gaineth her Wealth as a Reward of her Idolatry, and it shall return, or be made a Prey to idolatrous Assyrians. Nothing is more abominable than the Hire of an Harlot, implying two great Wickednesses, Covetousness and Impurity. See Deut. xxiii. 18.

Ver. 8. *Therefore I will wail and howl, I will go stript and naked.*] I will sympathize with the Calamities of my Countrymen: Compare Isa. xxii. 4. Jer. iv. 19. I will put on the Habit and Dress of Mourners, whose Custom it was to go without their upper Garments; or with those they wore, rent and torn. This will fitly denote the naked Condition to which the Ten Tribes will be reduced by their Enemies. See Isa. xx. 2, 3, 4. and the Notes there.

Ibid. *I will make a Wailing like the Dragons.*] The Word *Tannin* is often translated a Dragon by our Interpreters; but it signifies most commonly some great Fish, such as a Whale or Crocodile: See the Note upon Isa. xxvii. 1. Ezek. xxix. 3. It seems to be taken for a Land Animal here, as Dr. Pocock observes upon the Place; and so it is taken Lam. iv. 3. where our English reads, *The Sea Monsters draw out the Breast, they give suck to their young Ones*: But the Text must be understood of a Land Animal, Sea Monsters having no Breasts.

Ibid. *And mourning as the Owls.*] Compare Job xxx. 29. Psal. cii. 6. Bochart. de Animal. lib. ii. c. 14. thinks the Word translated *Owls* signifies properly an Ostrich. It is generally supposed, that the Hebrew *Yaani* is derived from the loud Noise this Bird maketh. The LXX translate it here by Σειρήνες, Sirens, by which Vossius understands a Sort of Wasp or Hornet, of a melancholy Note; which Kind never goes in Swarms, but wanders about in a solitary Manner. See his Dissert. de Orac. Syb. c. 13.

Ver. 9. *For her wound is incurable, it is come to Judah, he is come to the Gate of my People, even to Jerusalem.*] The Captivity and Desolation of the Ten Tribes can neither be prevented, because they persist in their Impenitence; nor can any Relief be applied to it, because it will end in their utter Destruction. And one aggravating Circumstance attends it, that it is the Fore-runner of those Evils which will befall Judah and Jerusalem; whose Gates Senacharib shall attempt to besiege, with a Design to make himself Master of that City and the Kingdom. See 2 Kings xviii. 17. 2 Chron. xxxii. 2. Compare ver. 12. of this chapter.

Ver. 10. *Declare it not in Gath.*] The Words are taken out of David's Lamentation over Saul and Jonathan, 2 Sam. i. 20. This Manner of Speech does not imply in either Place, that such ill Tidings could be concealed; but only expresseth the Prophet's Concern, lest the Philistines should take Occasion from thence to rejoice over the Calamities of his People.

Ibid. *In the House of Ahab roll thy self in the Dust.*] Or, wallow in the Ashes, as was commonly practised in Times of great Mourning. See Esther iv. 3. Jer. vi. 20. The Word *Ahab* signifies Dust; and the Prophet, it is likely, puts it here for *Opahab*, a Town in the Tribe of Benjamin; that the Name may better suit their present Condition.

Ver. 11. *Pass ye away, thou Inhabitant of Saphir, having thy Shame naked.*] Or, Thy Nakedness uncovered.] The Word *Saphir* imports a fair and delightful Habitation, and denotes either Samaria or Jerusalem. The Prophet threatens the Inhabitants of that Place, that they shall go into Captivity in a Way very unsuitable to their former Softness and Luxury; even without so much as a Covering to hide their Nakedness. See Isa. iii. 17. xlvii. 2, 3. and the Notes there.

Ibid. *The Inhabitant of Zaanan came not forth in the Mourning of Beth-ezel.*] The Inhabitants of Zaanan were so much concerned to provide for their own Security, that they took no Notice of the mournful Condition of their Neighbour: So Beth-ezel signifies. Grotius supposes Zaanan to denote Zion, and Beth-ezel to signify Bethel, called here by another Name, importing the House of Separation, according to his Interpretation; because it was the principal Seat of idolatrous Worship.

Ibid. *He shall receive from you his standing.*] The Inhabitant of Zaanan may make a Conjecture of his own Strength or Condition, whether he is like to stand or fall by the Fate which he sees doth befall the People of Beth-ezel.

Ver. 12. *For the Inhabitant of Maroth waited carefully for good; but evil came down, &c.*] The Words may be better translated, *Although the Inhabitant of Maroth waited for good, yet evil, &c.* So the Particle *Ki* is translated when it is repeated in the Middle of the Sentence, as it is here: 2 Sam. xxiii. 5. By Maroth, which signifies Bitterness, or Trouble, Grotius understands Ramoth: There were several Ramaths ex-

expressed sometimes by *Ramoth* in the Plural Number; one in Mount *Ephraim*, 1 Sam. i. 1. another in the Tribe of *Benjamin* near *Bethlehem*, Jer. xxxi. 15.

Ibid. *But Evil came down from the LORD unto the Gate of Jerusalem.*] Such a Calamity as stopped not at *Ramab*, but reached even to *Jerusalem*; those two Places being not far asunder: See *Judg.* xix. 10, 13.

Ver. 13. *O Inhabitant of Lachish, bind the Chariot to the swift Beast:*] In order to flee from the approaching Enemy. *Lachish* was one of the first Cities that *Sennacherib* besieged, when he invaded *Judea*: 2 Kings xviii. 13, 14.

Ibid. *She was the beginning of Sin to the Daughter of Zion, for the Transgressions of Israel were found in her.*] She was the first among the Cities of *Judab* which practised those Idolatries, which the Kings and People of *Israel* had begun.

Ver. 14. *Therefore shalt thou give Presents to Moresheth-gath:* Either to defend thee against the Enemy, or to receive thee under their Protection. *Moresheth-gath* was probably a Place that once belonged to *Gath* of the *Philistines*.

Ibid. *The Houses of Achzib shall be a Lie unto the Kings of Israel.*] *Achzib* signifies a Lie. There is a Town of that Name belonging to the Tribe of *Judab*, mentioned *Josh.* xv. 44. This Place the Prophet foretels will answer its Name, and disappoint the Kings of *Israel* that depended upon its Strength and Assistance: [See 2 Chron. xxi. 2. and chap. xxviii. 19.] *Israel* is sometimes used for *Judah*: See below, chap. iii. 9, 10. So it may probably be taken here, and ver. 15.

Ver. 15. *Yet I will bring an Heir to thee, O Inhabitant of Mareshab.*] This is another Town belonging to *Judab*, mentioned *Josh.* xv. 44. The Name signifies an Inheritance: So the Prophet, by way of Allusion, foretels that a new Heir shall come and take Possession of it, viz. a conquering Enemy.

Ibid. *He shall come to Adullam, the Glory of Israel.*] The Enemy shall enlarge his Conquests even to *Adullam*, one of the Frontier Cities of *Judab*, fortified by *Reboboam*, 2 Chron. xi. 7. *Israel* is put here for *Judah*, as in the foregoing Verse. The Margin reads, *The Glory of Israel shall come to Adullam: i. e.* The Great and Honourable Men shall be forced to hide themselves from their Enemies, in the Cave of *Adullam*, as *David* did when he fled from *Saul*, 1 Sam. xxii. 1.

This may relate to the great Depredations which *Pekab* King of *Israel*, in conjunction with *Rezin* King of *Syria*, made in the Kingdom of *Judab*, in the Reign of *Abaz*. See 2 Chron. xxviii. 5-8.

Ver. 16. *Make thee bald, and poll thee [or shave thy Hair] for thy delicate Children, for they are gone into Captivity from thee.*] Cutting the Hair, or shaving it close, were Expressions of Mourning and Lamentation, antiently used among most Nations. See *Job* i. 20. *Jer.* vi. 29. *Amos* viii. 10. and the Notes upon *Isa.* xv. 2.

Ibid. *Enlarge thy Baldness, as an Eagle.*] When she moults her Feathers.

CHAP. II.

The ARGUMENT.

The Chapter begins with a Reproof for the Sins of Oppression, and Contempt of God's Word, but concludes with the Promise of a Restoration. Some learned Men think that the Reproofs of this Chapter relate to the Times of King *Ahaz*.

Ver. 1. **W**O to them that devise Iniquity, and work Evil upon their Beds, &c.] Whose Thoughts are big with Mischief, so that they contrive Schemes of Wickedness upon their Beds, in order to put them in Practice when they arise in the Morning. Compare *Psal.* xxxvi. 4.

Ibid. *Because it is in the Power of their Hand.*] They make their Strength the Law of Justice, according to the Character given of such Men, *Wisdom* ii. 11.

Some take the Hebrew Word *El*, to signify God, which is its most usual Signification; in which Sense the *Vulgar Latin* translates it, *contra Deum est manus illorum, their Hand is against God.*] But the Phrase in the Original is used in the same Sense in which our Translators understand it, *Gen.* xxxi. 29. *Deut.* xxviii. 32.

Ver. 2. *So they oppress a Man and his House, even a Man and his Heritage.*] They take from him both his House and his Land.

Ver. 3. *Behold against this Family do I devise an Evil, &c.*] As they devise Mischief against others, so will I devise an Evil against them, as a due Punishment for their Sin. As they have unjustly deprived others of their Inheritance, so a conquering Enemy shall dispossess them, and carry them into Captivity. See the following Verse. The Word *Family* is equivalent to *People*, as appears from *Jer.* i. 15. Compare chap. viii. 3. x. 25. of that Prophecy; where the *Families which have not called upon thy Name*, mean the same with the *Kingdoms that have not called upon thy Name*, *Psal.* lxxix. 6.

Ver. 4. *In that Day shall one take up a Parable against you.*] A Parable denotes a Speech out of the ordinary Way, as the Greek Word *Παροιμία* imports, and illustrated with Metaphors or Rhetorical Figures. See *Job* xxvii. 1. *Ezek.* xx. 49. *Habak.* ii. 1. So speaking in Parables (for so the Words should be translated) is opposed to speaking plainly. *John* xvi. 25, 29.

Ibid. *And lament with a doleful Lamentation.*] The Expression alludes to the Lamentations made at Funerals. See the Note upon *Amos* v. 1.

Ibid. *He hath changed the Portion of my People; how hath he removed it from me?*] He hath removed his People out of their antient Inheritance, that Portion which he himself had allotted them; and given it away to other Owners.

Ibid. *Turning away he hath divided our Fields.*] Turning us into captivity, or, as the Margin reads, *Instead of restoring us*, he hath divided our Lands among our Enemies.

Ver. 5. *Therefore thou shalt have none that shall cast a Cord by lot, in the Congregation of the LORD.*] Israel was the LORD's People, or Congregation; comp. *Deut. xxiii. 1, 2.* they were the Lot of his Inheritance, *Deut. xxxii. 9.* and he divided their Land among them by Lot: But now they shall be utterly expelled out of it, and sent Captives into a foreign Country.

Ver. 6. *Prophecy ye not*, say they to them that *prophecy.*] They do not care to hear the Prophets speak ungrateful Truths: See *Isa. xxx. 10. Amos vii. 16.* The word is the same here which is used in that Text of *Amos*: See the Note there. *Say they*, is understood by a like Ellipsis; *Nabum xi. 8.*

Ibid. *They shall not prophecy to them, that they shall not take shame.*] Or, rather, *For they will not take shame.* It is to no purpose to prophecy to them, for they still persist in a shameless Course of Sin. Compare *Zech. iii. 5. Jer. vi. 15.* The latter part of the Sentence may be thus translated: *Their Shame shall not depart*, or be removed from them; i. e. God hath determined to bring that Shame upon them which their Sins deserve.

Ver. 7. *O thou that art named the House of Jacob,*] But dost not act suitably to the Piety of thy Father Jacob.

Ibid. *Is the Spirit of the LORD straitened? are these his Doings? &c.*] Is God's Hand or Power shortened? Comp. *Isa. lix. 1. Zech. iv. 6.* Are the Judgments he brings upon you the genuine Effects of his Power and Goodness? and not rather such Acts as your Sins do in a manner constrain him to exercise, as Punishments are called *his strange Work*? *Isa. xxviii. 21.* Certainly both his Laws, and the Words delivered by his Prophets, would turn to your Good, if you would obey them.

Ver. 8. *Even of late my People is risen up as an Enemy.*] This Dr. Wells refers to the Invasion of Judah by Pekah, and the Devastations which followed upon it. See 2 *Chron. xxviii. 5-8.*

Ibid. *Ye pull off the Robe with the Garment from them that pass by securely, &c.*] Or, *Ye take the Robe from off the Garment* — so Noldius translates it, p. 611. By the Robe is meant the upper Garment, called the Cloak, *Luke vi. 29.* where the Phrase seems to be taken from this place. The words import, that the Israelites invaded their Countrymen of Judah, who had given them no provocation, and were willing to live peaceably with them, and in a violent manner stripp'd them of all their Substance, even to their wearing Apparel.

Ver. 9. *The Women of my People have ye cast out from their pleasant Houses, &c.*] This probably relates to the Invasion just now mentioned, when the Israelites carried away captive of their Brethren, two hundred thousand, Women, Sons and Daughters; 2 *Chron. xxviii. 8.*

Ibid. *From their Children have ye taken*

away my Glory for ever.] Ye have taken their Children captive with a Design to sell them to the Heathen (see *Joel iii. 6.*) that they may be bred up in Idolatry, and forfeit all their Right to the Privileges of my Temple and Worship. The Temple is called the *Beauty of Holiness*, *Psal. xxix. 2. xcvi. 9.* where the word is the same which is here translated *Glory*. Some understand the words, of Pekah and Rezin's Design to set up another King in Judah (see *Isa. vii. 6.*) not allied to the House of David; and thereby to defeat the Promises made to that Family, that the *Messias* should descend from thence, and withal deprive the Posterity of the Jews of the most glorious Part of God's Promises to them.

Ver. 10. *Arise ye, and depart, for this is not your Rest.*] The Prophet still directs his Discourse to the Israelites that invaded Judah, and tells them, that as a just Punishment for their oppressing and spoiling their Brethren, they themselves should be carried captive out of their Land, where God had promised to give them Rest. See *Deut. xii. 9. Psal. xcv. 2.*

Ibid. *Because it is polluted, it shall destroy you, even with a sore Destruction.*] The Land being polluted with your Sins, shall spue you out; as it did its former Inhabitants the Canaanites, *Lev. xviii. 28.*

Ver. 11. *If a Man walking in the Spirit and Falshood,*] Or, of Falshood. Noldius gives several Instances where the copulative Particle supplies the Place of the Genitive Case. See his *Concordance*, p. 315.

Ibid. *I will prophecy unto thee of Wine and strong Drink, he shall even be the Prophet of this People.*] If a Prophet pretend to foretel all manner of Plenty and Prosperity, such a one shall be hearkened to by this People, tho' it be never so unlikely to come to pass. Such were those that prophesied of Peace, whom *Jeremiah* reproves, chap. vi. 14. viii. 11. and spoke smooth things to please their Hearers, *Isa. xxx. 10.* The words may be thus translated: *I will prophecy unto thee for Wine and strong Drink* — i. e. if it appears both by his Words and Actions, that he doth not design the serving God, but his own Belly; as St. Paul speaks, *Rom. xvi. 18.* yet such a one shall be followed by those that love soothing Teachers. Comp. chap. iii. 5. Wine and strong Drink are often mentioned together; the latter may best be explained in the Words of St. Jerom. *Epist. 2. ad Nepotianum.* *Sicera Hebraeo sermone omnis potio nuncupatur, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquuntur in dulcem potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur.* "The Hebrew word *Shaker* signifies any strong Drink, whether it be made with any sort of Grain (like our Malt) or with the Juice of Apples; or when a sweet Liquor is made by the Infusion of Honey, or when a Juice is pressed out of the Dates of the Palm-tree; or Water hath a Strength and Colour added to it by the Infusion of any other Fruit."

Ver.

Ver. 12. *I will surely assemble, O Jacob, all of thee; I will surely gather the Remnant of Israel.*] Here follows a Promise of Mercy, such as is often subjoined to the Threatnings of impending Judgments. This Promise relates to the general Restoration of the Jewish Nation, which yet is here and elsewhere confined to that Remnant that shall escape the Punishments that will come upon the Rebellious. See the Note upon chap. iv. 7.

Ibid. *I will put them together as the Sheep of Bozrah, &c.*] God is often stiled the Shepherd of Israel, and his Care over his People is compared to that of a Shepherd over his Flock, when he gathers them into the Fold, and defends them from Beasts of Prey, while they are there. Compare Jer. xxxi. 10. Bozrah is a noted Place in Idumea, where there were large Flocks of Sheep.

Ibid. *They shall make a Noise by reason of the Multitude of Men.*] The Noise a Multitude makes both discovers their Numbers, and is a Sign of their being lively and in good Condition. The Words may be render'd, keeping close to the Original, *They shall increase with Men*: The same Word in the Hebrew signifying both a Noise and a Multitude. Comp. Ezek. xxxvi. 37.

Ver. 13. *The Breaker is come up before them.*] He that shall break the Bonds of their Captivity, or break through all Obstacles that hinder their Return home. The Word *Porets* is usually understood in a bad Sense, for a Thief or a Destroyer; but the Context here determines it to a more favourable Acceptation. To this Sense the *Vulgar Latin* renders it, *Pandens iter*, *He that opens the Way*. The Jewish Commentators generally understand the *Breaker*, and *their King* that follows, of the same Person, viz. the *Messiah*; as may be seen in Dr. Pocock upon the Place. Bishop Pearson cites the Words of Moses Hadarsan to the same Purpose, in his *Exposition* of the sixth Article of the Creed. The Words seem parallel to that Expression of Zechariah, chap. xii. 8. *As the Angel of the LORD before them*, or, at the Head of them. See the Note there. Some of the Jews indeed, with a little Variation, expound *their King* of the *Messiah*; and the *Breaker*, of his Fore-runner *Elijah*; as Dr. Pocock observes. The Chaldee Paraphrase translates it, *Those that are saved*, as if the Word were in a passive Form.

Ibid. *They have broken up, and have passed through the Gate, and are gone out by it.*] The Expressions allude to a Flock of Sheep, who as soon as a Passage is opened for one to get out, do all of them follow.

Ibid. *And their King shall pass before them, and [or even] the LORD on the Head of them.*] The *Messiah*, who is both their God and their King (see the Note upon Isa. vii. 14.) shall lead and conduct them as their Captain and General. Compare Isa. lii. 12. Hof. i. 11.

CHAP. III.

The ARGUMENT.

Both the Princes and Prophets of Judah are re-proved for their Sins, and the Destruction of Jerusalem is foretold, as a Punishment for these Enormities.

Ver. 1. **H**E A R, O ye heads of Jacob, and ye Princes of the House of Israel.] *Israel* stands for *Judah* here, as appears by ver. 9, 10. See likewise chap. i. 14, 15.

Ver. 2, 3. *Who pluck off their Skin from off them, &c.*] Who exercise all Manner of Cruelty upon their Inferiors, as if they were so many Butchers cutting Meat for the Shambles.

Ver. 4. *He will even bide his Face from them at that Time, as they have behaved themselves ill in their Doings.*] As they have shewed no Pity to others, God will have no Pity for them.

Ver. 5. *That bite with their Teeth, and cry Peace.*] Tho' they speak smooth Things, yet are no better than ravening Wolves, and bring Destruction upon those that are deluded by them. See chap. ii. 11.

Ibid. *And he that putteth not into their Mouth, they even prepare War against him.*] If Men will not still care for and maintain them, they bring them into Trouble by raising false Accusations against them, as if they were Enemies to the Government. Compare Ezek. xiii. 19.

Ver. 6, 7. *Therefore Night shall be unto you, that ye shall not have a Vision, &c.*] The false Prophets shall see their own Prophecies confuted by Experience, so that they shall no more pretend to the Gift of Prophecy, and shall be covered with Shame and Confusion for making false Pretences to it.

Ibid. *And the Sun shall go down over the Prophets, and the Day shall be dark over them.*] As they shall have no Light or Revelation from Heaven, so dark Days or dismal Calamities shall overtake them, as a just Punishment for their Frauds and Impositions. Compare Isa. viii. 20. xxix. 10. Jer. xv. 9. Amos viii. 9, 10.

Ver. 7. *Yea, they shall cover their Lips, for there is no Answer from God.*] Men used to cover their Mouth, or their Face, when they were under any great Affliction. See Ezek. xxiv. 17. This likewise shewed that they were utterly silenced, and had nothing to say, either by Way of Revelation from God, or in behalf of themselves: Job xl. 4.

Ver. 8. *But truly I am full of Power by the Spirit of the LORD, and of Judgment and of Might, to declare unto Jacob his Transgression, &c.*] Whereas I that am a true Prophet, and moved by God's Spirit, have the Honesty and Courage to reprove the Crying Sins of the Nation, though practised and encouraged by the greatest Men in it; see ver. 9. contrary to the base Flatterings and Soothings of

the false Prophets. See Ezek. xiii. 10, &c. *Geburah* properly signifies *Might* or *Courage*; so it is used, *Isa.* xi. 2. See the Note there.

Ver. 9. *Hear this—ye Heads of the House of Jacob, and Princes of the House of Israel.*] See ver. 1. This Address to the Great Men, shews the Prophet's Courage and Impartiality.

Ver. 10. *They that build up Zion with Blood, &c.*] Who think to increase the Wealth, or secure the Safety of the Publick, by putting the Innocent to Death. Compare *Habak.* ii. 12.

Ver. 11. *The Heads thereof judge for Reward.*] See chap. vii. 3. *Isa.* i. 23. *Hos.* iv. 18. *Ezek.* xxii. 12—27. *Zeph.* iii. 3.

Ibid. *Her Priests teach for Hire.*] It was the Duty of the Priests to instruct the People, as well as to attend upon the Service of the Temple; for which Cause they had Cities allotted to them in all Parts of *Judea*. See *Deut.* xxxiii. 10. *Ezra* vii. 10. *Jer.* xviii. 18. *Malachi* ii. 7. The Priests not content with that plentiful Revenue which the Law allowed them, made a corrupt Gain of their Office.

Ibid. *And the Prophets divine for Money.*] See ver. 5. *Jer.* v. 31. vi. 13. This is to be understood of the false Prophets. See *Zeph.* iii. 4. *Zech.* xiii. 2.

Ibid. *Yet will they lean upon the LORD, and say, Is not the LORD among us? [or in the midst of us] none Evil can come upon us.]* Notwithstanding these general Corruptions, they will rely upon God's Protection, and think themselves secure, because he hath chosen the Temple as the Place of his peculiar Residence. Compare *Jer.* vii. 4. *Zeph.* iii. 5. *St. Paul* alludes to this Place, when he describes the *Jews* as resting or relying upon the Law, *Rom.* ii. 17. The Greek Word *ἐπ' αὐτῶν*, is the same which the LXX use here.

Ver. 11. *Therefore shall Zion for your sake be plowed as a Field, &c.*] This Prophecy had its utmost Completion in the final Destruction of the City and Temple by the Romans. See the Note upon *Jer.* xxvi. 18.

Ibid. *And Jerusalem shall become Heaps.*] The Word *Heaps* alludes to the Heaps of Stones laid up together in Fields newly plowed. See chap. i. 6. Compare *Psal.* lxxix. 1.

Ibid. *And the Mountain of the House [of the LORD] as the high Places of the Forest.*] The Place where the Temple stood, which was upon Mount *Moriab*, shall be over-run with Grass and Shrubs, like a Thicket or Forest.

CHAP. IV.

THE ARGUMENT.

The Prophet foretels the Proclamation of the Gospel, and the Increase of Christ's Kingdom in the latter Ages of the World: And exhorts God's People not to be discouraged at the Apprehension of their approaching Captivity, because the Church should in due Time surmount all Diffi-

culties, and break in Pieces all the Kingdoms of the Earth; as Daniel afterwards prophesied, chap. ii. 35, 44.

Ver. 1. **B**UT in the last Days it shall come to pass.] The Times of the *Messias* are usually expressed in the Prophets by the last Days: See the Note upon the parallel Text, *Isa.* ii. 2.

Ibid. *That the Mountain of the House of the LORD shall be established upon the Tops of the Mountains.*] See chap. iii. 12. The Temple standing upon Mount *Moriab*, is often styled God's Holy Mountain; from thence the Phrase is taken to denote the Christian Church in the prophetic Writings: See *Isa.* xi. 9. *lxvi.* 20. *Jer.* xxxi. 23. *Ezek.* xx. 40. *Joel* iii. 17. *Zech.* viii. 3. Our LORD himself compares his Church to a City set on an Hill, *Mat.* v. 14.

Ibid. *And People shall flow unto it.*] Heathens shall resort thither to be instructed in the Ways of Salvation: See the following Verse.

Ver. 2. *And many Nations shall come and say, Come, and let us go up to the Mountain of the LORD,—and he will teach us of his Ways, &c.*] The Expressions allude to the *Jews* going up in Companies to *Jerusalem* at their solemn Feasts. See the Notes upon the parallel Text of *Isaiab.*

Ver. 3. *And he shall judge among many People,—and they shall beat their Swords into Plowshares, &c.*] See the Notes upon the same Place. It is further observable, that our Saviour was born at a Time when there was Peace all the World over; after *Augustus*, having put an End to the Civil Wars, had shut up the Temple of *Janus*, in Token of his having procured a settled Peace.

Ver. 4. *But they shall sit every Man under his Vine, and under his Fig-tree, and none shall make them afraid.*] This shall be the Effect of that Peace, foretold in the foregoing Verse, when every Man may securely enjoy his own Possessions, and the Fruits of his Labour. See *Isa.* xxxvi. 16. *1 Kings* iv. 25. *Zech.* iii. 10. comp. *Jer.* xxiii. 4, 6.

Ver. 5. *For all People will walk every one in the Name of his God, and we will walk in the Name of the LORD our God for ever.*] Or, *Altho' all Nations should walk every one in the Name of his God, yet we will walk, &c.* Since all People are fond of the Religion of their Forefathers, tho' false and absurd; it much more becomes us to cleave stedfastly to the Service of the true God, and not forsake his Laws and Ordinances, as we have too often done. And this will be remarkably fulfilled at the general Conversion of the *Jews*, when this Prophecy shall receive its utmost Completion; as hath been observed in the Notes upon the parallel Text of *Isaiab*: See likewise the following Verses of this Chapter.

Ver. 6. *In that Day will I assemble her that balteth.*] Or, *I will heal her that balteth*: Comp. *Zeph.* iii. 19. for so the Verb *Asaph*, *Assemble*, is translated, *2 Kings* v. 3—6. The Word which we render *balteth*, signifies in

in general one that is weak and feeble, or bowed down by any Disease or Calamity. See *Psal.* xxxv. 15. xxxviii. 17.

Ibid. And I will gather her that is driven out.] This relates to the Calling of the Jews from their several Dispersions, into the Church: See the Notes upon *Ezek.* xxxiv. 13—16. altho' it may in some Degree have been fulfilled in their Return from the *Babylonish* Captivity. Compare *Psal.* cxlvii. 2.

Ver. 7. And I will make her that balteth a Remnant.] To this Remnant are many Promises made, which may in some Degree be applied to the State of the Jews after their Return from Captivity; see *Zeph.* ii. 9. *Zech.* viii. 6—11. but are chiefly to be understood of those who were to be called by the Gospel, when the main Body of the *Jewish* Nation were rejected. See chap. ii. 12. v. 3, 7, 8. vii. 18. *Isa.* i. 9. x. 21, 22. *Jer.* i. 20. *Joel* ii. 32. *Zeph.* ii. 9. iii. 13. and the Notes upon those Places.

Ibid. And her that was cast off a strong Nation.] The Jews, when they return from their several Dispersions (see ver. 6.) shall be victorious over all their Enemies. Compare chap. v. 8. *Ezek.* xxxviii, xxxix. and see the Note upon *Obadiab*, ver. 18.

Ibid. And the LORD shall reign over them in Mount Zion, from henceforth even for ever.] Comp. *Joel* iii. 17. God will dwell and reign among his Saints in the *New Jerusalem*, that comes down from Heaven, *Rev.* xxi. 2, 3, &c. and then the Kingdoms of the Earth shall become the Kingdoms of the LORD and of his Christ, and he shall reign for ever and ever, *ibid.* chap. xi. 15. compared with chap. xix. 6. *Isa.* xxiv. 23. *Dan.* vii. 27.

Ver. 8. And thou, O Tower of the Flock, the strong Hold of the Daughter of Zion, unto thee shall it come, even the first Dominion, &c.] The Church, of which the earthly *Jerusalem* was but a Figure; shall be the Seat of this Sovereign Dominion, which God shall render conspicuous to the whole World, spoken of ver. 7. The Tower of the Flock, or of Eder, is best explained by the strong Hold of the Daughter of Zion, which follows. The *Chaldee* Paraphrase expounds the Words of the *Messiah*, in whom the ancient Kingdom shall be revived, i. e. the Kingdom of David the *Bethlehemite*; the Tower of Eder being in, or near *Bethlehem*, *Gen.* xxxv. 19, 21. This Notion is countenanced by *Jonathan's Targum* upon *Gen.* xxxv. 19. where mention being made in the Text, of the Tower of Eder, beyond which *Israel* spread his Tent, he adds by Way of Explanation, From hence King *Messias* shall manifest himself in the latter Days.

Ver. 9. Now why dost thou cry out aloud? Is there no King in thee? Is thy Counsellor perished? For Pangs have taken thee as a Woman in travail.] Why dost thou cry out, as a Woman in the Anguish of her Travail, as if God himself, thy King and Counsellor, had forsaken thee? Compare *Jer.* viii. 19. Some understand it of the Time when *Zedekiah* and his Counsellors were seized by the *Chaldeans*, 2 *Kings* xxv. 6, 18, &c. Calamities are often

compared to the Pangs of Child-bearing; see *Isa.* xliii. 8. *Jer.* xxx. 6. l. 43.

Ver. 10. Be in pain, and labour to bring forth, O Daughter of Zion.] There is Reason for your being in Pain and Anguish; but as the Pangs of a Woman in Travail, they shall have a happy Conclusion; as it follows in the next Words.

Ibid. For now shalt thou go forth out of the City, and dwell in the Field, and thou shalt go even to Babylon.] The Jews Captivity is expressed by their going out of the City and dwelling in the Field; because their City and Temple being destroyed, they should live in an obscure State, without any visible Form of Government or Worship. The same Condition is elsewhere expressed by their living in the Wilderness: See the Note upon *Ezek.* xx. 35. and *Hof.* ii. 14. So the Church under Persecution is described as flying into the Wilderness, *Rev.* xii. 14.

Ibid. There shalt thou be delivered, &c.] God shall wonderfully restore thy Captivity from thence by *Cyrus*, as he hath foretold by *Isaiab*, a Prophet contemporary with *Micah*: *Isa.* xlv. 28. xlv. 1. Comp. chap. vii. 8, 11. of this Prophecy.

Ver. 11. Now also many Nations are gathered against thee, and say, Let her be defiled, and let our Eye look upon Zion.] The Heathen round about will take Occasion to insult the Jews Calamity, will please themselves with seeing the Temple prophaned, and gratify their Spite with viewing *Jerusalem* in a forlorn Condition: See *Lam.* ii. 16. To look upon our Enemies, is to behold their Fall with Delight. Compare chap. vii. 10. and see the Note upon *Obad.* ver. 12.

Ver. 12. But they know not the Thought of the LORD—for he shall gather them as Sheaves into the Floor.] They are ignorant of God's Purpose, which is to punish them with an entire Destruction, after he hath executed his Judgments upon his own People. See *Jer.* xxv. 27, 28, 29. Great Calamities are compared to the Threshing of Corn in a Floor: See the following Verse, and the Note upon *Isa.* xxi. 10.

Ver. 13. Arise and thresh, O Daughter of Zion; for I will make thine Horn Iron, and I will make thy Hoofs Brass.] The Expressions allude to the Manner of treading out the Corn in the Eastern Countries, which was by the Feet of Oxen. See *Deut.* xxv. 4. So the Word Horn is equivalent to the Hoofs which follow. The Words, as they relate to Zion, may be expounded in a spiritual Sense, of bringing in the Gentiles to the Obedience of Christ: See the following Note. Or else we may suppose this Promise will be fulfilled, when all the Enemies of the Church shall be subdued, and the Saints reigning with Christ, shall have Power over the Nations, and shall rule the Refractory with a Rod of Iron, *Rev.* ii. 26, 27. Compare this Text with chap. v. 8—15. of this Prophecy, and with *Isa.* xiv. 2. xli. 15. lx. 12. lxi. 5. and see the Notes upon those Places.

Ibid.

Ibid. *And I will consecrate their Gain unto the LORD, and their Substance unto the LORD of the whole Earth.*] This denotes the Conversion of the Gentiles, which is elsewhere expressed by their bringing Gifts and Offerings to God's Temple; because that was the most solemn Part of Religious Worship practised among the Jews. See *Psal.* lxxiii. 29. *Isa.* xviii. 7. xxiii. 18. lx. 6, 9. and compare *Rev.* xxi. 24—26. The Word translated *consecrate*, properly signifies to *devote*, and alludes to the Action of Conquerors, who use to dedicate Part of their Booty to God, as a thankful Acknowledgment for their Victory.

CHAP. V.

THE ARGUMENT.

The Prophet, that he may comfort the Jews under the Calamities foretold in the last Chapter, foretels the Birth of Christ, whose Kingdom should at last become victorious over all its Enemies.

Ver. 1. **N**OW gather thy self in Troops, O Daughter of Troops: He hath laid siege against us.] This Verse is to be understood of some foreign Invasion of Judea by a Nation that had numerous Troops; and may relate to the Conquest of Judea by the Babylonians. The *Daughter of Troops* is a Phrase of the same Kind with the *Daughter of Affliction*, i. e. one that is surrounded with Affliction: So the *Son of Death* is one condemned to die. 1 *Sam.* xx. 31. *Psal.* cii. 20.

Ibid. *They shall smite the Judge of Israel with a Rod upon the Cheek.*] This may be understood of Zedekiah, who was treated in a contumelious Manner by the Babylonians, as a common Captive, 2 *Kings* xxv. 6, 7. *Smiting on the Cheek* signifies treating one in a despicable Manner, *Lam.* iii. 31. *Matth.* v. 39. The *Judge of Israel* is equivalent to the King of Israel; see *Amos* ii. 5.

Ver. 2. *But thou Bethlehem-Ephrath, thou be little among the Thousands of Judah.*] *Ephrath*, or *Ephrath*, was another Name for *Bethlehem* in the Tribe of *Judah*; see *Gen.* xxxv. 19. And both Names are joined together, to distinguish it from another *Bethlehem* situate in the Tribe of *Zebulun*, mentioned *Josh.* xix. 15. It is called *little among the Thousands*, i. e. among the Families, or Cities of *Judah*. Compare *Judg.* vi. 15. 1 *Sam.* x. 19. The Expression is taken from the first Division of the People into Thousands, Hundreds, and other subordinate Divisions. See *Exod.* xviii. 21—25. Both the City and Family of *David* were in a mean Condition at the Time of *Christ's* Birth; whereupon the *Blessed Virgin*, in her Song, thankfully commemorates God's extraordinary Favour in honouring that low Estate to which they were reduced, with the Birth of the *Messiah*, *Luke* i. 48—52, 53.

But the Word *Tsair*, *little*, hath likewise a contrary Signification, as many *Hebrew* Words have (see the Note upon *Isa.* xii. 17.) and

signifies one of *Note* or *Esteem*; in which Sense it is taken by the *Chaldee* Paraphrast upon *Jer.* xlviii. 4. and by some Copies of the *LXX.* *Zech.* xiii. 7. See Dr. *Pocock* in his Notes upon *Porta Mosis*, c. 2. p. 18, 19. And in this Sense St. *Matthew* understands the Text, and translates it, *Art not the least among the Princes of Judah*, chap. ii. 6.

Ibid. *Yet out of thee he shall come unto me, that is to be Ruler in Israel.*] The Scribes and Pharisees understood this Prophecy of the Birth of the *Messiah*, as appears from *Matt.* ii. 5, 6. and so did the Generality of the Jews of that Age, who speak of it as an undoubted Truth, that *Christ* was to come of the Seed of *David*, and of the Town of *Bethlehem* where *David* was, *John* vii. 42. The *Chaldee* agrees with their Sentiments, and expressly applies the Prophecy to the *Messiah*; and our *LORD* was born at *Bethlehem* by an especial Act of Providence, that this Prophecy might plainly be fulfilled in him; see *Luke* ii. 4. *To come forth* is the same as to be born; see *Gen.* x. 14. xvii. 6. xxv. 25. 1 *Chron.* ii. 53. *Isa.* xi. 1.

Ibid. *Whose Goings forth have been from of old, even from everlasting.*] The Words do naturally import an Original, distinct from the Birth of *Christ*, mentioned in the foregoing Sentence; which is here declared to be from all Eternity; for so the Words *Mikkedem* (translated here *from of Old*, but rendered *from Everlasting*, *Habak.* i. 12.) and *Mimé Olam*, *From the Days of Eternity*, do plainly signify. See *Psal.* lv. 19. xc. 2. *Prov.* viii. 23. If we expound it with the *Chaldee* Paraphrast, whose Name was foretold of old, the Expression contains a plain Description of the *Messias*.

Ver. 3. *Therefore will he give them up, until the Time that she that travaileth hath brought forth.*] The Particle *Laken*, translated *therefore*, should be rendered *nevertheless*, here, and in some other Places; as Dr. *Pocock* hath observed upon the Place: And see the Note upon *Isa.* xxx. 18. Notwithstanding the Promise of so great a Blessing, God will give up his People into the Hands of their Enemies, or leave them to be exercised with Troubles and Afflictions, till the appointed Time of their Deliverance cometh, which shall be greater than that from *Babylon*. See chap. iv. 10. This Deliverance may be understood of the Church's bringing forth Children by the Preaching of the Gospel; see *Gal.* iv. 27. but will be more fully compleated in the general Restoration of the *Jewish* Nation, to be expected in the latter Ages. Compare *Isa.* lxvi. 7, 8.

Ibid. *Then the Remnant of his Brethren shall return to the Children of Israel.*] Or, *shall be converted with the Children of Israel*. See the Note upon *Mal.* iv. 6. Then the Remnant of the dispersed Jews, see the Note upon chap. iv. 7. upon their Conversion, shall join themselves to the true *Israelites*, and make one Church with them. Both the *LXX.* and *Chaldee* read, *The Remnant of their Brethren*. But if we follow the present *Hebrew*, we may understand it of the Believers that shall be added

ded to the Church, for Christ vouchsafes to call all Believers his Brethren. See Heb. ii. 11. Matt. xii. 50.

Ver. 4. *And he shall stand or feed [or rule] in the Strength of the LORD, and in the Majesty of the Name of the LORD his God, &c.]* Christ shall diligently perform the Office of a Shepherd or Governor over his Church: Compare chap. vii. 14. And it will appear by the Success which attends him, that God is with him, and is glorified in and by him; John xiii. 31, 32. For his Kingdom shall extend itself all the World over, Psal. ii. 8. and his faithful Servants shall continue secure under his Protection.

Instead of the verb *Yasbalu*, they shall abide, the Chaldee and Vulgar Latin read *Yasbubu*, they shall be converted, or return from their Captivity; which agrees very well with the Sense of the Verse foregoing.

Ibid. *For now shall he be great unto the Ends of the Earth.]* The Words of the Angel, Luke i. 32. allude to this Text, *He shall be great, and shall be called the Son of the Highest, &c.* He is dignified with such Titles as were never given to any Creature; as the Apostle at large proves, Heb. i. 4, &c. Compare Isa. lii. 13. and see the Note there.

Ver. 5. *And this Man shall be the Peace.]* This Title in a peculiar manner belongs to the Messiah, and is spoken of as a Blessing attending his Kingdom: See Isa. ii. 4. ix. 6, 7. xi. 6. Hag. ii. 9. Zech. ix. 10. Psalm lxxii. 7. Luke ii. 14. Ephes. ii. 14. Heb. vii. 2. This Sentence may be best explained as coherent with the former Verse.

Ibid. *When the Assyrian shall come into our Land, and when he shall tread in our Borders.]* I take the Sense which Mr. Mede hath given to this Passage to be most agreeable to the Scope and Design of the following part of the Chapter. See his Works, p. 796. where he expounds the Place of the general Destruction of some remarkable Enemy, or Enemies, to God and his Truth, which should come to pass before the Consummation of all Things; an Event foretold in several places of Scripture. See Psalm cx. 5, 6. Isa. xxvi. 20, 21. xxxiv. 1, &c. lxvi. 16. Jerem. xxx. 7, 10. Ezek. xxxviii, xxxix. Joel iii. 9, 14. Obad. ver. 15, &c. Zeph. iii. 8. Hag. ii. 22. Zech. xii. 1. xiv. 8. Rev. xix. 19. xx. 9. This Enemy is, probably called by the Name of the Assyrian by Isaiah, chap. xiv. 25. as well as by Micah here: See the Note upon that place. Mr. Mede ingeniously conjectures that this Name was given him by these two Prophets; because that ever since the Invasion of Sennacherib, the very Name of Assyrian carried Terror along with it, being esteemed by the Jews as their most formidable Enemy.

Ibid. *Then we shall raise up against him seven Shepherds, and eight principal Men,] Or, Rulers.* Under his Conduct we shall be furnished with Commanders sufficient to oppose the Enterprizes of the Enemy. Shepherds are elsewhere equivalent to Princes or Generals: See Jer. vi. 3. xxv. 34. Nabum iii. 18.

The words *seven* and *eight* are used for an indefinite Number: See Eccles. xi. 2. So *once* and *twice*, *six* and *seven*, are used, Job xxxiii. 14. v. 19. Prov. 16.

Ver. 6. *And they shall waste the Land of Assyria with the Sword, and [or even] the Land of Nimrod in the Entrances thereof.]* In its Borders, where its Garisons are, and its chief Strength lies. Assyria is called the Land of Nimrod, because he was the first King of that Country; as appears from Gen. x. 2. where the marginal Reading rightly translates the Text, *Out of that Land he, i. e. Nimrod, spoken of, verse 9. went out into Assyria, or invaded and conquered it; as the Phrase went forth commonly signifies: See Psalm lx. 10. Zech. xiv. 3.*

Ver. 7. *And the Remnant of Jacob shall be in the midst of many People as a Dew from the LORD.]* That Remnant mentioned, ver. 3. and chap. iv. 7. shall be the Instruments of converting those Gentiles among whom they live: See the Notes upon Isa. lxvi. 12, 19. and thereupon may fitly be represented by the Dews and Rains which come from Heaven, and are the Means of making the Earth fruitful. Comp. Deut. xxxii. 2. Psalm lxxxii. 6. Hos. vi. 3.

Ibid. *Which tarries not for Man, nor waits for the Sons of Men.]* The Dews and the Rains are the Gift of God (see Isa. lv. 10. Jer. xiv. 22.) and are spoken of here by way of Distinction from those Fountains and Canals of Water which Men convey into their Fields and Gardens by their own Industry. Comp. Deut. xi. 10, 11. [Some of the Rabbins apply the Text to the Birth of the Messiah, spoken of, ver. 2. who shall be born, not in the ordinary Way of Generation, but by the miraculous Power of God. See the Bishop of Coventry and Litchfield's Defence of Christianity, Chap. IV. §. 2. To the same Sense we may probably interpret Psalm cx. 3. *The Dew of thy Birth is the Womb of the Morning.*]

Ver. 8. *And the Remnant of Jacob shall be in the midst of many People, as a Lion among the Beasts of the Forest, &c.]* The former Verse described the Benefits the Converted Jews should bring to those Gentiles that were disposed to embrace the Gospel: This instructs how terrible Adversaries they will prove to such as persist in their Enmity to them, and to the Truth. Compare Obad. ver. 18, 19. Zech. xii. 6. and see the Note upon ver. 5. of this Chapter.

Ver. 10, 11. *And it shall come to pass in that Day, saith the LORD, that I will cut off thy Horses out of the midst of thee, &c.]* I will afford Deliverance to my People, not in the ordinary Way of second Causes, but immediately by myself; so that they shall not need to trust in the Strength of their Forces, or of their Garisons. Comp. Hos. i. 7. Zech. ix. 10.

Ver. 12, 13, 14. *And I will cut off Witchcrafts out of thy Land, and thou shalt have no more Soothsayers: thy graven Images also will I cut off, &c.]* The Prophet may be supposed to mention here those Sins wherein the Jews of his own Age were chiefly faulty, thereby to signify that in After-times, when the Promises here mentioned should be fulfilled, such Offences should

should not be found among them. Compare *Isa. ii. 6, 7, 8.* with the Context here. We may in general take notice, that the Destruction of Idolatry is often mentioned in the Prophets as a principal Circumstance in their Descriptions of the flourishing State of the Church, which should come to pass in After-times. See the Note upon *Isa. i. 29.* This appears to have been the Sentiment of the ancient Jews, from that Passage in *Tobit, chap. xiv. 6.* where, speaking of the Times of the Messias, he saith, *All Nations shall turn and fear the LORD truly, and shall bury their Idols.* No Nation has been more addicted to the several sorts of Divination than the Jews, both in ancient and modern Times. See *Juvenal, Satyr vi. ver. 545.* and the Note upon *Malachi iii. 5.* And several of them comply with the Idolatries practised in those Countries where they are dispersed. See the Note upon *Zech. xiii. 2.* where there is the same Prediction of the utter abolishing of Idolatry among them.

Ver. 15. *And I will execute Vengeance in Anger, and Fury, upon the Heathen, &c.* When I have purged my People from their Corruptions, I will severely vindicate their Cause, to the utter Destruction of all their unbelieving Enemies. See the Notes upon verse 5th and 8th.

CHAP. VI.

The ARGUMENT.

This Chapter relates to the Prophet's own Time: Wherein he first upbraids the People for their Ingratitude toward God; then he instructs them in the true Way of performing acceptable Service to him. Lastly, he reproves them for their Injustice and Idolatry; and tells them, that these Sins are the Causes of their being unsuccessful in all their Undertakings.

Ver. 1. **A**RISE, contend thou before the Mountains, &c.] God often appeals to inanimate Creatures for the Justice of his Proceedings, thereby to upbraid the Stupidity of Men. See *chap. i. 2. Deut. iv. 26. xxxiii. 1. Psalm l. 4. Isa. i. 2.*

Ver. 2. *For the LORD hath a Controversy with his People, &c.* He will enter into Judgment with them for their Impieties, as being injurious to his Honour, and for which his Justice demands Satisfaction. See *Hosea iv. 1.*

Ver. 3. *O my People, what have I done to thee, or wherein have I wearied thee? Witness against me.* The words allude to the Forms of Courts of Justice, wherein Actions are tried between Man and Man. God allows his People to offer any Plea in their own Behalf, and demands what Injustice he hath done them, and what Grievances they can complain of, either in the Laws or the Rules of Worship which he hath prescribed them. Comp. *Jer. ii. 5, 31.*

Ver. 4. *For I brought thee out of the House of Egypt, and redeemed thee out of the House of Servants, &c.* On the other side, God puts them in mind of the great Favours he had bestowed upon them, in delivering them out of the Egypt-

tian Bondage, by the Conduct of *Moses, Aaron,* and *Miriam* their Sister, who is here mentioned as having been endued with the Spirit of Prophecy, and by whom upon some Occasions God made known his Will to the Israelites. See *Exod. xv. 20. Numb. xii. 2.*

Ver. 5. *O my People, remember what Balak King of Moab consulted, and what Balaam Son of Beor answered him.* Remember how Balak sent for Balaam to curse Israel, and he contrary to his own Intentions blessed them. See *Numb. xxiv. 10, 11, 12.*

Ibid. From Shittim unto Gilgal, that ye may know the Righteousness of the LORD. To make the Sense perfect, we must supply it from the Beginning of the Verse, as the Chaldee Paraphrast doth, *Remember what I have done for you, from Shittim unto Gilgal, i. e. from your encamping in the Plains of Moab near Shittim, by Jordan: See Numb. xxii. 1. compared with chap. xxxiii. 48, 49. where you continued till you passed over that River and encamped in Gilgal in the Land of Canaan. See Josh. ii. 1. compared with chap. iv. 19. If you duly consider these Things, you will be convinced of God's great Goodness to you, and of his Faithfulness in fulfilling the Promises made to your Fathers.*

A learned Prelate, in his *Defence of Christianity from the ancient Prophecies*, p. 290. supposes the Phrase, *From Shittim to Gilgal*, to be a Proverbial Expression, for a sudden Change of an Enemy's wicked Passions and Designs. And then the Words will imply thus much: "Remember how I would not suffer Balaam, though when led to it by his Inclinations and Interests, to curse you, tho' he removed from one Place to another, to find a seasonable Time and Prospect for his Enchantments, and surveyed the Army of Israel, going over them with his Eye, from Shittim where they lay encamped, to the utmost Extremity of them over against Gilgal, or Jericho, by Jordan: See *Josh. iii. 1. Comp. with chap. iv. 19. But the LORD thy God made him turn his Curse into a Blessing: Deut. xxiii. 5.*

Ver. 6. *Wherewith shall I come before the LORD, and bow my self before the high God.* After this Reproof of the People's Ingratitude, they are introduced by the Prophet, as anxiously inquisitive how they may propitiate God's Displeasure, and avert his Judgments. They declare themselves, in the following Verse, ready to offer any expiatory Sacrifices, tho' never so costly, for that Purpose.

Ibid. Shall I come before him with Burnt-offerings, with Calves of a Year old? Will God accept of the ordinary Sacrifices, such as we offered upon other Occasions as an Atonement for Sin? See *Lev. iv. 3. ix. 2.*

Ver. 7. *Will the Lord be pleased with Thousands of Rams, or ten Thousands of Rivers of Oil?* Or doth he expect a more costly Sacrifice? We are ready, if that will appease him, to offer up to him Thousands of Rams, and to add in Proportion Meat-offerings prepared with Oil: See *Lev. ii. 1, 4, 15.* though it should cost us an unmeasurable Quantity of that Liquor. Comp. *Job xxix. 6.*

Ibid. Shall I give my first-born for my Transgression? &c.] They further declare themselves ready to sacrifice their First-born, tho' looked upon as the Strength and Stay of their Family, if that would appease God's Wrath, and procure their Pardon. Such inhuman Sacrifices, several of the idolatrous Jews offered up to their Idols; for which they are severely reprov'd by the Prophets. See 2 Kings xvi. 3. xxi. 6. Jer. vii. 31. xix. 5. Ezek. xvi. 20, 21. xxiii. 37.

These two Verses are an exact Description of the Temper of Hypocrites and habitual Sinners, who hope to obtain God's Favour by performing the external Duties of Religion; and are willing to purchase their own Pardon upon any Terms, but that of reforming their Lives.

Ver. 8. *He hath shewed thee, O Man, what is good, &c.*] Both the Dictates of Reason, and the Laws of God, sufficiently inform Men what are the substantial Parts of their Duty: viz. The Practice of Justice and Mercy, and a reverent Behaviour toward God, and looking up to him as our LORD and Maker. This is a more acceptable Service than the most costly Sacrifices. Comp. Deut. x. 12, 13. 1 Sam. xv. 22. Isa. i. 11. &c. Hof. vi. 6.

Ver. 9. *The LORD's Voice cries unto the City.*] The Exhortations God hath given you by his Prophets are chiefly directed to the City of Jerusalem and its principal Inhabitants, whose Injustice and Oppression of their Neighbours cry aloud for Vengeance.

Ibid. And the Man of Wisdom shall see thy Name.] He that is truly wise will easily discover God's Authority in such a Message. Wisdom, in the Hebrew, is here put for the wise Man, the Abstract being often used for the Concrete: So Righteousness signifies the righteous Man, Isa. xli. 2. Some translate the Sentence thus, *They will learn Wisdom* [or shall obtain Salvation] *who fear thy Name.* The Derivatives from *yare* to fear, and *raar* to see, are often used promiscuously in the Hebrew Language.

Ibid. Hear ye the Rod, and who hath appointed it.] Hear what severe Judgments are threatened against your Sins, and who it is that threatens them, and is able to put them in Execution.

Ver. 10. *Are there yet the Treasures of Wickedness in the House of the Wicked?*] Notwithstanding all the Exhortations and Reproofs given you upon this Subject, still there are many that use unjust and fraudulent Means to enrich themselves, and keep scant Measures to sell their Goods by, which the Law of God often declares to be an Abomination to him. See Lev. xix. 35, 36. Deut. xxv. 13—16. Prov. xi. 1. xx. 10. The Word translated Measure, is *Ephab*, in the Hebrew; so the Reproof is the same with that of Amos, chap. viii. 5. where he charges the Tradersmen with making the *Ephab* small. See the Note there.

Ver. 12. *Shall I count them pure with the wicked Balances?*] See Hosea xii. 7.

Ver. 13. *Therefore also will I make thee*

sick in smiting thee.] The Punishment wherewith I will afflict thee, shall waste thy Strength, like a consuming Sickness, which preys upon the Vitals.

Ver. 14. *Thou shalt eat and not be satisfied.*] Either thy Food shall not give thee due Nourishment; or else, thou shalt not have enough to satisfy a craving Appetite.

Ibid. And thy casting down shall be in the midst of thee.] The Miseries that bring thee low, shall be like an incurable Disease in thy Bowels. See ver. 13.

Ibid. And thou shalt take bold, but shalt not deliver, &c.] Whatever Advantages thou shalt make by thy Industry, or whatsoever thou shalt gain by Conquest, thou shalt not be able to keep it, but it shall become a Prey to thine Enemies. A contrary Form of Speech we read in Isaiah, chap. v. 29. where the Prophet, speaking how successful the Attempts of their Enemies should be, saith, *They shall lay bold of the Prey and shall carry it away safe, and none shall deliver it, or retake it.* The Rabbins generally interpret the Text here to this Sense: Thou shalt conceive Seed, but shalt not be safely delivered of the Child; or, if thou be, it shall be slain by the Enemy. The Verb *palat* here used, is spoken of Cattle which are safely delivered of their Young. Job xxi. 20.

Ver. 15. *Thou shalt sow, but thou shalt not reap, &c.*] Thou shalt not enjoy the Fruits of thy Labours: A Curse often threatened for their Disobedience. See Deut. xxviii. 38, 39. Amos v. 2. Zeph. i. 13.

Ver. 16. *For the Statutes of Omri are kept, and all the Works of the House of Abab.*] It is said of Omri, That he did worse than all that were before him, 1 Kings xvi. 25. and his Son Abab added the Worship of Baal to the Idolatry of the Golden Calves, *ibid.* ver. 13. which is spoken of there as the worse Degree of Idolatry, because it was the introducing an Heathen Idol; whereas the Golden Calves were only an idolatrous Representation of the true God. Manasseh followed Abab in his Wickedness. See 2 Kings xxi. 3.

Ibid. That I should make thee a Desolation, and the Inhabitants thereof an hissing.] The Subject of Scorn and Derision to their Enemies. See 1 Kings ix. 8. Jerem. xviii. 16. Lam. ii. 15.

Ibid. Therefore ye shall bear the Reproach of my People.] The Prophet still directs his Discourse to the great and rich Men, v. 12, 15. and tells them, that since they have given the chief Occasion to those Reproaches, which Unbelievers have thrown out upon God's People, as if they were rejected and cast off by him, therefore they shall bear the principal Share of that Shame and Contempt, wherewith their Enemies shall treat them. Comp. Psalm xlii. 10. Isa. xxv. 8.

The LXX read, *The Reproach of the People*; to the same Sense with those Words of Psalm lxxxix. 50, 51. *I bear in my Bosom the Reproach of all the mighty People, wherewith thine Enemies have reproached.*—Buxtorf, in his *Vindicie contra Capellum*, shews this Interpretation

pretation to agree with the *Hebrew*, supposing the Word *Ammi* to stand for *Ammim* in the plural; of which *Syntax* he alledges several Instances.

CHAP. VII.

The ARGUMENT.

The Prophet, speaking in the Person of the Church, laments the Decay of Piety, and Growth of Wickedness: Possessing her Soul in Patience by Faith, she foresees her future Restoration in the latter Times; a Subject with which most of the minor Prophets conclude their Prophecies.

Ver. 1. **W**O is me, for I am as when they have gathered the Summer Fruits, &c.] Good Men are become like a Gleaning after the Harvest or Vintage, scarce two or three to be found after the most diligent Search. Compare *Isa.* xvii. 6. xxiv. 13.

Ibid. My Soul desireth the first ripe Fruit.] It would be the same Refreshment to me, to meet with a truly pious Man, as it is to a thirsty Traveller to find the early Fruits in the Summer Season. Compare *Isa.* xxviii. 4. *Hof.* ix. 10.

Ver. 2. The good Man is perished out of the Earth, &c.] The same Complaints we find in other Holy Writers, lamenting the Scarcity of good Men, and the Increase of the Wicked. See *Psal.* xii. 1. xiv. 2, &c. *Isa.* lvii. 1.

Ibid. They hunt every Man his Brother with a Net.] They make a Prey of their Neighbours, and even of their Friends and nearest Relations. See *Habak.* i. 14, 15.

Ver. 3. That they may do Evil with both Hands earnestly.] The Words may be translated, That they may prepare their Hands, for committing Evil: The Verb *Herib* sometimes signifies to fit or prepare. See *Exod.* xxx. 7. *Hof.* x. 1.

Ibid. The Prince asketh, &c.] See chap. iii. 11.

Ibid. So they wrap it up.] The Prince, the Judge, and the great Man agreeing in their ill Designs, make a threefold Cord of Iniquity: or they twist one Sin upon another, the latter to maintain or cover the former. The *Chaldee* renders it, So they deprave or pervert it, i. e. the Soul or Mind; which Word is found in the *Hebrew* of the foregoing Sentence.

Ver. 4. The best of them is as a Briar, the most Upright is sharper than a Thorn Hedge.] Those that have the fairest Character among them are set upon Mischief. Sinners are elsewhere compared to Briars and Thorns, both upon the Account of their Unfruitfulness, and because of their hurtful Qualities. See the Notes upon *Isa.* ix. 18. lv. 13. and compare 2 *Sam.* xxiii. 6, 7. *Heb.* vi. 8.

Ibid. The Day of thy Watchmen, even thy Visitation cometh, &c.] The Time of Vengeance is coming, which hath been foretold by the Prophets of former Times, as well as

the present, called here, Watchmen, as they are by *Ezekiel*, chap. iii. 7. and by *Hosea*, chap. ix. 8. Then God will visit for all the Sins thou hast committed against him. Watchmen may signify Magistrates, as well as Prophets; See the Note upon *Isa.* lvi. 10. and then the Words import the Time when God will call both Princes and Prophets to account for their Unfaithfulness in the Discharge of their several Offices. See chap. iii. 11.

Ver. 7. Therefore I will look unto the LORD, &c.] The Church here expresses her Confidence in God alone, since no Trust can be placed in Man.

Ver. 8, 9. Rejoice not against me, O mine Enemy, &c.] Let not the Enemies of God and his Truth insult over me, as if he had utterly forsaken me; see ver. 10. *Psal.* lxxix. 10. After he hath chastened me for my Sins, which I will patiently bear, out of a just Sense of my Demerits, he will deliver me out of my low and desolate Condition, and will cause the Light of his Countenance to shine upon me, and plead the Cause of his oppressed Truth: Compare *Psal.* xxvii. 1. This was in some Degree fulfilled in their Deliverance from the Captivity. See ver. 11. and compare chap. iv. 10.

Ver. 10. Mine Eyes shall behold her, for now shall she be trodden down as the Mire of the Streets.] As the Heathen beheld the Desolations of God's Church and Temple with Delight; See chap. iv. 11. so it shall come to my Turn to see God's Judgments executed upon the *Babylonish* Empire, and that brought down to as low a Condition as ever they had reduced God's People. See *Isa.* li. 26. and compare with the latter Part of the Sentence, 2 *Sam.* xxii. 43. *Zech.* x. 5.

Ver. 11. In the Day that thy Walls shall be built, in that Day shall the Decree be far removed.] When God shall visit his People, and repair their decayed Estate, compare *Amos* ix. 11. then the tyrannical Edicts of their Persecutors shall be utterly abolished. This may partly relate to the recalling those Edicts which put a Stop to the Rebuilding the City and Temple of *Jerusalem*. See *Ezra* iv. 23, 24. vi. 14. *Nehem.* ii. 8, 17.

Ver. 12. In that Day.] The Phrase signifies in the Prophets some remarkable Time prefixed by God, for restoring the *Jews* Affairs, or some other signal Events of Providence. See the Note upon *Isa.* iv. 2. and the Bishop of *Coventry* and *Litchfield's* Defence of Christianity, page 168.

Ibid. He shall come unto thee from Assyria, and from the fortified Cities, and from the Fortresses even to the River, &c.] By the single Person, He, is meant the People, or the Dispersion of *Israel*: so the *Chaldee* Paraphrast understands it: See ver. 15. I observed in my Notes upon *Isa.* xix. 6. that this Text might more perspicuously be translated thus, He shall come unto thee from Assyria even to the Cities of Egypt, and from Egypt even to the River [*Euphrates*]. The Word *Matfor*, Fortress, likewise signifying Egypt; as *Bochart* observes, *Phaleg.* lib. iv. c. 24. The Words imply, that

that the *Jews* shall return from their several Dispersions whither they were scattered : This the Prophets elsewhere express by their Return from *Affyria* and *Egypt* : See *Isa.* xi. 15, 16. xix. 23, 24, 25. xxvii. 13. *Hos.* xi. 11. *Zech.* v. 10, 11. *Jeremiah* compares the Captivity of the Ten Tribes, who were carried away by *Sbalmaneser* into *Affyria*, to the Bondage of their Forefathers in *Egypt*, and promises them a like Deliverance, *Jer.* xxi. 14. xxiii. 7, 8. This may be the Reason of joining *Egypt* and *Affyria* together in the fore-mentioned Texts : Tho' it be also true, that about the Time of *Sbalmaneser's* Invasion, many of the *Jews* fled for Refuge into *Egypt* ; as appears from *Hos.* vii. 16. viii. 13. ix. 3, 6.

Ver. 13. *Notwithstanding the Land shall be desolate, because of them that dwell therein, &c.* The marginal Reading is to be preferred, *After that the Land hath been desolate, &c.* The Words import, that the general Restoration of the *Jews* shall not be brought to pass till after their Land hath lain desolate for some Ages, as a Testimony of God's Displeasure against its antient Inhabitants for their Sins, especially that heinous one of rejecting the *Messias*.

Ibid. *For the Fruit of their Doings.* The Miseries, which are the Effects of Mens Sins, are called the Fruit of their Ways, or Doings : See *Prov.* i. 31. *Jer.* xxi. 14.

Ver. 14. *Feed thy People with thy Rod, even the Flock of thine Heritage.* The Words contain the Prophet's earnest Wish or Prayer to God, that he would send the *Messiah* to perform the Office of the good Shepherd, in feeding and protecting his Flock, the Remnant of the true *Israelites*, in the Age of Renovation ; as the *Chaldee* Paraphrase explains it, *i. e.* in the Times of the *Messiah*, when all Things shall become new. The Prophets describe the *Messias* under the Character of a Shepherd : See above, chap. v. 4. *Isa.* xl. 11. xlix. 10. *Ezek.* xxxiv. 23.

Ibid. *Which dwell solitarily.* The Expression may relate to the State of the *Jews* in their Dispersions, where they are preserved separate from, and unmixed with, the several Nations whither they are scattered. But I rather believe the Expression is borrowed from *Numb.* xxiii. 9. and *Deut.* xxxi. 28. where *Israel* is described as dwelling alone ; so our Translators render the Word *Badad* in both these Texts, *i. e.* in a large and plentiful Country, secure under the Divine Protection, without standing in need of foreign Alliances. In this Sense the Words relate to their future Happiness and Security. Compare *Jer.* xxiii. 6.

Ibid. *In the Wood, in the midst of Carmel.* The same Place is called the Forest of Carmel, *Isa.* xxxvii. 24. and spoken of there as a Place remarkable for its Fruitfulness. Compare *Isa.* xxxv. 2. x. 18. where our Translation reads, *The Glory of his Forest and his fruitful Field, or his Carmel*, as it is in the Original. *Bashan*, which follows here, and *Carmel*, are joined together, as the most fruitful Parts of *Judea*, *Isa.* xxxiii. 9. *Nabum* i. 4.

Ibid. *Let them feed in Bashan and Gilead, as in the Days of old.* These Countries were noted for their rich and fat Pastures : See *Numb.* xxxii. 1, 33. *Deut.* xxxii. 14. The Expressions denote that the *Jews* shall enjoy full and free Possession of their Land after their Return to it, with the same Security and Happiness, with which which they possessed it, in their most flourishing State under the Reigns of *David* and *Solomon* : See *1 Kings* iv. 25. comp. *Zech.* x. 10. We are likewise to suppose these temporal Blessings to be Emblems and Figures of the spiritual Benefits conveyed by the Gospel. Compare *Isa.* lxxv. 10. *Jer.* l. 19. *Zeph.* iii. 13. and see the Notes there.

Ver. 15. *According to the Days of thy coming out of Egypt, will I shew him marvellous Things.* The Words are an Answer to the Prophet's Prayer in the foregoing Verse ; wherein God tells him, that the Wonders he will perform in bringing back his People into their own Country, shall be as conspicuous as those which he shewed in their Deliverance out of *Egypt*, and giving them the first Possession of it. The Sense is equivalent to that of *Psal.* lxxviii. 22. *The LORD hath said, I will bring my People again as I did from Bashan, I will bring my People again from the Depths of the Sea.*

Ver. 16. *The Nations shall see and be confounded at all their Might.* The Heathen shall feel the same Confusion as Men do under a great Disappointment, when they shall see that Power and Force defeated, which they had gathered together to oppose God's People, and hinder them from enjoying the quiet Possession of their Land. See *Ezek.* xxxviii. 8, &c. Others understand their Might of the Might and Power of God's People, whom no Force will be able to withstand : See chap. v. 8.

Ibid. *They shall lay their Hands upon their Mouths, their Ears shall be deaf.* The evident Tokens of a Divine Presence with his People shall stop the Mouths of their Adversaries ; so that they shall be struck dumb with Admiration and Astonishment. See *Job* xxi. 5. xxix. 9. *Isa.* lii. 15. They shall hardly believe their own Ears, when they hear those wonderful Works which God hath wrought for them.

Ver. 17. *They shall lick the Dust like a Serpent.* The Enemies of God's People shall be very humble and submissive, and ready to fall down at their Feet : Compare *Psal.* lxxii. 9. *Rev.* iii. 9. *Isa.* xlix. 23. lx. 14. and see the Notes there. To the same Sense we may understand those Words of *Isa.* lxxv. 25. *Dust shall be the Serpent's Meat* : Where the Prophet applies the Curse threatened to the Serpent, *Gen.* iii. 14. to the Times of the Millennium ; as if then that Curse should be completely fulfilled, when the Righteous should have an entire Victory over *Satan* and all his Offspring, and tread them under their feet, so as never to rise up again to annoy them : Compare *Rom.* xvi. 20.

Ibid. *They shall move out of their Holes like Worms of the Earth.*] They shall be afraid to stir out of their Lurking-holes; and if they creep out like Worms, they shall presently hide their Heads again. See *Psal.* xviii. 45.

Ibid. *They shall be afraid of the LORD our God, and fear because of thee.*] When they see Almighty God appear so conspicuously in thy Favour. The Text is parallel to that of *Jer.* xxxiii. 9. *They shall fear and tremble for all the Goodness, and for all the Prosperity, that I procure unto it.*

Ver. 18. *Who is a God like thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage?*] The Remnant of God's Heritage are those Jews which are reserved to be Partakers of the Benefits which shall be made good to that Nation, upon their Conversion and Restoration here spoken of: Compare chap. iv. 7. v. 7, 8. God shall then make manifest his Mercy toward them, in pardoning all their former Stubbornness and Disobedience, and receiving them into his former Favour, upon their Repentance, (see *Zech.* iii. 10. xii. 10. compare *Jer.* i. 20.) thereby fulfilling that gracious Declaration he made to *Moses*, *Exod.* xxxiv. 6, 7.

Ibid. *He retains not his Anger for ever, because he delights in Mercy.*] To the same purpose he is said to blot out Men's Iniquities, and not remember their Sins, to their Condemnation, *Isa.* xliii. 25. *because he delights in Mercy*; as it follows here: So Acts of Judgment are called his *strange Work*, *Isa.* xxviii. 21. such as he would not put in execution, if they were not necessary for the great Ends of Government.

Ver. 19. *He will turn again, he will have compassion upon us.*] Or, *He will again have compassion upon us*; for the verb *Shub*, to turn, is often used adverbially. See the Note upon *Isa.* vi. 13.

Ibid. *He will subdue our Iniquities, and thou wilt cast all our Sins into the Depths of the Sea.*] Thou wilt utterly abolish them, that they shall not have dominion over us; as thou didst destroy *Pharaoh* and his Army in the *Red-Sea*, *Exod.* xiv. 13. This Victory will be obtained by the Merits of Christ, and the Grace of the Gospel: See *Colos.* ii. 14. *Rom.* vi. 14.

Ver. 20. *Thou wilt perform the Truth to Jacob, and the Mercy to Abraham, which thou hast sworn unto our Fathers, &c.*] The Promises given to *Abraham* were made to him, and to his Seed after him, *Gen.* xvii. 8. So the Scripture speaks of the Blessings bestowed upon the Children, as if they were actually made good to their Progenitors: See *Gen.* xlii. 4. *Exod.* vi. 4. Thus God is said to perform his Truth unto *Jacob*, and his Mercy unto *Abraham*, or to deal mercifully with our Fathers, as the Sense runs in the Original, *Luke* i. 72. by fulfilling the Promises to their Posterity; the whole Family being reputed one aggregate Body. And these Promises will receive their final Accomplishment in the Conversion and Restoration of the Jewish Nation in the latter Times. That People are said to be beloved for their fathers sakes, *Rom.* xi. 28. and therefore we have reason to expect that the Mercies promised to their Fathers should in God's due time be made good to them: For the Gifts and Callings of God are without repentance, *ibid.* ver. 29.



COMMENTARY

UPON THE

Prophet NAHUM.

The PREFACE.

THE Destruction of Nineveh here prophesied of, is recorded in the Book of Tobit, chap. 15. It is said there to be taken by Nebuchodonoser, and Assuerus; which Account Archbishop Usher in his Annals, A. M. 3378. Dr. Prideaux, Script. Connect. p. 47, 48. and other learned Men, understand of Nabopolassar, Father to Nebuchadnezzar (called in the Greek Translation Nebuchodonoser) and Cyaxares, King of Media, called by Daniel, Ahasuerus, Dan. ix. 1. This remarkable Transaction is placed by Dr. Prideaux in the 29th Year of King Josiah, about 24 Years before the Destruction of Jerusalem; and the fixing it to this Time exactly agrees with the Account given by the Heathen Historians, Herodotus, and others; as St. Jerome has observed in his Preface upon Jonah. The Ninevites would not take Warning by Jonah's Prophecy; so not only Nahum, who probably lived in the Reign of Hezekiah, but also Zephaniah, who lived in the Time of Josiah, foretold the Destruction of Nineveh, chap. ii. 13.

CHAP. I.

The ARGUMENT.

The Burden of Nineveh is the Title of this Prophecy, being the chief Subject of it: Though this Chapter is in the Nature of a Preface to the succeeding Prophecy; setting forth God's Goodness to his People, and his Severity towards his Enemies. Concerning the Sense of the Word Burden, see the Note upon Jer. xxiii. 33.

Ver. 1. **T**HE Book of the Vision of Nahum the Elkoshite. The Title of Elkoshite is probably taken from the Place where he lived. St. Jerome informs us, that there

was a Village in Galilee called *Elkegai*; the Ruins of which were shewed to him, when he travelled over those Parts: See the Preface to his Comment upon *Nabum*.

Ver. 2. God is jealous, and the LORD revengeth, &c.] As he is very jealous of his Honour, so he will not fail to execute his Judgments on those that affront and dishonour him; and though he doth not always punish Sinners immediately, yet he will exercise his Severity upon them in due Time.

Ver. 3. The LORD is slow to Anger, and great [rather although he be great] in Power, and [or but] will not at all acquit the Wicked.] The last Sentence runs in the Hebrew, *Nakkeb, lo ye nakkeb*; which is capable of a double Interpretation, either as our Transla-

Translation renders it, or else it may be translated, *He will utterly destroy*: in which Sense it is taken, *Exod. xxxiv. 7. Numb. xiv. 18.* The Sense which our Interpreters follow, agrees best with the Context here. See the Note upon *Jer. xxx. 11.*

Ibid. The LORD bath his Way in the Whirlwind, and the Clouds are the Dust of his Feet.] An Allusion to his coming down upon Sinai, when Darkness and Tempests surrounded him; see *Exod. xix. 16—18. Deut. v. 22, 23.* compare *Psal. xviii. 7. xcvi. 2.* And he will come again in the same manner to the last Judgment; of which, particular Judgments are the Earnest: See *Psal. l. 3. Dan. vii. 13.*

Ver. 4. *He rebuketh the Sea, and maketh it dry, &c.*] The Rivers and the Sea itself are dried up at his Rebuke, as the Red Sea and Jordan were of old; compare *Isa. l. 2. Habak. iii. 8.* and the most pleasant and fruitful Countries, such as *Bashan, Carmel, and Lebanon,* are parch'd up with Drought when he is displeased. See *Isa. xxxiii. 9. xxxv. 2. Micah vii. 14.*

Ver. 5. *The Mountains quake at him, the Hills melt, &c.*] This may likewise allude to God's coming down upon Mount Sinai; compare *Exod. xix. 18. Judges v. 4. Psalm lxviii. 8. xlvii. 5. Micah i. 4.* Or else it may relate to the last Judgment, as the following Words plainly do: See the Note on ver. 3.

Ver. 6. *His Fury is poured out like Fire, and the Rocks are thrown down by him.*] God is a consuming Fire, when he comes to execute his Judgments, *Deut. iv. 24.* and as Fire is of a sufficient Force to dissolve the hardest Rocks, so God's Vengeance can humble the most obdurate Sinners.

Ver. 7. *He knoweth them that trust in him.*] i. e. He takes a particular Care of them; compare *Psal. i. 7. 2 Tim. ii. 19.* and see the Note upon *Hosea xiii. 5.*

Ver. 8. *But with an over-running Flood he will make an utter End of the Place thereof.*] An Army's Over-running a Country is often compared to an Inundation: See *Isa. viii. 7, 8. Dan. ix. 26. xi. 10, 20, 40.* Thus God will bring the great City of Nineveh to utter Ruin, so that there shall be no Remains thereof in after-times. For the Ruins which are to be seen of *Mosul,* are on the opposite Side of the River *Tigris.*

Ibid. The Place thereof.] The Affix or Relative plainly relates to *Nineveh,* against which City this Prophecy is directed, ver. 1.

Ibid. And Darkness shall pursue his Enemies.] i. e. Ruin and Destruction; compare *Isaiab viii. 22.*

Ver. 9. *Adversity shall not rise up the second Time.*] I will make an utter Destruction all at once: *When I begin, I will also make an End,* as it is expressed, *2 Sam. iii. 12.* The Words may be understood with relation to the Destruction of *Nineveh* prophesied of in the following Chapters, viz. that at the same Time an end should be put to the Family which then reigned over *Assyria,* and the Seat of the Empire should be translated to *Babylon.* See the Note upon chap. iii. 18.

Ver. 10. *For while they be folden together as Thorns.*] Or, *For as they are folden together like Thorns.* The Particle *ad* translated *while,* may be a Term of Comparison. See *Noldius,* p. 668. The Destruction of Sinners is elsewhere compared to the Burning of Thorns. See the Note upon *Isaiab ix. 18.*

Ibid. And while they are drunken as Drunkards.] Compare chap. iii. 11. God's Vengeance is often called the Cup of his Fury, because it deprives Men both of Strength and Reason. See the Note upon *Jer. xxv. 15.*

Ver. 11. *There is one come out of thee, that imagineth Evil, &c.*] This probably is meant of *Sennacherib,* that uttered so many Reproaches and Blasphemies against the true God: See ver. 14, 15. *Nineveh* was one of his Royal Seats, at the Time when *Nabum* delivered this Prophecy.

Ver. 12. *Though they be quiet [or rather prosperous] and likewise many, yet thus shall they be cut down when he shall pass through.*] Though the *Assyrians* be never so numerous, and puffed up with their prosperous Success against *Egypt*; see the Note upon chap. iii. 8. which will encourage *Sennacherib* to march directly against *Jerusalem*; yet God shall cut them off at one Stroke by his Angel, who slew in one Night in the Camp of the *Assyrians* 185000, *2 Kings xix. 25.* The Verb translated *Pass through,* is often used of an hostile Invasion; see *Isa. viii. 8. Dan. xi. 10. Joel iii. 17.* 'Tis taken in that Sense, ver. 15. of this chapter, and in both Places is to be understood of *Sennacherib,* the Enemy mentioned ver. 11.

Ibid. Though I have afflicted thee, I will afflict thee no more.] Rather, *No longer,* by *Sennacherib* or his Forces; see ver. 13, 14. So the Particle *Nûd* is plainly taken, *Ezek. xii. 28. Hosea i. 6.* See *Noldius,* p. 682.

Ver. 13. *For now I will break his Yoke from off thee, &c.*] *Hezekiah* and his People shall no longer be Tributaries to the King of *Assyria,* as they have been for a considerable Time. See *2 Kings xvi. 17. xviii. 14.*

Ver. 14. *The LORD hath given a Commandment concerning thee, that no more of thy Name be sown.*] God had decreed that *Sennacherib's* Family should not long preserve their Royal State and Dignity: His Son and Successor, *Esharaddon,* was now probably at *Man's* Estate; for he succeeded his Father in a little Time after his Defeat, *2 Kings xix. 37.* and reigned with great Felicity almost forty Years; but his next Successor, or the next but one, was dispossessed of his Kingdom by *Nabopolassar,* Father to *Nebuchadnezzar,* whose Family enjoyed the Empire of *Assyria,* or *Babylon,* as it came then to be called, till the Conquest by *Cyrus*: See *Dr. Prideaux* under the 15th and 29th Years of *Josiab.* Some explain the Words thus, *Thou shalt do no more remarkable Actions, whereby thy Name may be remembered.* So the *Chaldees* understands it.

Ibid.

Ibid. *Out of the House of thy Gods will I cut off the graven Image, and the molten Image.*] When God executes his Judgments upon any Heathen Prince or Nation, he is said to punish the Idols of that People, because the Conquerors triumph over their Idols as well as their Worshippers, and bring in their own Idols into the Room of those they vanquish: See the Notes upon *Isa. xix. 1. xlv. 1. Jer. 1. 2.*

Ibid. *I will make thy Grave, for thou art vile.*] We may supply the Sense from the former Sentence. The House of thine Idol shall become thy Grave, when thou shalt be dishonourably slain by thine own Sons, *2 Kings xix. 37.* as a just Punishment for thy Blasphemies against the God of *Israel*, *ibid. verse 6—16.*

Ver. 15. *How beautiful are the Feet of him that bringeth good Tidings, that publisheth Peace.*] The same Words are to be found in *Isaiab*, chap. lii. 6. There they relate to the joyful News of the *Jews* Return from *Babylon*, and in a more eminent Sense to the glad Tidings of the Gospel: Here they may be fitly understood of the good Tidings of the miraculous Defeat of *Sennacherib's* Army, and the Raising of the Siege of *Jerusalem*, which was the Consequence of it; to which the following Words do plainly relate.

Ibid. *O Judah, keep thy solemn Feasts, perform thy Vows.*] Thou hast now a free Access to the Temple, to keep the stated Feasts with their usual Solemnity, and particularly to perform the Vows thou madest to God in thy late Distress.

Ibid. *For the wicked [or the wicked one] shall no more pass through thee.*] See verse 9—12—14.

CHAP. II.

THE ARGUMENT.

This and the following Chapter contain a Description of the Taking of Nineveh by the Babylonians and Medes: See the Note upon chap. i. 1.

Ver. 1. **H**E that dasheth in Pieces is come up before thy Face.] An Enemy that will break down thy Walls and destroy thine Inhabitants, O *Nineveh*, is come to besiege thee. The Words may be literally translated, *The Hammer is come up against thee*; in the same Sense as the *Chaldeans* are called the *Hammer of the whole Earth*. *Jer. 1. 23.* The original Word indeed is not the same in both Places, but they are synonymous.

Ibid. *Keep the Munition, watch the way.*] There is need of thy utmost Industry to defend thy self in strengthening the Garisons, and guarding the Passes: Compare chap. iii. 13, 14.

Ibid. *Make thy Loins strong, &c.*] Stir up all thy Strength and Courage.

Ver. 2. *For the LORD hath turned away the Excellency of Jacob, as the Excellency of Israel.*] Some translate the Words thus, *The LORD hath returned* [or will revenge] *the Pride*, or injurious Dealings against *Jacob*, and the *Pride* against *Israel*, i. e. he will requite the Injuries and Oppressions, which *Sennacherib* and *Shalmaneser*, the Kings of *Assyria*, have exercised upon *Judah* and *Israel*. This Interpretation agrees better with the Scope of the Text, than that which most Translators follow, and suits very well with the *Hebrew* Idiom. Compare *Joel iii. 19. Habak. ii. 8—17.* and *Obad. ver. 10.* where the second of two Substantives is taken in the same Sense by our Translators.

Ibid. *For the Emptiers have emptied them out, and marred their Vine-branches.*] The *Assyrian* Conquerors have plundered them of all their Wealth, and bereaved them of their Children, often compared in Scripture to Branches: see particularly, *Gen. xlix. 22.* comp. with *Deut. xxxiii. 17.*

Ver. 3. *The Shield of his mighty Men is red, the valiant Men are in Scarlet.*] This may be understood either of the Colour of their Shields and Cloaths when they were made, or of their being died in Blood afterwards: Comp. *Isa. lxiii. 2.*

Ibid. *The Chariots shall be with flaming Torches in the Day of his Preparation.*] Or, like flaming Torches: see the following Verse. The *Hebrew* Particles *Beth* and *Capb*, as they are alike in Figure, so they are often in Signification: see *Noldius*, p. 162. Thus those Words of *Isaiab*, chap. xlviii. 10. might be best translated, *I have refined thee, but not as Silver*, i. e. not with so fierce a Fire.

Ibid. *And the Fir-trees shall be terribly shaken.*] The Spears and Lances made of Fir, and which were so long and large that they look'd like so many Trees.

Ver. 4. *The Chariots shall rage in the Streets.*] They shall drive furiously against one another; as it follows.

Ibid. *They shall seem like Torches, they shall run like the Lightnings.*] They shall resemble Flames or Lightning in their Swiftmess, and their Wheels continually striking Fire out of the Stones and Pavements of the Streets: See chap. iii. 2.

Ver. 5. *He shall recount his Worthies, [but] they shall stumble in their walk.*] The King of *Nineveh* shall muster together his choicest Troops, but they shall be disordered, and give way, or be discomfited as they march against the Enemy.

Ibid. *They shall make haste to the Wall thereof, and the Defence shall be prepared.*] On the other Side, the Besiegers shall make their regular Approaches towards the Walls of *Nineveh*, and prepare their Defences against the Assaults of the Besieged.

Ver. 6. *The Gates of the Rivers shall be opened, and the Palace shall be dissolved*] Or melt. At length the Enemies shall possess them-

themselves of all the Avenues towards the several Streams of the River *Tigris*, and so become Masters of the City. This shall make the Heart of the King and all his Court to melt for Fear, and quite lose all their Courage: To this Sense the *Chaldee* Paraphrase explains the latter Part of the Verse.

Ver. 7. *Huzzab shall be led away Captive, she shall be brought up.*] Rather, removed or taken away: Compare *Jer.* xlviii. 15. *Psalms* cii. 24. By *Huzzab* the *Chaldee* understands the Queen of *Nineveh*: But the Word may probably mean *Nineveh* it self, the Word denoting a strong or impregnable Fortrefs.

Ibid. *Her Maids shall lead her as with the Voice of Doves, &c.*] *Nineveh* is described as a great Princess carried Captive with her Maids of Honour attending her, and bewailing her's and their Condition, with beating their Breasts, and other Expressions of Lamentation; denoting the lesser Cities under their Jurisdiction, that should be Sharers with her in the same Calamity. So *Babylon* is represented as a tender and delicate Lady, undergoing the Hardships of a Captivity: *Isaiab* xlviii. 1—5, —7, 8.

Ibid. *As with the Voice of Doves.*] Birds remarkable for their melancholy Note: Comp. *Isa.* xxxviii. 14. lix. 11.

Ver. 8. *But [or surely] Nineveh is of old as a Pool of Waters, yet they shall flee away.*] The Words may be translated, *The Waters of Nineveh are as a Pool of Waters*, i. e. as the City is well watered by being situated upon the River *Tigris*, so it is vastly populous. A Multitude is elsewhere compared to many Waters. See *Jer.* li. 13. *Rev.* xvii. 1—15. But they shall all flee for fear of the Enemy, and run away like Water: Compare *Psalms* lviii. 7. The Sense in the LXX of Dr. Grabe's Edition runs very clear, if it can be reconciled with the Original, *Nineveh is like a Pool of Water, the Waters are her Wall, or Defence.*

Ibid. *Stand, stand, shall they cry, &c.*] When the Commanders bid them stand to their Arms, none shall turn back to make Head against the Enemy, but shall shift for themselves as fast as they can. See ver. 10. chap. iii. 17.

Ver. 9. *Take the Spoil of Silver, &c.*] The Enemy may easily plunder the City of all its Riches and costly Furniture, for there is none to make any Resistance.

Ver. 10. *She is empty—and the Heart melteth.*] The Inhabitants have no Heart nor Courage to defend themselves, see chap. iii. 13. but leave the City to be plundered and laid waste by the Enemy.

Ibid. *The Knees smite together, &c.*] Expressions of much Fear, and terrible Apprehensions of the approaching Evils: Compare *Dan.* v. 6. *Jer.* xxx. 6. *Joel* ii. 6.

Ver. 11, 12. *Where is the Dwelling of the Lion, and feeding Place of the young Lions? &c.*] What is become of the stately Palaces of the King and Princes of *Nineveh*, who like

so many Lions preyed upon the neighbouring Countries, and enriched their City with Spoils they took from others? Compare *Ezek.* xix. 2—7. *Job* iv. 10, 11. *Psalms* xxxiv. 10.

Ibid. *The Lion—strangled for his Lionesses, &c.*] The Lions provide Food for the Females, till their young ones are able to shift for themselves.

Ver. 13. *I will burn their Chariots in the Smoke.*] They shall be destroyed in the Fire which consumes the City: See chap. iii. 15.

Ibid. *The Sword shall devour the young Lions, &c.*] See ver. 12.

Ibid. *And the Voice of thy Messengers shall no more be heard.*] Thou shalt no more send Ambassadors to distant Countries, either to encourage thine Allies, or to terrify thine Enemies: See *Isa.* xviii. 2.

CHAP. III.

See the ARGUMENT of the foregoing Chapter.

Ver. 1. **W**O to the bloody City, &c.] Where Princes and great Men shed innocent Blood to enrich themselves with the Spoils of the Slain: Compare *Ezek.* xxii. 2, 3, xxiv. 6—9.

Ibid. *The Prey departeth not.*] They are still increasing their Conquests by Ruin and Oppression, till it will come to their own Turn to be spoiled and conquered. Compare *Isa.* xxxiii. 1.

Ver. 2. *The Noise of a Whip, &c.*] See chap. ii. 3, 4. and compare *Jer.* xlvii. 3.

Ver. 4. *Because of the Multitude of the Whoredoms of the well-favoured Harlot, &c.*] Great Cities are often called Harlots, upon the Account of those Vices which prevail in them, and infect others by their Example, See *Isa.* xxiii. 16.

Ibid. *The Mistress of Witchcrafts.*] The Arts of Luxury which are encouraged in such Places, are called Witchcrafts, because they have a Sort of Charm in them to draw others aside: Compare *Isa.* xlvii. 9. *Rev.* xviii. 23.

Ibid. *That selleth Nations through her Whoredoms, and Families through her Witchcrafts.*] That makes whole Nations a Prey to their Enemies, by teaching them the Arts of Softness and Effeminacy, and so rendering them weak and defenceless. Families are equivalent to Kingdoms; see the Note upon *Jer.* i. 15. and compare *Amos* iii. 2. *Zech.* xiv. 18.

Ver. 5. *I will discover thy Skirts upon thy Face, &c.*] I will send thee into Captivity naked and bare: See *Isa.* xx. 4—8. xlvii. 2, 3. *Jer.* xiii. 22. *Micah* i. 11. Thus will I expose thy Shame to the World; which was a Punishment often inflicted upon Harlots. See the Note upon *Ezek.* xvi. 37.

Ver.

Ver. 6. *I will cast abominable Filth upon thee, &c.*] I will deprive thee of all thine Ornaments, and will cover thee with Shame and Reproach, and make a publick Example of thee. Such was the Usage that common Prostitutes met with: See *Ezek. xxiii. 25, 26.*

Ver. 7. *All that look upon thee shall flee from thee.*] As being affrighted at the Sight of thy dismal Condition.

Ibid. *Who will bemoan her, whence shall I seek Comforters for her?*] An Allusion to the Lamentations used at Funerals, and performed by Persons hired for that Purpose: See the Notes upon *Jer. ix. 17, 18. Ezek. xxviii. 2.* The Words imply, that if we seek for any Mourners to perform this Office over departing *Nineveh*, none will be found to do it; every one rejoicing over her Destruction.

Ver. 8. *Art thou better than populous No?*] Which was sacked, and its Inhabitants made Captives, as it follows. The *Hebrew* reads, *No Ammon*; the same City which is called *Hammon No*, *Ezek. xxx. 15.* and *Ammon Minnu*, *Jer. xlii. 25.* where our *English* reads the *Multitude of No*, as it does render it *Populous No* here; though the Place probably took its Name from *Ham*, the Founder of the *Egyptian* Kingdom (thence called *the Land of Ham*, *Psal. cvi. 22.*) who was worshipped there under the Name of *Jupiter Hammon*: accordingly the *LXX* render it *Diospolis*, upon that Place of *Jeremiab*: it was likewise called *Thebes* by *Homer*, who describes it as famous for its hundred Gates.

Ibid. *That was situate among the Rivers, &c.*] Which was defended by the River *Nile* on the one Side, and the *Red-Sea* on the other, as by so many Walls and Ramparts.

Ver. 9. *Ethiopia and Egypt were her Strength.*] *Dr. Prideaux's Scripture History*, under the xvth of *Hezekiab*, with great Reason supposes this Calamity to have been brought upon *No* by *Sennacherib*, about three Years before he besieged *Jerusalem*, in the Time of *Hezekiab*. At that Time *Sevechus*, the Son of *Sabaccon*, or *So*, mentioned *2 Kings xvii. 4.* was King both of *Egypt* and *Ethiopia*: so they are mentioned here as Confederates, and *Isaiab* foretels that they should be vanquish'd by *Sargon*, or *Sennacherib*: *Chap. xx. 4.* Whereas the Destruction of *No*, foretold by *Jeremiab*, *chap. xlii. 25.* and *Ezek. xxx. 14.* was, after this, brought to pass by *Nebuchadnezzar*.

Ibid. *Put and Lubim were thy Helpers.*] *Put*, or *Pbut*, is render'd *Libya* by our Translators, *Ezek. xxx. 5.* and the *Lybians*, *Jer. xlii. 9.* but this Text proves that they were a distinct People. *Pbut* probably denotes *Mauritania*: See *Bochart's Phaleg*, lib. 4. c. 33.

Ver. 10. *They cast Lots for her honourable Men.*] The Conquerors used to cast Lots, what Captives should come to each Man's Share: See *Joel iii. 3.* *Obad. ver. 11.*

Ver. 11. *Thou shalt be drunken.*] See *chap. i. 10.*

Ibid. *Thou shalt be hid, thou also shalt seek Strength, because of the Enemy.*] Or, *Thou shalt*

repair to thy Fortrefs, because of the Enemy. Thou shalt not dare to shew thy self to the Enemy, but shalt betake thy self to thy Munitions, see *chap. ii. 1.* and *Places of Strength*: Compare *ver. 13—17.*

Ver. 12. *All thy strong Holds shall be like Fig-trees with the first ripe Figs, &c.*] As Figs drop off when they are ripe, so shall thy strong Holds fall into the Enemies Hand, upon the first Assault.

Ver. 13. *The Gates of thy Land shall be set wide open unto thine Enemies, &c.*] The several Passages by which the Enemy may invade thee, shall be left defenceless: See *chap. ii. 1.* so that they may easily set on Fire thy Fortifications.

Ver. 14. *Draw thee Waters for the Siege.*] In order to maintain the Siege.

Ibid. *Go into the Clay, and tread the Mortar, make strong [or repair] the Brick-kiln.*] In order to repair the Breaches of thy Walls, or make new ones within, if the old ones should be taken by the Enemy. In those Countries they used Brick instead of Stone: See *Gen. xi. 3.*

Ver. 15. *There the Fire shall devour thee.*] Whilst thou art repairing the old Fortifications, or making new ones, the Enemy shall set thy Works on Fire. The Particle *Sham*, *there*, may signify *then*; see *Noldius*, p. 767.

Ibid. *It shall eat thee up like the Canker-worm.*] The Sword of thine Enemies, who shall be as numerous and destructive as Locusts, or Canker-worms, shall destroy thee. See *Joel i. 4.*

Ibid. *Make thy self many as the Cankerworm, &c.*] Though thou multiply thine Armies, like Locusts or Caterpillars, yet the Enemy shall destroy them.

Ver. 16. *The Canker-worm spoileth and flieth away.*] As the Locusts destroy the Fruits of the Earth, and fly away to another Place, so shall the Soldiers pillage all the Wealth thou hast gained by Traffick, and then leave thee.

Ver. 17. *Thy crowned are as the Locusts, &c.*] The Word *Minnazaraik* may be literally rendered, *The Nazarites*: that Title is given to Persons remarkable for their Youth and Beauty, *Lam. iv. 7.* see the Note upon *Amos ii. 11.* and so may not improperly be applied to the Officers in the *Ninevites* Army: These the Prophet compares to Locusts and Grasshoppers, both for their Number, see *ver. 15.* and for another Quality, That they shun the Heat of Battel, just as the Grasshoppers do the Heat of the Sun.

Ibid. *Thy Captains.*] The *Hebrew* Word is *Taphsir* or *Tiphsar*, as it is read *Jer. li. 27.* which some suppose to be derived from the *Persian* Word *Satrapas*, the Letters being transposed.

Ver. 18. *Thy Shepherds slumber, O King of Assyria, thy Nobles dwell in the Dust.*] By Shepherds are meant Captains or Generals: Compare *Jer. vi. 3. xxv. 34.* These are said to slumber, as having lost their Courage, or as being gone to their last Sleep, are dead and buried: Compare *Psal. lxxxvi. 5, 6.* By the King

of *Affyria*, Dr. *Prideaux* in the Place above-cited, understands *Saracus*, who was now vanquished by *Nabopolassar* (who had before possessed himself of the Kingdom of *Babylon*) and *Cyaxares* the King of *Media*: See the Argument of this Prophecy. The Fall of this Prince is elegantly described by *Ezekiel*, chap. xxxi. 3, &c. The Words of *Jeremiab*, chap. l. 18. *I have punished the King of Affyria*, are to be understood of the same Person.

Ibid. *Thy People is scattered upon the Mountains, and no Man gathereth them.*] Their Generals are called *Shepherds* at the Beginning of the Verse: The same Metaphor is here continued, and the People are said to be dispersed, now their Leaders are fled or destroyed, as

Sheep are scattered where they have no Shepherd: Compare 2 *Kings* xxii. 17.

Ver. 19. *There is no Healing of thy Wound.*] Thy Destruction is unavoidable. The *Chaldee* expounds it, *None is sorry or grieved at thy Destruction*: which Sense agrees very well with the Original, and what follows: *They that bear the Bruit of thee* [and thy Fall] *clap their Hands over thee*, as rejoicing over thy Calamities: Compare *Lam.* ii. 15. *Ezek.* xxv. 6. *Zeph.* ii. 15.

Ibid. *For upon whom hath not thy Wickedness passed continually?*] All the neighbouring Countries have felt the Effects of thy Cruelties and Oppressions.



A

COMMENTARY

UPON THE

Prophet HABAKKUK.

The PREFACE.

THE Prophet Habakkuk was probably Contemporary with Jeremiah, and prophesied in the Reign of Josiah; for the Subject of his Prophecy is the same with that of Jeremiah, and upon the same Occasion, viz. The Destruction of Judah and Jerusalem by the Chaldeans, for their heinous Sins and Provocations. We may observe, as Nahum, the preceding Prophet, foretold the Destruction of the Assyrians, who carried the Ten Tribes captive; so Habakkuk foretels the Judgments that shall come upon the Chaldeans, who compleated the Captivity of the two remaining Tribes.

CHAP. I.

The ARGUMENT.

The Prophet complaining of the Growth of Iniquity among the Jews; God foretells him the Desolations the Chaldeans will make in Judea, and the neighbouring Countries, as the Ministers of his Vengeance. The Prophet thereupon falls into an holy Expostulation with God about these Proceedings, moved thereunto, as it seems, by the Impatience of the Jews, who justified themselves in comparison of their Conquerors: To which he receives an Answer in the following Chapter.

Ver. 1. **T**HE burden which Habakkuk the Prophet did see.] The Word Burden is commonly explained of a burdensome Prophecy, big with Ruin and Destruction: See the Note upon Jer. xxiii. 33. But a learned Prelate, in his Defence of Christianity from the Prophecies of the Old Testament, p. 10. observes that the Hebrew, *Massa*, signifies no more than barely a Prophecy, and so is

translated in our English Bibles, Prov. xxxi. 1. and is often translated by Vision and Prophecy in the LXX and other ancient Versions; the Word being used in that Sense, from the Prophet's bearing or feeling within him the Influence of God's Spirit: for which reason they were called in Greek, *Θεοπρόφῃται*, and *Πνευματοπρόφῃται*.

Ver. 2. *How long shall I cry unto thee of violence, and thou wilt not save?*] The Prophet proposes the common Objections against Providence, taken from the Prosperity of the Wicked, and the Oppression of the Righteous, which has been a stumbling Block even to good Men: See Jer. xii. 1. Job xii. 1. xii. 6. xxi. 7. Psal. xxxvii, and lxxiii.

Ver. 3. *And there are that raise up strife and contention.*] Or, *There is strife, and contention carries it:* They that are best skilled in the Arts of Contention carry the Cause.

Ver. 4. *And Judgment doth never go forth.*] Or, *doth not go forth to perfection;* is never rightly and duly administred.

Ibid. *For the wicked doth compass about the righteous.*] Doth overpower him.

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Ver. 5.

Ver. 5. *Behold ye among the Heathen, and regard and wonder marvelously, &c.*] For a Punishment to such exorbitant Practices, behold God's making the Heathen, viz. the Chaldeans, (ver. 6.) Instruments of his Vengeance: This is a Judgment you Despisers of God's Prophets will hardly believe, when you consider that at present the Chaldeans are your Friends and Confederates: as appears by Josiah's fighting with the King of Egypt, as being a Confederate of the King of Assyria or Babylon: See 2 Kings xxiii. 29. and Dr. Prideaux under the 31st Year of Josiah. St. Luke quoting this Text according to the LXX's Translation, Acts xiii. 41. reads it thus, *Behold ye despisers, and wonder and perish*: the learned Dr. Pocock in his miscellaneous Notes in *Portam Mosi*, c. 3. shews that the Interpretation is agreeable to the present Hebrew Copy: the Word *Bagojim*, which we translate among the Heathen, he derives from the Verb *baga*, which still signifies in Arabick, to be proud or scornful: the following Words the same Translation renders, *And wonder and perish*; which Sense he proves the Word *Tamab* will admit.

Ver. 6. *For lo, I will raise up the Chaldeans, that bitter and hasty Nation, &c.*] Who should make several Invasions into Judea, and at last utterly conquer it: See 2 Kings xxiv. xxv. They are said here to be cruel in their Temper, and vigorous in their warlike Expeditions: Compare ver. 8.

Ver. 7. *Their Judgment and their dignity [or Authority] shall proceed of themselves.*] They will be their own Judges of what is right or wrong. The marginal Reading in our English Bible does not seem to agree with the Original.

Ver. 8. *Their horses are more fierce than evening wolves.*] Or are swifter than evening Wolves, when they go out for their Prey, and are pinched with Hunger: See Psal. civ. 20. Jer. v. 6. The Words might be translated to an easier Sense; *Their horsemen are fiercer than evening wolves, and shall spread themselves, or shall be multiplied.*

Ibid. *And their horsemen shall come from far, they shall fly as an Eagle, &c.*] The Words plainly allude to Deut. xxviii. 49, 50. compare Jer. v. 15. The Chaldeans are said to come from far in respect of their Neighbours the Philistines, Syrians, and Moabites, who used to infest Judea.

Ver. 9. *Their faces shall sup up as the east-wind.*] They shall destroy every thing where they march, as the East-wind blasts the Fruits of the Earth: compare Ezek. xvii. 10. Hof. xiii. 15. Some render the Words, *Whatever they gather, they shall carry it toward the East*, meaning to Babylon, which lay North-East from Judea.

Ibid. *And they shall gather captivity as the sand.*] Not only in Judea, see Jer. lii. 28, 29, 30. but in all the neighbouring Countries which they shall conquer: See the following Note.

Ver. 10. *And they shall scoff at the kings, &c.*] The Hebrew uses the singular Number as well here as in the following Verse; and is

to be understood of the King of Babylon, who conquers Kings and Princes, and treats them with Scorn and Contempt: So they used Zedekiah and his Princes: See 2 Kings xxv. 6, 7—18—21. and so they shall serve the Kings of Egypt and Tyre, and the Princes of Moab, Edom, and the Philistines; who shall all of them successively be conquered by Nebuchadnezzar: See Ezek. xxv, xxvi, xxix, xxxii.

Ibid. *For they shall heap dust, and take it.*] Cast up Mountains against them, and so take them: See Jer. xxxii. 24. xxxiii. 4.

Ver. 11. *Then shall his mind change, and he shall pass over and transgress, &c.*] The Prophet speaks of the several Kings of Babylon as if they were one and the same Person, see the Note upon Isa. xxiii. 15. and saith, that he shall change his Mind with his Fortune, and impute his Success to his Idol Belus; which was remarkably true of Belshazzar, Nebuchadnezzar's Successor: See Dan. v. 4. But we may understand the Words of Nebuchadnezzar himself, if we translate the latter Part of the Verse thus, *This his Strength is his God*, i. e. imputing all his Success to his own Prowess: compare ver. 16. And afterward, for those arrogant Words of his, mentioned Dan. vi. 30. he was degraded into a Beast.

Ver. 12. *Art not thou from everlasting—we shall not die.*] Thou that livest for ever, and whose Word is as unchangeable as thy self, wilt preserve us from utter Destruction, and in due time make good thy Promises to us: See Psal. cii. 27, 28.

Ibid. *Thou hast ordained them for judgment, &c.*] Thou hast appointed the Chaldeans to be Instruments of thy Vengeance upon Sinners: See 2 Kings xix. 25. Isa. x. 5, 6, 7. Psal. xvii. 13. Ezek. xxx. 25.

Ver. 13. *Thou art of purer eyes than to behold iniquity.*] With any Complaisance, or Approbation.

Ibid. *Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*] Seemest to connive at, or dost not shew any dislike at the Violence of those idolatrous Chaldeans.

Ver. 14, 15. *And makest men as the fishes of the sea, &c.*] Suffereest the Chaldeans to treat them no better than Fishes, who become a general Prey to the Fisherman's Net or Angle.

Ver. 16. *Therefore they sacrifice to their net, and burn incense to their drag.*] They impute all their Victories to their Strength and Skill, and make no Acknowledgments to God for their Success: See ver. 11. Isa. x. 13. Deut. viii. 17, 18.

Ver. 17. *Shall they therefore empty their net?*] Carry away the Riches and Treasures of their Conquests, see 2 Kings xxiv. 13. in order to undertake more; just as Fishermen empty their Nets to fill them again. But the Words may be rendered, *shall be*, (see ver. 10.) *cast or spread his net*. The Hebrew Verb is used of drawing a Sword or Spear: See Ezek. xxviii. 7. Psalm. xxxv. 3. To this Sense the Greek and Chaldee here understand it.

C H A P. II.

The ARGUMENT.

In Answer to the Complaints of the Prophet in the foregoing Chapter, God tells him that he will in due Time perform the Promises made to his People, of Deliverance by the Messiah; and that in the mean Time good Men will support themselves by Faith: and then foreshews him the Ruin of their great Adversary, the Babylonian Empire, and the Judgment he will inflict upon them for their Covetousness, their Cruelty, and Idolatry.

Ver. 1. **I** Will stand upon the Watch-tower, &c.] It was the Business of a Watchman, in the Time of War, to descry from an eminent Station, what Messengers were coming, and to make known the Message, as soon as possible: see 2 Kings ix. 17, &c. The Prophet puts himself in such a Posture, that he may receive God's Answer to the Complaints he made in the foregoing Chapter.

Ibid. And what shall I answer when I am reproved.] Or rather, *What I shall answer as to what I have argued, viz. to the Expostulations I made with God just before.*

Ver. 2. *Write the Vision, and make it plain upon Tables, &c.*] When the Prophets are commanded to write any Thing, it denotes the great Importance of it, that the Notice of it may be transmitted to Posterity; see the Note upon *Isa.* viii. 1. xxx. 8. So God here commands the Prophet to write the Contents of this Vision in such legible Characters as were used in publick Tables, that were hung up in Temples and Market-places, that every one might have Cognizance of them.

Ver. 3. *For the Vision is for an appointed Time.*] God has determined a set Time when it shall be fulfilled, and not before: Compare *Dan.* viii. 19. xi. 27—35, 36. According to the common Translation of the following Words, by this Vision we are to understand the Destruction of the Babylonian Monarchy, which is plainly foretold from the 5th Verse to the End of the Chapter, and is a proper Answer to the Complaint or Argument the Prophet had made in the foregoing Chapter. But the Learned Bishop of Coventry and Litchfield, in his *Defence of Christianity from the ancient Prophecies*, p. 160. observes, that the Prophet, by way of Preface to that Prediction, confirms the Jews in the general Expectation of their Deliverer the Messiah, whose Coming had been so often promised, and which prophane Persons began to question, when they saw God gave up his People into the Hands of a cruel and idolatrous Nation.

Ibid. But in the End it shall speak and not lie.] The same learned Prelate, p. 162. observes, that the Verb *Puach*, properly signifies to Break forth, as the Morning Light does: see *Cantic.* ii. 17. iv. 6. to which Sense the LXX and *Vulgar Latin* translate it here: so he

renders the Sentence, *At the End, it (or he) shall break forth, and not deceive.*

Ibid. Tho' it tarry, wait for it, because it will surely come, it will not tarry.] There are two different Words in the *Hebrew*, which our *English* expresses by that one Word *tarry*: so the same learned Person translates the Sentence thus, *Tho' he tarry, expect him, because he that cometh will come, he will not go beyond the appointed Time, but will make good the Promises of Deliverance given to your Fathers.* To this Sense the LXX render the Words, very agreeably to the Original; and the Apostle follows their Interpretation, *Heb.* x. 37. and understands them of the Messiah, who is often called, *He that cometh, or should come into the World*, see *Psal.* cxviii. 26. *Zech.* ix. 9. *John* vi. 14. The Verb stands impersonally in the *Hebrew* Text, but in such a Syntax the Person is commonly understood.

Ver. 4. *Behold his Soul, which is lifted up, is not upright in him.*] The *Septuagint* translate the Sentence thus, *If he, i. e. the Just, as it follows, draw back, my Soul, [the present Hebrew Copies read his Soul, understanding it of God] shall have no Pleasure in him.* This Version Bishop Pearson hath proved to be agreeable to the original Text, *Prolegom.* to the LXX; and the Apostle confirms this Exposition by following that Translation, *Heb.* x. 38.

Ver. 5. *Yea also because he transgresseth by Wine, he is a proud Man, neither keepeth he at home, &c.*] [If we suppose a new Paragraph to begin here, according to the Exposition given of the foregoing Verses, the Sense would run plainer if the Words were thus translated, *Moreover he, that like a Man transgressing by Wine, is proud, shall not continue, or prosper.* The Copulative joined to the last Word in the *Hebrew* is often redundant.] The Words would yield a plainer Sense, if they were thus translated: *Moreover (like) a Man transgressing by Wine, he is proud, and shall not continue, or prosper.* To this Sense the *Chaldee Paraphrast* and *Vulgar Latin* explain the Words; the Particle of Comparison, *as*, being often understood: see the Note upon *Isa.* xxi. 8. The Prophet having assured the Jews of a Deliverance in God's appointed Time, proceeds now to denounce his Judgment against the Babylonian Monarchy, speaking of it as comprized under one Person at the Head of it: see the Note upon chap. i. 11. Here he describes him as one intoxicated with his Successes, and not knowing how to set any Bounds to his Ambition; but still as his Conquests enlarge, his Desire of having more increases. *Hell or Death, and the Grave*, are proverbial Emblems of an insatiable Temper, see *Prov.* xxvii. 29. xxx. 16.

Ibid. But gathereth to him all Nations, &c.] Extends his Dominions far and near; see chap. i. 17.

Ver. 6. *Shall not all these take up a Parable against him, and a taunting Proverb, &c.*] A Parable or Proverb signifies a Metaphorical or Figurative Saying out of the common Way, as the Greek Word *Παροιμία* imports; so it is opposed to speaking plainly, without Fi-

Figure or such like Ornament, *Job* xvi. 29. Thus the ancient Sages cloathed their Instructions in apt Stories and suitable Comparisons; upon which Account *Solomon* joins together a Proverb and the Interpretation, the Words of the Wife, and their dark Sayings, *Prov.* i. 6. Such were the Symbols of *Pythagoras*, and some other celebrated wise Men among the Gentiles. Of this Kind is the Parable, or taunting and satirical Proverb here uttered against the King of *Babylon*, and the unsatiable Ambition of that Monarchy.

Ibid. *Wo to him that increaseth that which is not his, how long? &c.*] *Wo* to him that is still increasing his own Dominion by invading his Neighbours; surely he will not continue long so to do without some remarkable Check from Providence, and so what he thus increases will not be for himself (for so the Words in the former Part of the Sentence may be translated) but for the *Medes* and *Persians*, who shall conquer him, and enrich themselves with his Spoils: See the following Verse.

Ibid. *And to him that ladeth himself with thick Clay,*] His Gold and Silver, which is nothing originally but Earth or Clay, shall turn to no Benefit, but be rather his Burden: adding Weight to his Sins and Punishment.

Ver. 7. *Shall not they suddenly rise that shall bite thee? &c.*] *Cyrus* took the City of *Babylon* (and thereby put an End to the *Babylonish* Empire) by a sudden Assault, taking Advantage of a Festival, celebrated by Night according to Custom, and then draining the River without being perceived, and making it fordable for his Army; according to the Account *Herodotus* and *Xenophon* give of the taking of *Babylon*, wherein they exactly agree with the Prophecy of *Jeremiah*, chap. i. and li. foretelling the same Event.

Ver. 8. *Because of Mens Blood, and for the Violence of the Land, &c.*] As a just Return for thy Cruelty in the Slaughter of many Thousands killed by thee in Battel; and particularly for the Violence offered to the Land of *Judea*, and the City of *Jerusalem* and its Inhabitants. The Words might have been more plainly translated, *For the Violence against the Land, &c.* for so the same Phrase is rendered, *Obad.* ver. 10. compare here ver. 17. and *Jer.* li. 35.

Ver. 9. *That he may set his Nest on high, &c.*] Strong Fortresses and Citadels are compared, for their Height, to Nests, which Birds are led by their Instinct to make upon the Tops of Trees, to place themselves and their young Ones out of the Reach of Danger: Compare *Jer.* xlix. 6. *Obad.* 4.

Ver. 10. *Thou hast consulted Shame to thy House, by cutting off many People, &c.*] Thy Cruelty towards others will turn at last to thy own Confusion, and utter Extirpation of thy Family, of which there will be left neither Name nor Remnant, Son nor Grandson; as God threatens *Nebuchadnezzar*, *Isa.* xiv. 22. *Belsazzar* being the last of that Family, whose Death put an End to the *Babylonian* Monarchy.

Ver. 11. *For the Stone shall cry out of the*

Wall, and the Beam out of the Timber shall answer it.] The Houses and Towns which have been destroyed by the *Chaldeans*, shall cry for Vengeance against the Destroyers. 'Tis a great Question, what is the proper Signification of the *Hebrew* *Caphis*, being found but in this one Place of the Bible: Our Translators render it *Beam*; others think it signifies a *Brick*.

Ver. 12. *Wo to him that buildeth a Town with Blood, &c.*] Who hath raised the Greatness of his capital City *Babylon*, upon the Ruins of many other Cities, and the Destruction of their Inhabitants: Compare *Micah* iii. 10.

Ver. 13. *Behold, is it not of the LORD of Hosts that the People shall labour in the very Fire, &c.*] The latter Part of the Verse is with very little Alteration repeated, *Jer.* li. 58. where he describes the Destruction of *Babylon*. I observed in my Notes upon that Place, that the Sentence might be better translated thus: *The People shall labour for that which shall be [Fewel] for the Fire, and the People shall weary themselves for a Thing of nought, i. e.* all the Pains the *Chaldeans* have taken in enlarging and beautifying their City, shall be lost in the Flames, which shall consume their stately Buildings: See the Notes upon *Jeremiah* li. 25.

Ver. 14. *For the Earth shall be filled with the Knowledge of the Glory of the LORD, &c.*] For God's Providence in governing the World shall conspicuously appear in the Downfall of the *Babylonian* Empire; especially as it is described in the Prophets as an Earnest and Type of the Fall of *Mystical Babylon*, which will be a decisive Stroke, that will thoroughly vindicate oppressed Truth and Innocence.

Ver. 15. *Wo to him that giveth his Neighbour Drink, that puttest thy Bottle to him, &c.*] The Defolation of any Country is often compared to Drunkenness: See the Note upon *Jer.* xxv. 15. so the King of *Babylon*, who subdued the neighbouring Countries round about him, and perhaps got an Advantage over some of them by Gifts and Presents, or by counterfeit Leagues and Friendship, is compared to a Man that gets an Advantage over another by persuading or forcing him to drink too much. The Word *Chemath*, translated *Bottle*, signifies likewise that heating or poisonous Quality which attends Wine taken in Excess; compare *Hos.* vii. 5. and is often taken for any poisonous Juice: see *Deut.* xxxii. 24, 33. *Job* vi. 4. xx. 16. *Psal.* lviii. 4.

Ibid. *That thou mayst look on their Nakedness.*] The too frequent Effects of Drunkenness, is to engage others to commit Lewdness, and thereby expose them to Shame; so the King of *Babylon* intoxicates the Minds of his Neighbours, by his Arts of Policy, in order to discover the Weakness of their Country or Government, called the *Nakedness of the Land*, *Gen.* xlii. 9. and thereby get the better of them.

Ver.

Ver. 16. *Thou art covered with Shame for Glory; drink thou also, &c.*] Thy Glory shall now be turned into Shame, for it shall come to thy turn to feel the Fury of God's Judgments, often expressed by the Cup of his Wrath; when thy People shall be made Captives, and stript bare without any Covering to their Nakedness: See *Isa. iii. 17. Nabum iii. 5.*

Ver. 17. *For the Violence of Lebanon shall cover thee.*] God shall execute his Vengeance upon thee for the Violence thou hast offered to the Temple at *Jerusalem* (Compare *Jer. 1. 28. li. 11.*) which is here compared to the Cedars of the Forest of *Lebanon*, for its Height and Stateliness of its Buildings: Compare *Zech. xi. 1.* Or else the Prophet compares the Cruelty of the *Medes* and *Persians* to the Violence of wild Beasts in the Forest of *Lebanon*: So the following Words import.

Ibid. And the Spoil of Beasts which made them afraid.] The Relative *which*, added by our Translators, obscures the Text, which might be more plainly rendered, *The Spoil of (or made by) Beasts shall make them afraid, or make thee afraid*; as the *Septuagint* and the *Chaldee*, with a very little Alteration, read the Text. As thou hast spoiled others, without any Sense of common Humanity; so the Army of the Conqueror shall deal by thee; see ver. 8. and shall tear thee in Pieces, as wild Beasts do their Prey: See *Isa. xiii. 15—18.*

Ibid. Because of Mens Blood, &c.] See ver. 8.

Ver. 18. *What profiteth the graven Image, &c.*] The last Sin the Prophet takes notice of, for which God will execute his Judgments upon *Babylon*, is Idolatry: Compare *Jer. 1. 2. li. 44—47.* and he tells the King of *Babylon*, that when he sees *Bel* and the rest of his graven Images carried away by the Conquerors in triumphant Procession (see *Isa. xlvi. 1, 2.*) he will be convinced that his Idols could bring no Advantage or Protection to their Worshipers.

Ibid. The molten Image, and a Teacher of Lies.] The setting up and paying Adoration to them, tends to encourage the Ignorant in their absurd Fancy, that God is like the Work of Mens Hands, and that Images have some Divine Power lodged within them: To the same Purpose the Stock is called, *The Doctrine of Vanities, Jer. x. 8.*

Ibid. To make him dumb Idols.] Who have Mouths and speak not, *Psal. cxv. 5.* Compare *1 Cor. xii. 2.*

Ver. 19. *Wo unto him that saith to the Wood, Awake, &c.*] Wo to him that calls upon Idols, as if they could awake and hear his Prayers, as God is said to awake, when he answers our Prayers; see *Psal. xlv. 23.* or as if they could give their Worshipers Directions how to escape the Evils which threaten them.

Ibid. It is laid over with Gold and Silver, and (or but) there is no Breath at all in it.] They are beautified with a great deal of Cost, on Purpose to delude their ignorant Worshipers, and make them fancy some Divinity lodged within them; whereas they are altogether without Life or Sense.

Ver. 20. *But the LORD is in his holy Temple,*

&c.] The true God has his Throne in Heaven, as the Place of his peculiar Residence; see *Jonab ii. 7.* from whence he will answer the Prayers of his Servants, tho' the Temple of *Jerusalem* should be destroyed.

Ibid. Let all the Earth keep Silence before him.] Or, *stand in Awe before him*, as the *LXX* render it: The Consideration of his Sovereignty and Dominion should strike them with a reverential Awe, and especially should dispose them to a profound Submission toward him, when they see him execute his Judgments in the World, as he will shortly do upon the *Chaldeans*. The Expression is taken from the reverent Behaviour which Inferiors shew by keeping Silence in the Presence of their Betters; or it alludes to such a Silence as is kept in Courts of Justice, when a Judge pronounces the Sentence; see *Job xxix. 9, 10. Zeph. i. 7. Zech. ii. 13. Psal. lxxvi. 8, 9.*

CHAP. III.

THE ARGUMENT.

The Prophet in this Hymn recounts, in a Poetical Style, God's wonderful Works, in conducting his People thro' the Wilderness, and giving them Possession of the promised Land: from whence he encourages himself and other pious Persons, to rely upon God for making good his Promises to their Posterity in after Ages.

Ver. 1. **A** PRAYER of Habakkuk the Prophet upon *Sigionoth.*] Or as the Marginal Reading explains it, *According to the Tunes called in Hebrew Sigionoth*, which were Musical Compositions used in the publick Service of the Temple: Compare the Title of *Psal. vii.* It is called a Prayer, because it begins in the Form of a Supplication, altho' the following Parts are rather in the Nature of an Hymn or a Thanksgiving.

Ver. 2. **O LORD**, I have heard thy Speech and was afraid: **O LORD**, revive thy Work in the midst of the Years, in the midst of the Years make [it] known, &c.] I have heard what thou hast revealed to me concerning thy Judgments upon thy People: The Terribleness of them strikes me with a reverential Awe and Dread; compare ver. 16. yet I earnestly beg of thee, if it be thy gracious Will, to exert thy Power, and renew thy former Wonders for the Deliverance of thy People, before the 70 Years determined for their Captivity be expired; and in the midst of Judgment to remember Mercy.

Ver. 3. *God came from Teman, and the Holy One from Mount Paran.*] The Prophet, to encourage the Faithful still to trust in God, recounts some remarkable Instances of the Protection he afforded their Forefathers in the Wilderness, where they were destitute of all visible Means of sustaining themselves. First of all, he takes notice of the Wonders he did for them when they came near the Border of *Edom*, when the *Edomites* came out with a mighty Force to oppose their Passage; see *Numb. xxi. 20.* The like Wonders he had shewed in their former Journeys from Mount Sinai

Sinai to Paran : Numb. x. 12. Compare Deut. xxxiii. 2.

Ibid. and Verse 4. *His Glory covered the Heavens, and the Earth was full of his Praise, his Brightness was as the Light.*] He manifested his Glory by that terrible Appearance of his Presence upon Mount Sinai, where the Lightnings shone in the Air, Exod. xix. 16. and the Pillar of Fire enlightened the Earth, and conducted them in their Journeys : *ibid.* xiii. 21.

Ver. 4. *He had Horns coming out of his Hands, and there was the Hiding of his Power.*] The Hebrew Word *Keren* signifies both *Horns* and *Rays of Light*, see Exod. xxxiv. 29, 30. So the Marginal Reading here is to be preferred : *He had bright Beams coming out of his Side*—The *Shekinah* or Symbol of the Divine Presence had Rays of Light issuing out on every side, and yet that was but an Hiding or Veil to the Divine Majesty, who *covereth himself with Light as with a Garment*, Psal. civ. 2.

Ver. 5. *Before him went the Pestilence, and burning Coals went forth at his Feet.*] As Thunder and Lightnings are his Harbingers ; see Psal. xviii. 8. and Emblems of his being a Consuming Fire, Deut. iv. 24. when he comes to execute Vengeance upon his Enemies ; of which the Egyptian Plagues, and the Discomfiture of Sison and Og were a terrible Proof.

Ver. 6. *He stood and measured the Earth, he beheld and drove asunder the Nations.*] Like a Conqueror he divided the Land of Canaan among the Tribes of Israel ; having first scattered and discomfited the former Inhabitants.

Ibid. *And the everlasting Mountains were scattered, the perpetual Hills did bow.*] The Mountains and Hills are said to quake at God's Presence, Nabum i. 5. so here the whole Land of Canaan is said to tremble, and even the Mountains themselves, the most solid and impregnable Parts of it, because the Hearts of the stoutest of the old Inhabitants fainted and lost their Courage : see Josh. ii. 24. [By the Mountains and Hills may be meant the greater and lesser Principalities or Kingdoms in the Land of Canaan, see Psal. lxxii. 3.] The Mountains and Hills are spoken of as Emblems of Eternity, because Time seems to make no Change or Alteration in them : see Gen. xlix. 26. Deut. xxxiii. 15.

Ibid. *His Ways are from everlasting.*] His Purposes are decreed from all Eternity, and will infallibly be executed in their appointed Time.

Ver. 7. *I saw the Tents of Cushan in Affliction, &c.*] I beheld the *Arabians*, called *Scenitæ*, from their dwelling in Tents, and their Neighbours the *Midianites*, in great Consternation, upon the Approach of the *Israelites* towards their Borders : See Numb. xxii. 3. Exod. xv. 15. whom they afterward destroyed in Battel : Num. xxxi. 2, &c.

Ver. 8. *Was the LORD displeased against the Rivers ? &c.*] When God dried up the Channel of the Red Sea, Exod. xiv. 22. and afterward that of the River Jordan, Josh. iii. 16, 17. it was not out of any Displeasure against the Waters, but for the Safety of his People, for whose Deliverance he appeared in as illustrious a Manner, as if he had been seen ri-

ding in the Clouds, and carried upon the Wings of the Wind, as in a Chariot : Compare Isa. xix. 1. Psal. lxviii. 4. civ. 3. Deut. xxxiii. 26.

Ver. 9. *Thy Bow was made quite naked, according to the Oaths of the Tribes, even thy Word.*] Thou didst fight for Israel, and didst make bare thine Arm in their Defence, as evidently as if thou hadst been seen with a Bow in thine Hand ; that thou mightest fulfil the Oaths and Promises thou hadst made to give the Tribes of Israel full Possession of Canaan : thy Word being in it self as immutable, as when it is confirmed by the Solemnity of an Oath : see Heb. vi. 18.

Ibid. *Thou didst cleave the Earth with Rivers.*] Thou didst cleave the hard Rocks, and the Earth about them, and make the Waters to run down in a great Stream or Channel, like a River, which followed them a great Part of their Journey : see Psal. lxxviii. 15, 16. cv. 41. 1 Cor. x. 3.

Ver. 10. *The Mountains saw thee, and they trembled.*] Mount Sinai, and the Hills adjoining, felt the Effects of thy Presence : Compare Psal. lxxvii. 16. Exod. xix. 16—18. Judges v. 4. Psal. lxviii. 8. cxiv. 4.

Ibid. *The Overflowing of the Water passed by.*] Or rather, *The Stream of Water over-flowed* ; for in that Sense the Verb *Abar* is often used : See Isa. viii. 8. Dan. xi. 10.

Ibid. *The Deep uttered his Voice and lift up his Hands on high.*] The Waters gushed out of the Bottom of the Rock with a mighty Noise, as if the Fountains of the great Deep had been opened, Psal. lxxviii. 16. and forced its Way upward, as a Man gets up an Ascent by the Strength of his Hands.

Ver. 11. *The Sun and Moon stood still in their Habitation.*] At the Command of Joshua : see Josh. x. 12.

Ibid. *At the Light of thine Arrows they went, &c.*] When the People marched against their Enemies, God sent Hail-Stones and Lightnings from Heaven to discomfit them : see Josh. x. 11. and compare Psal. xviii. 14. cxliv. 6. Or the Words may be translated thus, *Thine Arrows went at the Light and Shining of thy glittering Spear.* Hail-Stones, the Artillery of Heaven, came down upon the Heads of the Enemies, accompanied with Thunder and Lightning. As the Blaze of Lightning is here elegantly compared to the Glittering of a Spear, so the Lustre of Arms is often compared by the Poets, particularly Homer, to the Flashes of Lightning ; so we read Iliad xi. ver. 65.

Πᾶς δ' ἄρα χαλκῷ
λάμψ', ὥς' ἢ σεσσηπὶ πατέρ' Διὸς αἰγυῖοιο :

His brazen Arms like Flames of Lightning shone, Which the great Thunderer launches from his Arm.

The same Thought occurs again, Iliad x. ver. 155. See the Note upon Ezek. xxi. 15.

Ver. 12. *Thou didst march thro' the Land [of Canaan] in Indignation, thou didst thresh the Heathen in anger.*] i. e. Thou didst subdue them, not only by giving Success to the Arms of the

the *Israelites*, but likewise thy self fighting against them from Heaven, ver. 11—13. compare *Isa.* xxi. 10. xli. 15. *Jer.* li. 33.

Ver. 13. *Thou wentest forth for salvation with thine anointed.*] With thy peculiar Favourites, such as *Moses*, *Joshua*, and *David*, all set apart by thy Appointment to be Leaders and Rulers of thy People: compare *Psal.* cv. 15.

Ibid. *Thou woundedst the head out of the house of the wicked.*] The Heads (see ver. 14.) or confederate Princes of the *Canaanites*: see *Josh.* x. 3. xi. 1.

Ibid. *By discovering the Foundations to the neck.*] Or, raising the Foundations, as the Word *Arotz* signifies, *Psal.* cxxxvii. 7. by undermining them from Bottom to Top.

Ver. 14. *Thou didst strike thro' with his staves the Head of his villages.*] Or, *Thou didst strike thro' the head of his warriors among his tribes*, or Families. Thou didst discomfit all the petty Kings of their several Clans, or Families, carrying on the War against *Joshua*: see *Josh.* xii. 9, &c. The Word *Perazav*, his Villages, in our Translation, the *Septuagint* translate *Warriors*, or *Generals*: and so they understand it, *Judg.* v. 7—11. which Sense agrees best with this Place.

Ibid. *When they came out as a whirlwind to scatter me.*] Armies are elsewhere compared to Whirlwinds, see *Zech.* ix. 14.

Ibid. *Their rejoicing was as to devour the poor secretly.*] The Metaphor is taken from wild Beasts, who carry their Prey into their Dens, and there devour it.

Ver. 15. *Thou didst walk thro' the sea with thine horses, &c.*] Thou didst conduct thy People thro' the Red Sea, and the River *Jordan*, as safely as if they had rid on Horseback: see ver. 8.

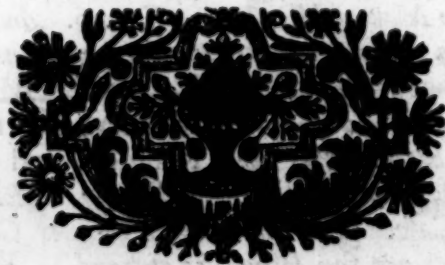
Ver. 16. *When I heard [thy Judgment decreed against thy own People, ver. 2.] my belly trembled, &c.*] I was all over in a Shaking and Consternation, and no Strength remained in me: compare *Jer.* xxiii. 9. *Dan.* x. 8.

Ibid. *That I might rest in the day of trouble, &c.*] *Noldius*, p. 108 and 110 of his *Concordance*, hath given the easiest Sense of the latter Part of the Verse, translating it thus, *Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with his troops*: The Prophet speaks in the Person of the pious Man; I shall rest secure under the Divine Protection, when the *Chaldeans* shall come to invade *Judea*: see ver. 17, 18.

Ver. 17, 18. *Tho' the fig-tree shall not blossom, &c.*] Tho' all outward means of Nourishment or Preservation should fail, yet will I still trust and depend upon God's Promises.

Ver. 19. *The LORD will make my feet like binds feet, and will make me walk upon my high places.*] This Verse is taken out of *Psal.* xviii. 33. He will restore my former Strength, Nimbleness and Agility in War, and make me again Possessor of the chief Places of Strength in my native Country: see *Psal.* xviii. 33. *Deut.* xxxii. 13. xxxiii. 29.

Ibid. *To the chief singer [or Musician] on my stringed Instruments.*] This Hymn was designed to be sung in the Temple-Service, see ver. 1. and for that Purpose was delivered to the chief Musician, to be set to Musical Notes: Compare the Title of the ivth *Psal.* This Direction might probably be given by Order of King *Josiah*.



COMMENTARY

UPON THE

Prophet ZEPHANIAH.

The PREFACE.

THIS Prophet lived in the Reign of Josiah, as he himself informs us, and prophesied chiefly against Judah, who continued very corrupt, notwithstanding the King's pious Zeal for Reformation, and the good Example he gave to his Subjects.

CHAP. I.

The ARGUMENT.

The Prophet denounces God's severe Judgments against Judah, for their Idolatry, and other heinous Sins.

Ver. 1. **T**HE Word of the LORD that came to Zephaniah, the Son of Cushi—the Son of Hizkiah.] Hizkiab is read with the same Points in the Hebrew with Hezekiab, the Name of the King of Judah: but Zephaniah being here reckoned as the fourth by Descent from Hizkiab, that Person cannot be the same with King Hezekiab, there being not a sufficient Distance of Time between them for four Descents.

Ver. 2, 3. I will utterly consume all Things from off the Land—I will consume Man and Beast, &c.] A general Desolation is threatened by enumerating the Particulars that shall be involved in it: see the Note upon Hosea iv. 3.

Ver. 3. And the Stumbling-Blocks with the Wicked.] Or, of the Wicked; for the Particle *Eth* often denotes the Genitive Case. See Noldius, p. 122. Stumbling-Blocks are the same with Idols, called the Stumbling-Blocks of Iniquity, Ezek. vii. 19. xiv. 3, 4.

Ver. 4. And I will cut off the Remnant of Baal from this Place.] Those Altars, or Places of Worship dedicated to the Service of Baal, which escaped the Reformation of King Josiah, 2 Kings xxiii. 5. Compare Jer. iii. 6.

Ibid. And the Names of the Chemarims with the Priests.] Or, the Names of the idolatrous Priests; for so the Word *Chemarim* is translated, 2 Kings xxiii. 5. Compare Hof. x. 5. I will destroy these together with the Priests of the Tribe

of Levi, who have joined in the Worship of Idols: see Ezek. xlv. 10.

Ver. 5. And them that worship the Host of Heaven upon the House tops.] See the Note upon Jer. xix. 13.

Ibid. And them that worship, and swear by the LORD, and that swear by Malcham.] That join the Worship of Idols to that of the true God, who is a jealous God, and will not admit of any Rival in his Worship; see Hof. iv. 15. Malcham is the same with Moloch, to whom the People of Judah continued to offer their Children, as Jeremias upbraids them, chap. vii. 31. xix. 5. notwithstanding the Reformation that Josiah had made, 2 Kings xxiii. 10. Swearing is an Act of religious Worship, or a solemn Invocation of God, as a Witness and a Judge, see Deut. x. 20. and therefore expressly forbid to be used to Idols, Josh. xxiii. 7.

Ver. 6. And them that are turned back from the LORD, and those that have not sought the LORD.] Both those that are Apostates to Idolatry, and such as live without any Sense of Religion, and without God in the World.

Ver. 7. Hold thy Peace at the Presence of the LORD God, for the Day of the LORD is at hand.] Keep Silence in token of an awful Reverence toward God, now he is coming to execute his Judgments upon the Land: Compare Habak. ii. 20. Zech. ii. 13. Psal. lxxvi. 8, 9. Humble thy self under his mighty Hand, without repining or murmuring at his Corrections, which thy Sins do justly deserve; see Psal. xxxix. 9.

Ibid. For the LORD hath prepared his Sacrifice, he hath bid his Guests.] The Slaughter of the Wicked is called a Sacrifice, because it is in some Sense an Atonement to God's Justice: Compare Isa. xxxiv. 6. Jer. xlvi. 10. Ezek.

Ezek. xxxix. 17. Revel. xix. 17. The latter Part of the Sentence alludes to the Custom of those that offered Sacrifice, which was to invite their Friends to partake of the Feast which accompanied it. So God will call the Chaldeans to have a share in this Slaughter.

Ver. 8. *I will punish the princes and the king's children.*] As having been the Encouragers of Idolatry, by their Authority and ill Example. Both the Sons of Josiah, who succeeded him in the Throne, are said to have done evil in the sight of the LORD: 2 Kings xxiii. 32—37.

Ibid. *And all such as are clothed with strange apparel.*] There were peculiar Vestments belonging to the Worship of each Idol: see 2 Kings x. 22. So in after Times there were peculiar Habits belonging to the Priests of Saturn, and Priestesses of Ceres, which are mentioned in the Martyrdom of Perpetua and Felicitas, c. 18. and in Tertullian, de Pallio, c. 4. The Text may likewise be explained of such Men as wore Womens Apparel, and such Women as wore that belonging to Men; which was contrary to an express Law, Deut. xxii. 5. and was a Rite observed in the Worship of some Idols.

Ver. 9. *In the same day also will I punish all those that leap on the threshold.*] Or rather, *leap over the threshold.* The Expression probably denotes some Idolatrous Rite, like that which was practised in the Temple of Dagon, where the Priests did not tread upon the threshold, 1 Sam. v. 5. To this Sense the Chaldee Paraphrast interprets it of those that walk after the Laws or Rites of the Philistines. Others expound it of those who enter into other Mens Houses, and take away their Goods by Violence; according to what follows: *who fill their masters houses with violence and deceit.*

Ver. 10. *And it shall come to pass in that day,——that there shall be the noise of a cry from the fish-gate.*] At that time, see ver. 12. there shall be an Out-cry of the Babylonish Army coming to invade the City on the side of the Fish-gate, i. e. the Gate which stood near the Fish-Market: see 2 Chron. xxxiii. 14. Nehem. iii. 3.

Ibid. *And an howling from the second gate.*] Or rather, *from the middle part of the city:* see 2 Kings xxii. 14.

Ibid. *And a great crashing from the hills.*] From the Mountains of Sion and Moriah, whereon the Temple and the King's Palace were built: see 2 Chron. iii. 1.

Ver. 11. *Howl, ye inhabitants of Machtesh.*] A Part, or Street, of Jerusalem: the Chaldee interprets it of the Inhabitants near the Brook Kidron.

Ibid. *For all the merchant people are cut down, &c.*] They that carry on their Trades by going to Marts or Fairs, with great Sums of ready Money. The Original reads, *The people of Canaan*, which Word signifies a Merchant: Hof. xii. 7. But the Chaldee understands it of those who resemble the Canaanites in their Idolatries and corrupt Manners: so Judah's mother is called an Hittite, and her father an Amorite, because they did after the Works

of the Canaanites, the ancient Inhabitants of the Land, Ezek. xvi. 45.

Ver. 12. *And it shall come to pass at that time, that I will search Jerusalem with candles.*] I will deliver up Jerusalem into the Hands of the Chaldeans, who shall let no Corner of it escape them, but shall diligently search the Houses, and plunder the Wealth of them. See the following Verse.

Ibid. *And punish the men that are settled on their lees, &c.*] Who having lived securely in Ease and Plenty, (compare Jer. xlviii. 11.) have not God in all their Thoughts, but imagine that he doth not concern himself with the Affairs of the World, and that neither Good nor Evil is brought to pass by his Providence.

Ver. 13. *Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses and not inhabit them, &c.*] The Enemy shall plunder their Goods, and then demolish their Houses; so that they shall not enjoy these Possessions which they have gotten by Fraud or Violence: see ver. 9. and Amos v. 11.

Ver. 14. *The great day of the LORD is near——* [compare Joel ii. 1, 11.] *even the voice of the day of the LORD. the mighty man shall cry there bitterly.*] A great Noise and Distraction shall attend the taking of Jerusalem: see ver. 16. Isa. xxii. 5. Some translate the latter Part of the Sentence thus, *The Voice of the day of the LORD is bitter, then the mighty man crieth out.* The Adverb *sham*, translated *there*, signifies Time as well as Place: see the Note upon Isa. xlviii. 16. and Hof. ii. 15.

Ver. 15. *That day is a day of wrath, of trouble and distress, &c.*] See ver. 18. Joel ii. 2. Amos v. 18.

Ver. 16. *A day of the trumpet and alarm.*] See Jer. iv. 19.

Ver. 17. *And I will bring distress upon men, and they shall walk as blind men, &c.* Not knowing whither to go, or which way to take for Safety: compare Deut. xxviii. 29. Isa. lix. 10.

Ibid. *And their blood shall be poured out as the dust, and their flesh as the dung.*] Or, *their carcases as the dung.*] So the Chaldee explains the Word *Flesh*. The Inhabitants of Jerusalem shall be slain in the Streets of the City, and their Carcases left there to rot and putrify.

Ver. 18. *Neither their silver nor their gold shall be able to deliver them.*] This is spoken of the Merchants and rich Citizens: see ver. 11, 12, 13. and compare Ezek. vii. 19.

Ibid. *But the whole land shall be devoured by the fire of his jealousy.*] God's Vengeance is frequently compared to Fire; see Nabum i. 6. This shall consume the Land and its Inhabitants for their heinous Offences, and chiefly for their Idolatry; because that Sin does peculiarly intrench upon his Honour, which is incommunicable to others, whereupon he is called a Jealous God, Exod. xx. 5. xxxiv. 14.

CHAP. II.

THE ARGUMENT.

The Prophet exhorts the Jews to Repentance before God's Judgments overtake them; which he likewise denounces against the Neighbouring Countries, the Philistines, Edom, Moab, Ammon, Ethiopia, and Assyria; which were all subdued by Nebuchadnezzar, either before or after the Captivity of the Jews, see Jer. xxv. 20, 21, 22—26. Ezek. xxv, xxix, xxxi. and Dr. Prideaux under the 21st, 31st, and 32d Years of Nebuchadnezzar.

Ver. 1. **G**ATHER your selves together.] Assemble your selves in order to make a publick Humiliation: see Joel ii. 16.

Ibid. *O Nation not desired.*] The Greek and the Chaldee interpret it, *O nation that will not receive instruction*, and is not to be amended but by the Discipline of God's Judgments. *Glossius, Gramma*, p. 410. renders it to the same Sense, *O Nation not to be moved with desire*, i. e. of growing better. The Word *Niksaph* is taken for *having a desire or longing*. Gen. xxxi. 30. Psal. lxxxiv. 2.

Ver. 2. *Before the decree bring forth, before the day pass as the chaff.*] The Words are differently translated by Interpreters, but much to the same Sense: They may be rendered nearer to the Hebrew thus, *Before the day bring forth the decree, which shall pass away, as chaff is dispersed before the Wind*. The Judgment, of God, consuming the wicked, are often compared to the dispersing of Chaff: see Job xxi. 18. Psal. i. 3. Isa. xvii. 13. Hos. xiii. 3.

Ver. 3. *Seek righteousness, seek meekness.*] Continue to seek and practise them: compare Psal. xxxiv. 14.

Ibid. *It may be, ye shall be bid from the LORD's anger.*] This is the most likely way of securing the divine Protection in the Time of a general Destruction: see the Note upon Jer. xxxvi. 3. Such a Protection is elsewhere expressed by being *bid* or *covered* under the Shadow of his Wings: compare Psal. xxxii. 7. xci. 1.

Ver. 4. *For Gaza shall be desolate, and Ashkelon a desolation.*] There will be no escaping into the Neighbouring Countries, such as the Philistines are in particular; for their Cities shall likewise become a Prey to the Forces of Nebuchadnezzar: see Jer. xlvii. 1. with the Argument to that Chapter.

Ibid. *They shall drive out Ashdod at noon-day.*] The same Forces will take the Courage to attack Ashdod, (another City of the Philistines, 1 Sam. v. 1.) in the open day, and not to betake themselves to nightly Stratagems: see Jer. vi. 4. xv. 8.

Ver. 5. *Wo to the inhabitants of the sea-coasts, the nation of the Cherethites.*] The Philistines who live upon the Coast of the Mediterranean Sea; compare Ezek. xxv. 16. called there as well as here, *Cherethites*, or *Cherethims*. The

Word is translated *Kp̄r̄st̄*, *Cretians*, by the LXX, in this and other Places where it is found: they are supposed to have been a Colony removed from Crete to Palestine: see the Note upon Jer. xlvii. 4.

Ibid. *O Canaan, the land of the Philistines, I will even destroy thee, &c.*] The Canaanites, properly so called, are the same with the Philistines, and seated in that Part of Palestine: see Josh. xiii. 3.

Ver. 6. *And the sea-coast shall be dwellings and cottages for shepherds, &c.*] A Proverbial Description of an utter Desolation: compare ver. 14, 15. and see the Note upon Isa. xiii. 20. xvii. 2.

Ver. 7. *And the coast shall be for the remnant of the house of Judah, &c.*] The Sea-Coast, (ver. 5.) shall in after-times belong to the Jews, who shall possess all the Philistines Country: as it appears they did in the first Times of Christianity: see Acts viii. 26, 40. Those that returned from the Captivity are called a Remnant, Hag. i. 12. ii. 2.

Ibid. *They shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening.*] The Words are an Allusion to what is said ver. 6. As the Cities of Gaza, Ashkelon, &c. were Places for the wild Arabs, or other wandering People to pitch their Tents, and feed their Flocks; so they shall hereafter become the settled Habitations of the Jews: compare Isa. lxxv. 10.

Ibid. *For [or when] the LORD shall visit them, and turn away their captivity.*] What is promised in this Verse, was partly fulfilled after their Return from Babylon, and may hereafter receive a further Completion: see Obad. ver. 19. and the Note there.

Ver. 8. *I have heard the reproach of Moab, and the revilings of the children of Ammon.*] These Countries were destroyed by Nebuchadnezzar about five Years after the Destruction of Jerusalem: see the Argument to Jer. xlviii. They are threatened with Destruction both here, and Jer. xlviii. 17. xlix. 1. and Ezek. xxv. 3, 8. for their insulting over the Jews in their Calamities.

Ibid. *And magnified themselves against their border.*] Have invaded the Territories of the Jews, when they were carried Captive; see Jer. xlix. 1. and used the Inhabitants with great Cruelty, as they had done in former times: see Amos i. 13.

Ver. 9. *Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, &c.*] Proverbial Expressions of utter Desolation: see Deut. xxix. 23. Isa. xiii. 19. xxxiv. 13. Jer. xlix. 18. l. 40.

Ibid. *And a perpetual desolation.*] Never more to be possessed by its former Inhabitants.

Ibid. *And the residue of my people shall spoil them, and the remnant of my people shall possess them.*] Judas Maccabæus and his Brethren subdued the Ammonites, as appears from 1 Macc. v. 6. But this and the seventh verse will receive their utmost Completion at the general Restoration of the Jewish Nation: those that then escape, and return from their several Dispersions

fions are elsewhere called by the Name of the *Residue* and the *Remnant*: Compare chap. iii. 13. and see the Note upon *Micab* iv. 7.

Ver. 10. *This shall they have for their Pride, &c.*] See *Isa.* xvi. 6. *Jer.* xlviii. 29.

Ver. 11. *For he will famish all the Gods of the Earth.*] He will deprive them of their Worship and Sacrifices, which the Gentiles thought to be the Food of their Gods: see *Deut.* xxxii. 38. The LXX render it, *He will destroy their Gods.* The Destruction of Idolatry is usually mentioned, when the Prophets describe the flourishing State of the Church: see the Note upon *Micab* v. 13, 14.

Ibid. *And Men shall worship him, every Man from his Place.*] Or, *in his Place.* And so the Phrase may best be rendered, *Ezek.* iii. 12. See *Noldius*, p. 553. Men shall worship him every where, and not only in *Jerusalem*: compare *Malachi* i. 11. *John* iv. 21.

Ibid. *Even all the Isles of the Heathen.*] Or, *the Isles of the Gentiles*, as the Phrase is translated, *Gen.* x. 5. See the Note upon *Isa.* xi. 11. xli. 1. The *Jews* call all Places *Islands*, to which they went by Sea.

Ver. 12. *Ye Ethiopians also, ye shall be slain by my Sword.*] Ye shall be subdued by *Nebuchadnezzar*, who is a *Sword* in my Hand, *Psalms* xvii. 10. i. e. an Instrument to execute my Vengeance. The *Ethiopians* seem to comprehend the *Egyptians* too, whose Confederates they were, and so underwent the same Fate with them, when *Nebuchadnezzar* conquered *Egypt*: see *Jer.* xlv. 9. *Ezek.* xxx. 5, 9.

Ver. 13. *And he will stretch out his Hand against the North, and destroy Assyria, and will make Nineveh a Desolation.*] As *Nebuchadnezzar* subdued the Countries lying Southward of *Judea*, *Egypt*, and *Ethiopia*, ver. 12. so will he extend his Conquests toward the North, and destroy *Savacus* the King of *Assyria*, whose Royal Seat was *Nineveh*; see the Preface to *Nabum*, and the Note upon chap. iii. 18. This Action preceded the Desolations mentioned in the foregoing Verses. Archbishop *Usher* placeth it in the 16th Year of King *Josiah*, and Dr. *Prideaux* in the 29th Year of the same Reign.

Ibid. *And dry like a Wilderness.*] The Inhabitants of *Nineveh* are compared to many *Waters*, *Nabum* ii. 8. She shall be now exhausted of her People, and be uninhabited like a *Wilderness*.

Ver. 14. *And Flocks shall lie down in the midst of her, &c.*] See ver. 6.

Ibid. *All the Beasts of the Nations.*] The *Chaldees* interpret it, *The several Kinds of wild Beasts*: as if the *Hebrew* *Goyim*, Nations, were to be understood of the several Species of wild Beasts, as the Word is used of several Sorts of Caterpillars, *Joel* i. 6. In like manner the Ants are called a *People*, *Prov.* xxx. 25.

Ibid. *Both the Cormorant and the Bittern shall lodge in the upper Lintels of it: their Voice shall sing in the Windows.*] These Birds frequent desolate and forsaken Places, and shall take up their Habitation in the ruinous Houses of that once populous City: Compare *Isa.* xlii. 21. xxxiv. 11, 14.

Ibid. *For he shall uncover the Cedar Work.*] The fine carved Work or Cielings made of *Cedar*, see *Jer.* xxii. 14. shall be exposed to the Injuries of the Weather, and so quickly come to Ruin.

Ver. 15. *This is the rejoicing City, that dwelt carelessly, that said in her Heart, I am, and there is none beside me.*] Its Inhabitants indulged themselves in their Ease and Pleasures, and they arrived at that Degree of Presumption, as to fancy that no Strength or Power could bring them down from their Height, or make them cease to be the Capital City of the World. *Babylon* is charged with the same Degree of Pride and carnal Security, *Isa.* xlvii. 8.

Ibid. *Everyone that passeth by, shall hiss and wag his Head.*] See *Nabum* iii. 19.

CHAP. III.

THE ARGUMENT.

Jerusalem is severely reprov'd and threaten'd for her Sins: yet the Righteous are comforted with the Hopes of a general Conversion and Restoration of the Nation in God's due Time.

Ver. 1. **W**O unto her that is filthy [or gluttonous] and polluted, to the oppressing City.] The City *Jerusalem*, which is defiled with the Sins of Luxury and Cruelty: see ver. 3, 4.

Ver. 2. *She obeyed not the Voice,*] Of God's Messengers, the Prophets.

Ver. 3. *Her Princes within her are roaring Lions; her Judges are evening Wolves.*] Like so many Beasts of Prey, they devour the People by Oppression and Injustice: Compare *Ezek.* xxii. 27. *Micab* iii. 9, 10, 11. *Habak.* i. 8. *Zech.* x. 13.

Ibid. *They gnaw not the Bones until the Morrow.*] They devour all presently, and leave not so much as the Bones till the next Day, as the most voracious Creatures commonly do.

Ver. 4. *Her Prophets are light and treacherous Persons.*] This is to be understood of the false Prophets, who seduced the People by lying Pretences to Inspiration: see *Jer.* xxiii. 11, 32. *Hos.* ix. 7. *Micab* iii. 11. The LXX often render the *Hebrew* *Nabi*, Prophet, by *ψευδοπροφήτης*, False Prophet, in *Jeremiah*, and *Zech.* xiii. 2.

Ibid. *Her Priests have polluted the Sanctuary, they have done Violence to the Law.*] They have presumed to attend upon my Service in the Temple after they had polluted themselves with Idolatry, and thereby have profaned my holy Place; see chap. i. 4. and have broken the Ordinances of my Law, by not observing the Differences that it prescribes between what is clean and unclean: See *Ezek.* xxii. 26.

Ver. 5. *The just LORD is in the midst thereof, he will not do Iniquity.*] The Inhabitants of *Jerusalem* presume upon God's Protection, having placed his Name in their Temple: so they say, *Micab* iii. 11. *Is not the LORD among us, or in the midst of us*, as the Word is here translated; but they should withal consider, that

that he is just and holy, who will neither do Iniquity, nor suffer it, without calling the Offender to Account.

Ibid. *Every morning doth he bring his judgment to light; he faileth not: but the unjust knoweth no shame.*] He doth not fail to give us every Day fresh Evidences of his Justice, tho' the Wicked continue hardened in their Sins, and are grown past Shame: see *Jer. vi. 13. Micah ii. 6.* The Expression, *every morning*, alludes to the Custom of administering Justice in the Morning: see *Psal. ci. 8. Jer. xxi. 12.*

Ver. 6. *I have cut off the nations, their towers are desolate, I have made their streets waste, &c.*] I have executed my Vengeance upon that great City *Nineveh*, chap. ii. 13. and have brought my Judgments nearer to you, by giving up your Brethren of the Ten Tribes into the Hands of *Sabalmaneser*, who hath put an End to that Kingdom, and hath carried its Inhabitants Captives into a strange Land: see *2 Kings xvii. 6.*

Ver. 7. *I said, Surely thou wilt fear me, thou wilt receive instruction.*] God is introduced as speaking after the Manner of Men, and expecting what Effect such Proceedings might in Reason have produced: compare *Isa. v. 4. Jer. viii. 6.* In this Sense we may most probably understand that Expression of *Isaiah*, chap. lxiii. 8. *He said, Surely they are my people, children that will not lie: so he was their Saviour:* i. e. God might justly conclude, that after such Experience of his Goodness, they would not prove false or treacherous to him.

Ibid. *So their dwelling should not be cut off, howsoever I punished them,*] Or, *wherein soever I punished them:* see *Noldius*, p. 175. I might reasonably expect that lesser Corrections might reform them, and I need not be forced to proceed to such an utter Excision, as I executed upon the Ten Tribes: see ver. 6.

Ibid. *But they rose early, and corrupted all their doings.*] They still increased their Corruptions, notwithstanding all the Advances King *Josiah* made to a general Reformation: see the Notes upon chap. i. 4, 5. The Phrase, *rising early*, denotes Diligence and Assiduity: see *Jer. vii. 13. xxv. 3. xxxv. 15.*

Ver. 8. *Therefore wait upon me, saith the LORD, until the day that I arise to the prey, &c.*] The Connection of this Verse with what went before, would better appear, if we translate the Particle *laken*, *nevertheless*; as it plainly signifies *Jer. v. 2. Micah v. 3.* and in other Places. Notwithstanding these Provocations, saith God, I exhort the Godly among you to expect the fulfilling the Promises I have made of restoring the Jewish Nation to my wonted Favour, in the latter Ages of the World; in order to which great Crisis, I will execute remarkable Judgments upon the Unbelievers and Disobedient: see the Note upon *Micah v. 5.*

Ibid. *For my Determination is to gather the nations, that I may assemble the kingdoms to pour out upon them mine indignation, even all my fierce anger.*] This may perhaps be meant of the same general Summons which *Joel* speaks of,

when the Nations shall be gathered into the valley of *Jeboshaphat*: see *Joel iii. 2, 12.* and the Notes there.

Ibid. *For all the earth shall be devoured by the fire of my jealousy.*] The tender Regard I have for my Honour, which hath particularly been injured by that Idolatry which is spread over the World, will provoke me to execute my Vengeance upon the whole Earth, see chap. i. 18.

Ver. 9. *For then I will turn to the people a pure language, &c.*] Or, *I will restore to the people a pure language*, i. e. I will turn them from their Idolatry and other Wickedness, see ver. 13. to glorify me with one mind and one mouth. The same thing is expressed by speaking the language of *Canaan*: *Isa. xix. 18.* This is a Blessing reserved for the latter Ages, after the Conversion of the Jews, and the coming in of the Fulness of the Gentiles, when there shall be one LORD, and his name one, *Zech. xiv. 9.*

Ibid. *To serve him with one consent.*] The Hebrew reads, *with one shoulder*: The Metaphor is taken from Beasts drawing together under one Yoke; or Mens setting their Shoulders together to carry the same Burden.

Ver. 10. *For from beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering.*] The Jews who are dispersed into the most distant Countries, such as was *Ethiopia*, which lay beyond *Egypt*, shall come into the Christian Church, and make their religious Acknowledgments there. The Expression, *From beyond the rivers of Ethiopia*, may be translated, *from the borders of the rivers of Ethiopia*, both here and *Isa. xviii. 1.* where the same Phrase occurs; the Word in the Hebrew signifying indifferently the *ither*, or further Side of a River. *Ethiopia* is described in both Places as lying among the Rivers, which may probably be understood of the several Sluices and Channels which the Inhabitants are forced to keep open, thereby to prevent the Nile from overflowing their own Country, or *Egypt*: See Dr. *Heylin's Geography*, in *Ethiopia*.

The daughter of my dispersed, is the same with my Dispersed, as the *daughter of Sion* is equivalent to *Sion*: see the Note upon *Jer. iv. 31.* The Phrase of *bringing an offering*, is taken from the Sacrifices and Oblations brought to the Temple; and is in other Places of the Prophets applied to those that come into the Christian Church: see *Isa. xviii. 7. lx. 6, 7, 9. Mal. i. 11.*

Ver. 11. *In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me.*] Or, *thou shalt not be put to shame for all thy doings*: compare ver. 19. Thou shalt not be made a publick Example by such remarkable Judgments, (see ver. 15.) which have formerly made thee a Reproach among the Heathen: see *Amos iii. 2. Micah vi. 16.* and the Notes there.

Ibid. *For I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain.*] I will purge out of thee those Hypocrites who
continued

continued in their Sins, and relied upon their outward Privileges, such as being of the Stock of *Abraham*, or having the Temple of the *L O R D* placed among them, as if these would secure them from Guilt or Punishment; and thereupon despised the *Gentiles* as not worthy of the same Favours with themselves: see the Notes upon *Micah* iii. 11.

Ver. 12. *I will also leave in thee an afflicted, and poor people.*] Or, *a meek and poor people*: The Blessings of the Gospel are peculiarly promised to the *Poor*: see *Isa.* xi. 4. xiv. 32. lxi. 1. *Zech.* xi. 11. Christ and his Apostles apply these Promises to those that were converted by their Preaching: *Matth.* v. 3. xi. 5. *1 Cor.* i. 26, 27. *Jam.* ii. 5. which Texts are meant of such as are endued with a true Spirit of Poverty, such as consists in a Lowliness of Mind, Contempt of the World, and a resigned Will. Afflictions are very useful to produce such a Temper of Mind, and therefore are often the Lot of true Disciples: see *Acts* xiv. 22. *Heb.* xii. 7. *1 Pet.* i. 7. By the *afflicted* may be meant those that come out of great Tribulation: see *Ezek.* xxxviii. 8. and the Note upon *Isa.* iv. 2.

Ver. 13. *The remnant of Israel shall not do iniquity, nor speak lies, &c.*] The remnant of *Israel* is explained in the Note upon *Micah* iv. 7. These shall be holy; the rebels being purged out of them, *Ezek.* xx. 38. as *Jerusalem* it self shall then be holy: compare *Isa.* xxxv. 8. lx. 21. *Joel* iii. 17, 21. *Zech.* 14. 21. and see the Notes there.

Ibid. For [or therefore] *they shall feed and lie down, and none shall make them afraid.*] The great Shepherd the *Messias* shall both feed and protect them: compare *Ezek.* xxxiv. 28. *Mic.* iv. 4. v. 4. vii. 14.

Ver. 14. *Sing, O daughter of Zion, &c.*] These Hymns of Joy properly belong to the Times of the Gospel, and especially to the triumphant State of the Church: compare *Isa.* xii. 6. liv. 1. *Zech.* ii. 10. xi. 9.

Ver. 15. *The LORD hath taken away thy judgments, he hath cast out thine enemy.*] God hath removed thine Enemies, who were the Instruments of his Vengeance.

Ibid. *The king of Israel, even the LORD is in the midst of thee.*] He gives manifest Tokens of his Presence in thee, and Protection over thee: compare ver. 5, 17. *Isa.* iv. 5, 6. *Revel.* vii. 15. xxi. 3.

Ibid. *Thou shalt not see evil any more.*] For all thine Enemies shall be subdued: see the former Part of the Verse, and compare *Isa.* xxxv. 10. li. 22. *Joel* iii. 17. *Revel.* xxi. 4.

Ver. 16. *Let not thine hands be slack.*] Or *weak*, as the Word is rendered in the parallel Text, *Isa.* xxxv. 3. The Prophet comforts the feeble-minded, those whose Spirits were sunk under their former Afflictions; and exhorts them to perform their Duty with Chearfulness and Diligence, as being assured of God's Assistance and Protection: compare *Heb.* xii. 12.

Ver. 17. *He will rejoice over thee with joy, he will rest in his love.*] He will take pleasure in doing thee Good: compare *Deut.* xxx. 9. *Isa.* lxii. 5. lxv. 19. *Jer.* xxxii. 41. He will rest, or take Satisfaction in continuing his Favour toward thee: compare *Hos.* xiv. 4.

Ver. 18. *I will gather them that were sorrowful for the solemn assembly, who are of thee, &c.*] I will assemble those *Israelites* who are dispersed in their several Captivities, both that of *Babylon*, and those of following Times, who mourn for the Loss of the publick Assemblies, compare *Lam.* ii. 6. and were grieved at the Reproaches wherewith their Enemies upbraided them, as if they were utterly forsaken of God: compare *Psal.* xlii. 3.

Ver. 19. *I will save her that balleth, and gather that is driven out.*] See *Micah* iv. 6, 7.

Ibid. *And I will get them praise and fame in every land, where they have been put to shame.*] God will give visible Tokens of his Care over them, in gathering them from their several Dispersions over the World, and bringing them back into their own Country: see *Ezek.* xxxviii. 8, 12. and the following Verse.

Ver. 20. *At that Time will I bring you again, even in the time that I gather you.*] I will gather you from your several Dispersions, in order to bring you back into your own Land: compare *Isa.* xi. 12. xxvii. 12. lvi. 8. *Ezek.* xxviii. 25. xxxiv. 13. *Amos* ix. 14.

Ibid. *For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes.*] I will make you the Subject of Mens Praise and Admiration, who shall be induced to glorify God, when they shall see the wonderful Works he hath wrought for you, in restoring you from your several Dispersions, and giving you a joyful Meeting together.



A COMMENTARY UPON THE Prophet HAGGAI.

The PREFACE.

OF what Family this Prophet was, he hath given us no Intimation: but the Time when he prophesied he has distinctly noted, viz. in the sixth Year of Darius Hystaspes. The Occasion of this Prophecy was the Stop that was put to the Building of the Temple, after the Foundation had been laid, according to the Commandment of Cyrus, about 17 Years before.

CHAP. I.

The ARGUMENT.

The Prophet reproveth the Peoples Delays in rebuilding the Temple, and tells them this their Neglect was the Cause they prospered no better: He encourageth them to set about it, and promises God's Assistance in it.

Ver. 1. **I**N the second Year of Darius the King.] Compare Ezra iv. 24. v. 12. This is the same Darius who is called in the Heathen Writers Darius Hystaspes; as shall be proved in the Note upon chap. ii. 3. and Zech. i. 12.

Ibid. Came the Word of the LORD by Haggai unto Zerubbabel the Son of Shealtiel, Governor of Judah.] Called Zorobabel the Son of Salathiel, Luke iii. 27. Matth. i. 12. He was Grandson to Jeconiah King of Judah, who was carried Captive to Babylon; see 1 Chron. iii. 17—19. whom King Cyrus made Aethmalarches, or Governor of the Jews who returned from the Captivity; as being the eldest Person of the Royal Family: he had the Name of Shezbazzar given him by the Chaldeans; see Ezra i. 8. compared with chap. ii. 2. as Daniel was called by them Beltesbazzar, Dan. i. 7.

Ibid. And unto Jeshua the Son of Josedech the High-priest.] Called Jeshua in the Books of Ezra and Nehemiah: His Father Josedech, or Jebozadak, was carried Captive to Babylon: see 1 Chron. vi. 15.

Ver. 2. This People say, The Time is not come that the LORD's House should be built.] They

pretended they had not the Encouragement and Protection of the King of Persia. This Prophecy seems to be delivered before Darius had granted his Decree for building the Temple: Compare Ezra v. 1. with chap. vi. 1.

Ver. 4. Is it Time for you—to dwell in your cieled Houses, and this House lie waste? You complain of the Times; yet they have not been so difficult, but that you have found Means and Opportunity to build fine Houses for your selves, tho' ye are content to let the House of God lie in Ruins. It argues a great Contempt of God and Religion, when Men think no Cost or Finery too much to bestow upon themselves, and the meanest Accommodation good enough for the Service of God.

Ver. 5; 6. Consider your Ways: ye have sown much, and bring in little, &c.] Consider both your Ingratitude in thus neglecting to restore my House and Worship, and what you have got by these your Dealings; viz. how none of your Undertakings thrive, or are successful; nor do you enjoy the Fruits of your Labours: see Micah vi. 15. compare Ezek. viii. 10.

Ibid. He that earneth Wages, earneth Wages to put it into a Bag with Holes.] Whatever Gains he makes, they are followed by such Losses, as leave him no richer than he was before: or Provisions are so dear, see ver. 11. that Men can just live by their Labour.

Ver. 8. Go ye up to the Mountains, and bring Wood, and build the House.] Go to any of the Forests upon the Mountains, (see Nehem. ii. 8.) and cut down Timber to carry on the Building. They entered upon the Work before they had any Decree from Da-

first to forward the Work : see *Ezra* v. 2, 3. It is probable that afterward they had Leave to fetch Cedar from Mount *Lebanon* : see *Ezra* iii. 7.

Ibid. And I will take pleasure in it, *and I will be glorified.] Or, I will place my glory there, as the *Chaldees* expounds it : see chap. ii. 7.

Ver. 9. *Ye looked for much and it came to little.*] See ver. 6. and chap. ii. 16.

Ibid. And when ye brought it home, I did blow [or I had blown] upon it.] I had blasted the Fruits of the Earth, while they were in the Field : see ver. 11. chap. ii. 17.

Ibid. Because of my house that is waste, and ye run every man to his own house.] Ye make what haste ye can to build your own Houses, and let mine lie in Ruins.

Ver. 10, 11. *The heaven is stayed from dew, and the earth is stayed from her fruit, &c.*] I have punished you with great Drought, wherein the Dew itself ceases to fall : see *1 Kings* xvii.

1. This blasted and withered the Fruits of the Earth : a Curse formerly denounced against you for your Disobedience : see *Levit.* xix. 24. *Deut.* xxviii. 23.

Ver. 13. *Then Zerubbabel, &c.*] Compare *Ezra* v. 2.

Ver. 14. *Then spake Haggai the LORD's messenger.*] Or Prophet : compare *Isa.* xlv. 26. *Mal.* iii. 1.

CHAP. II.

THE ARGUMENT.

The Prophet encourageth the Builders by a Promise, that the Glory of the Second Temple should be greater than that of the First ; and that in the following Year, God would bless them with a fruitful Harvest. In the Conclusion he foretells the setting up the Kingdom of Christ, under the Name of Zerubbabel.

Ver. 3. **W**HO is left among you that saw this house in her first glory, &c.] When the Foundation of the House was laid in the second Year of *Cyrus*, many of the ancient Men that had seen the first House, wept to see how much the second Temple would fall short of the Glory of the first : *Ezra* iii. 12. The second Year of *Cyrus* was 53 Years after the Destruction of the first Temple, so the oldest Men among those that returned home, might very well remember how glorious that was. This Prophecy was uttered 15 Years after the Foundations of the second Temple were laid ; so there might some still survive that saw the first. This is an evident Proof, that the *Darius* mentioned in this Prophecy, must be *Darius Hystaspes* : for they that suppose *Darius Nothus* to be here meant, must allow the Distance of 166 Years between the Destruction of the first Temple, and the Time of this Prophecy : and it can't be imagined that any Number of Men could be capable of comparing the Difference between the two Temples, at that Distance of

Time : see this further proved in the Note upon *Zech.* i. 12.

Ver. 5. *According to the word that I covenanted with you, when ye came out of Egypt, so my spirit remaineth with you.*] I will fulfil those Promises I made with you, when I delivered you out of *Egypt*, that upon your Obedience I would not leave you, nor forsake you, but guide and prosper you in all your Undertakings : see *Nebem.* ix. 20. *Isa.* lxiii. 11.

Ver. 6. *Yet once it is a little while,*] Or once more, as the *LXX* render it, whom *St. Paul* follows, *Heb.* xii. 26. The Phrase implies such an Alteration as shall not give way to any further Change, as the Apostle there expounds it. The Space of Time from this Prophecy to the Coming of the *Messias*, may be called a little while, in comparison of the several Ages expired since the first Promise of a Redeemer. A Learned Prelate, in his excellent *Defence of Christianity from the ancient Prophecies*, p. 88. translates the Words to this Sense: *After one Kingdom, [viz. the Grecian, which succeeded the Persian Monarchy, at this Time subsisting] it is but a little while, and [or after that] I will shake all Nations, &c.*

Ibid. I will shake the heavens and the earth, and the sea, and the dry land.] Great Commotions and Changes in the World are expressed by shaking the Heavens, and the Earth : see *Ezek.* xxv. 15. xxxviii. 19. *Joel* iii. 16. These Expressions may denote here the great Commotions that should be in the *Roman Empire* (see the last Note) from the Death of *Julius Caesar*, till near the Birth of *Christ* : or it may in general signify, the introducing such a Kingdom or Religion, of which the *Messiah* is to be the Head ; which shall in the End break in pieces and destroy all the other Dominions of the World : see the Notes upon ver. 21, 22.

Ver. 7. *And the desire of all nations shall come.*] He shall come to this House, that shall answer the Wishes and Desires of Mankind, by supplying all those Defects that hindered them in the Performance of their Duty. Such a Guide and Director, as the wisest Men among the Heathens wished for, and whose Coming was the Hope of *Israel*, and Completion of all the Promises made to their Fathers : *Acts* xxviii. 20. xxvi. 6. see *Gen.* xii. 3. xlix. 10. where the old Translations read the latter Part of the Verse to this Sense: *His (or to him) shall be the expectation of the people* : *Mal.* iii. 1.

Ibid. And I will fill this house with glory.] Tho' it wants the cloud of glory overshadowing the Mercy-Seat, which was a Symbol of the Divine Presence peculiar to *Solomon's Temple*, see *Psal.* lxxx. 1. yet I will honour this second Temple with a much greater Glory, viz. the Presence of the *Messiah*, in whom shall dwell all the fulness of the godhead bodily, *Colos.* ii. 9. where he shall publish his saving Doctrine to the World : see *Luke* xix. 47. xx. 1. xxi. 38. *John* xviii. 20.

Ver. 8. *The silver is mine, and the gold is mine, saith the LORD of hosts.*] *Solomon's Temple* was more richly adorned with Silver and Gold than this, and I that am the LORD of all the World could easily command the Riches of it, and bring

S f f them

them together, for beautifying this my House, if I took delight in Richness of Ornaments.

Ver. 9. *The glory of this latter house shall be greater than that of the former, and [or for] in this place will I give peace.*] The Glory of this second Temple shall exceed that of the former, not in Riches or costly Ornaments, but in this Respect, that there the *Prince of Peace* shall make his Appearance, and the *Gospel of Peace* shall be preached and published: see *Isa. ix. 6. Micah v. 5. Eph. ii. 14.* The modern Jews expect a third Temple in which this Prophecy will be verified; whereas the Prophet plainly speaks of the same Temple which they then saw, and *was in their Eyes as nothing*, in comparison of the former. The ancient Jews speak of the Temple, from the Time of *Zerubbabel* to its Destruction under *Vespasian*, as one and the same Temple; particularly *Josephus de Bello Jud. lib. viii. c. 18.* See the above cited Treatise.

Ver. 11. *Ask now the priests concerning the law.*] Whose Office it was to put a difference between holy and unholy, and between clean and unclean. *Lev. x. 10.*

Ver. 12. *If one bear [or carry] holy flesh in the skirt of his garment, &c.]* By the Rules of the Law, things immediately dedicated to God's Service, did convey some Degree of Holiness to common things that touched them: so the *Altar sanctified the gift* that was laid upon it, *Exod. xxix. 37.* and *whatsoever touched the flesh of the sin-offering, was holy: Lev. vi. 27.* But this Rule did not extend so far as to make the Garment that touched any of the Offerings, capable of conveying Holiness to any thing else.

Ver. 13. *If one that is unclean by a dead body, touch any of these things, shall it be unclean? And the priests answered and said, It shall be unclean.*] The Law was plain in that case, see *Num. xix. 11.* The least Defect is sufficient to make a thing evil or sinful; whereas to make it good and perfect, a Concurrence of all good Qualities is requisite.

Ver. 14. *So is this people, and so is this nation before me, saith the LORD, &c.]* In like manner, saith God, the inward Contempt and Disregard of my Worship, which this People discover by their backwardness to carry on the Building of my Temple, makes every thing they undertake, and even the Sacrifices they offer on my Altar, hateful and unacceptable.

Ver. 15. *Consider from this day and upward, from before a stone was laid upon a stone, in the temple of the LORD.]* From the Time that a stop had been put to the Building of the Temple, after the first Foundations of it were laid: compare *Ezra vi. 3.*

Ver. 16. *Since those days were, when one came to an heap of twenty measures, there were but ten, &c.]* The Fruits of the Earth did not yield their usual Increase, because of the unkindly Seasons wherewith I punished them. See the following Verse, and chap. i. 2. *Zech. viii. 10.*

Ver. 17. *Yet ye turned not unto me, saith the LORD.]* Ye did not lay my Judgments to

Heart, nor consider that they were inflicted for your Sin, in neglecting to rebuild my Temple, and restore my Worship in it.

Ver. 18. *Consider now from this day, and upward, &c.]* The Word *mollab*, upward, signifies likewise forward, see *1 Sam. xvi. 13.* and so it should be translated here. In the 15th Verse the Prophet exhorted them to reflect upon the Calamities they had suffered from the Time the Building of the Temple was left off. Now he bids them look forward from the Day the Building was renewed, see chap. i. 15. and they would find a visible Change of their Affairs for the better.

Ibid. Even from the day that the foundation of the LORD's temple was laid.] The Prophet expresses the carrying on of the Building, as if it were a new Foundation, because the Work had been so long interrupted: compare *Zech. viii. 9.*

Ver. 19. *Is the seed yet in the barn, &c.]* Is the Harvest already laid up in the Barn? Or any Fruits of the Earth gathered in? No certainly, this is but the ninth Month (answering to our November) when no Judgment can be made what will be the Increase of the Year following: yet from this Time I promise you the Blessing of a fruitful Year, as an Encouragement to you to carry on the Building: compare *Zech. viii. 12.*

Ver. 21. *Speak to Zerubbabel governor of Judah.]* The same Title which is given to him, chap. i. 1. wherein he was the Type of the *Messiah*, to whom the following Words belong.

Ibid. and ver. 22. I will shake all nations, and I will overthrow the thrones of kingdoms, &c.] This Prophecy plainly relates to the second Coming of Christ, or to that illustrious Appearance of his Kingdom, which shall put a Period to the Kingdoms of the Earth, and (the kingdoms of the world shall become the kingdoms of the Lord and his Christ. See *Dan. ii. 44. Rev. xi. 15.*

Ibid. I will overthrow the chariots, and them that ride in them, &c.] Compare *Micah v. 5, 10.* and see the Notes there.

Ver. 23. *In that day I will take thee, O Zerubbabel my servant—and make thee as a signet, &c.]* I will invest thee with my Power and Authority, as the Head of my Church, and Judge of the World. So Kings depute their Viceroys by giving them their Signet, see *Gen. xli. 42.* which was particularly the Custom of the Persian Monarchs, whose Deputy *Zerubbabel* was; see *Ezra iii. 10. viii. 2.* Or else the Expression may denote one particularly near and dear unto God, who was always under his Eye and Care; compare *Jer. 22. 24. Cantic. viii. 6.* This could not be fulfilled in *Zerubbabel*, who did not in all likelihood live many Years after the finishing of the Temple; and, to be sure, did not see any of those great Changes here foretold: and therefore the *Messias* must be here described under the Name of *Zerubbabel*; as he elsewhere is under that of *David*. See the above-cited Treatise, p. 248.

A

COMMENTARY

UPON THE

Prophet ZECHARIAH.

The P R E F A C E.

ZECHARIAH was the Son of Barachiah, and the Grandson of Iddo: he is called the Son of Iddo, Ezra v. 1. vi. 14. the Grandson being often called the Son in the Scriptures; as hath been observed upon Dan. v. 2. He was Contemporary with Haggai, and prophesied in the second Year of Darius Hystaspes: See the Note upon Haggai ii. 3. and upon Zech. i. 10. There is an Iddo mentioned Nehem. xii. 4. among those Levites that came from Babylon with Zerubbabel; from whence Dr. Allix infers, that the Prophet Zechariah his Grandson must have prophesied some considerable Time after the first return from the Captivity, and therefore would understand the Darius here mentioned to be Darius Nothus. This Argument is altogether inconclusive; for if Iddo was advanced in Years when he returned, he might have a Grandson 30 Years of Age in the second Year of Darius Hystaspes, which was 16 or 17 after the 1st of Cyrus. And it appears that Zechariah was a young Man when he saw the Vision related at the beginning of this Prophecy; see chap. ii. 4. Beside, there is no Necessity of supposing the Iddo that was Grandfather of Zechariah, to be the same Person that is mentioned in Nehemiah. In the Books of Ezra and Nehemiah there is mention of two Ezra's; compare Ezra vii. 1. with Neh. xii. 1. Of two Nehemiah's: compare Nehem. i. 1. with chap. iii. 16. And there is a Daniel mentioned Ezra viii. 16. a distinct Person from the famous Prophet of that Name: And it may as well be supposed that there were two Iddo's.

The Design of the first Part of this Prophecy is the same with that of Haggai, viz. To encourage the Jews to go on with Rebuilding of the Temple, by giving them Assurance of God's Assistance and Protection: from whence he proceeds to foretel the Glory of the Christian Church, the true Temple or House of God, under its great High Priest and Governor Christ Jesus, of whom Zerubbabel and Joshua the High Priest were Figures. The latter Part of the Prophecy, from chap. ix. probably relates to the State of the Jews under the Maccabees, and then foretels their rejecting the Messias, and their Conversion afterwards, and some remarkable Passages that should happen to them in the latter Ages of the World.

C H A P. I.

The ARGUMENT.

After an Exhortation to Repentance, the Prophet relates two Visions shewed to him, implying the Restoration of the Jewish State, and Security from their Enemies, while they were Rebuilding the Temple.

Ver. 1. **I**N the eighth Month, in the second Year of Darius, &c.] See the Preface.

Ver. 2. The LORD hath been sore displeased with your Fathers, &c.] Tho' God hath been justly displeased with your

Fathers, and punished them and their Children with seventy Years Captivity, yet now he declares himself willing to be reconciled to you upon your Repentance.

Ver. 4. Be not as your Fathers, to whom the former Prophets have cried, saying, &c.] Such Exhortations the former Prophets gave your Forefathers, particularly Jeremiab, whose Words are here referred to; see Jer. xxv. 5. xxxv. 15. Do not imitate them in their Obstinacy.

Ver. 5, 6. Your Fathers where are they? And do the Prophets live for ever? &c.] Tho' the Prophets, and those to whom they delivered their Message are dead, yet the Commandments delivered by their Ministry still con-

tinue in full force: which appears by the Judgments which came upon your Fathers for transgressing them, as they themselves could not but acknowledge. And the same Punishments will overtake you, if ye continue disobedient.

Ver. 6. *And they returned and said, like as the LORD of Hosts thought to do to us, &c.*] Your Fathers were forced to acknowledge with Sorrow, that God had exactly fulfilled all his Threatnings denounced against them. See *Lam. ii. 17.*

Ver. 7. *The eleventh Month, which is the Month Sebat.*] This is the Chaldee Name of the eleventh Month; as *Nisan, Elul, Chisleu, Tebeth* and *Adar*, are the Names of other Months mentioned in the Books written after the Captivity. The Jews distinguish their Months only by the Order of their Succession, as the *First, Second, &c.* So that if the Books of *Kings* were writ by *Jeremiab*, as some suppose, the Chaldee Names of the Months which occur *1 Kings vi. 2—38. viii. 2.* were added afterward by *Ezra*.

Ver. 8. *I saw by Night, and behold a Man riding upon a red Horse.*] A red Horse is an Emblem of War and Bloodshed, see *Rev. vi. 4.* The Man, or Angel. ver. 11. riding upon him, denotes the *Logos*, or Son of God, appearing as the *Captain of God's Hosts* or Armies, see *Josh. v. 13, 14.* and the Notes upon ver. 12, 13, 20.

Ibid. *And he stood among the Myrtle Trees that were in the Bottom.*] As if he and his Companions were refreshing themselves in a shady Valley, after the Fatigues of War. The Vision denotes the Peace which ensued after *Darius* had executed God's Vengeance upon the Inhabitants of *Babylon*, and made himself Master of their City by the Stratagem of *Zopyrus*. Compare ver. 11. and see *Dr. Prideaux* under the 4th, 5th and 6th Years of *Darius*.

Ibid. *And behind them were there red Horses, speckled and white.*] These may denote the various Successes of *Darius's* Arms during his Reign, which were sometimes fortunate, at other Times not so.

Ver. 9. *The Angel that talked with me.*] The Angel that made known this Night-Vision to me: So an Angel is said to *speak with Jacob in a Dream, Gen. xxxi. 11.*

Ver. 10. *And the Man that stood among the Myrtle Trees answered and said.*] This was an Angel of an Order superior to him that was mentioned ver. 9. who prevents that Angel, and takes upon him to return an Answer to the Prophet's Question, or else sends his Answer to *Zechariab* by that Angel mentioned ver. 9. as *Christ* sent his *Revelation* to *St. John* by an Angel, *Rev. i. 1.*

Ibid. *These are they whom the LORD hath sent to walk to and fro through the Earth.*] To these Angels he hath entrusted the Administration of the Affairs of the *Persian* Empire. See chap. vi. 10.

Ver. 11. *And they answered the Angel of the LORD that stood among the Myrtle Trees.*] They answer this Man, ver. 8. or Angel,

as if he were their Superior and Commander. See ver. 10. he is distinguished from the other *Angel of the LORD*, ver. 12. by the Circumstance of his standing among the *Myrtle Trees*.

Ibid. *Behold all the Earth sitteth still, and is at rest.*] Now all the Enemies of the *Persian* Empire in general, and of all the Jews in particular, see ver. 9. are quiet: so this seems a proper Time for setting forward the Building of the Temple, which hath been so long interrupted.

Ver. 12. *Then the Angel of the LORD answered and said, O LORD of Hosts.*] The Angel mentioned ver. 9. makes his Supplication to the superior Angel, ver. 8, 10. who was indeed the *Logos*, or Son of God, being called by the Name of *JEHOVAH*, here, and ver. 13, 20. Compare chap. iii. 1, 2. xii. 8, 10.

Ibid. *How long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah.*] *Cyrus* only gave Orders for the Rebuilding the Temple; *Ezra i. 3. vi. 3.* so a great Part of the City lay in Ruins till *Nebemiab* procured an Order from *Artaxerxes* for Rebuilding it: see *Nebem. i. 3. ii. 3, 8, 17. vii. 4.* The Jews after the Captivity repaired to the several Cities where their Inheritance lay, *Ezra ii. 70.* but had not Ability to rebuild or fortify them in a regular Manner.

Ibid. *Against which thou hast had Indignation these Threescore and ten Years.*] There are three Ways of computing the seventy Years Captivity taken Notice of in Scripture. The first is, beginning from the 4th Year of *Jeboiachim* to the first of *Cyrus*; this is *Jeremiab's* Account, *Jer. xxv. 1, 11.* which *Daniel* follows, *Dan. ix. 2.* Another may be computed from the Besieging of *Jerusalem*, in the ninth Year of *Zedekiab*, and in the tenth Month, for which a solemn Fast was kept by the Jews: Compare *2 Kings xxv. 1.* with *Zeeb. viii. 19.* This Computation ends in the second Year of *Darius*; which is the Reckoning *Zechariab* here follows. Or, lastly, if we compute the Beginning of the seventy Years from the Destruction of *Jerusalem*, and the first Temple, which came to pass in the eleventh Year of the same Reign, *ibid.* ver. 2. they will be accomplished in the 4th Year of *Darius*; and this Computation agrees with what is said below, chap. vii. 1, 5. The two last Ways of reckoning the seventy Years may be reduced to one, only by supposing, that the Prophet in this Verse sets down a complete Number for an incomplete, and calls that Space of Time seventy Years, which wanted very little of it. A way of speaking, of which several Instances may be produced.

Ver. 13. *And the LORD answered the Angel with good and comfortable Words.*] The LORD of Hosts, mentioned in the foregoing Verse.

Ver. 14. *I am jealous for Jerusalem, and for Zion with great jealousy.*] Or, *I am zealous for Jerusalem with great Zeal*; for so the Word *Kinnab* often signifies; see *Isa. ix. 7. lxiii. 15.*

and chap. xxvi. 11. Where the Translators read, *their envy at the people*; but the Words might be better rendered, *Thy Zeal for the people*. God here tells the Prophet by his Angel, that he has a great Concern for the Welfare of his People; of which he will give evident Proofs.

Ver. 15. *I am very sore displeased with the beaten that are at ease.*] Who have not yet felt the Severity of my Judgments, but they shall not escape unpunished. This may be understood of the *Babylonians*, *Samaritans*, and other Neighbours of the *Jews*, who had not been made such Examples of God's Severity, as the *Jews* were: compare *Jer. xxv. 29.*

Ibid. For I was but a little displeased, and they helped forward [or increased] the affliction.] I made the *Babylonians* Instruments of my Vengeance upon the *Jews*, but they exceeded their Commission, and acted as they were prompted by their own Ambition and Cruelty; compare *Isa. xlvii. 6.* and see the Note there: The former Part of the Verse may be thus translated; *For I was but for a little time displeased*; I punished them with a seventy Years Captivity: a short Punishment in comparison of the many Years that they had offended me; but these their many Enemies have brought new Troubles upon them after their Return home, and hindered them from rebuilding their Temple: see *Ezra iv. 1, 4, 5, 6, &c.*

Ver. 16. *I am returned to Jerusalem with mercies, &c.*] I am returned to dwell in *Jerusalem*, and will remove all former Marks of my Displeasure, and will cause the Temple to be rebuilt in it for the Place of my Residence, see chap. ii. 10. which I had for some time forsaken.

Ibid. And a line shall be stretch'd upon *Jerusalem*.] In order to rebuild the Streets and Walls of it: see chap. ii. 2.

Ver. 17. *My cities thro' prosperity shall yet spread abroad.*] The lesser cities shall likewise be multiplied, and increase in Inhabitants.

Ibid. For the LORD shall yet comfort Zion, and shall yet chuse *Jerusalem*.] The LORD shall comfort Zion by shewing his wonted Kindness to her after her Affliction (compare *Isa. li. 3.*) and making *Jerusalem* the Place of his Residence: see ver. 16.

Ver. 18. *Then I lift up mine eyes, and saw, and behold four horns.*] Horns often signify the Power and Strength of Princes or People, the Metaphor being taken from those Cattle whose Strength lies in their Horns. The four Horns may denote the *Samaritans*, the *Arabians*, the *Ammonites*, and the *Philistines*, who were the great Hinderers of the *Jews* rebuilding the Temple, see *Nehem. iv. 7.* or else they may signify in general those their Enemies, among whom they were dispersed to the four Winds of Heaven: chap. ii. 6.

Ver. 19. *Those be the horns which have scattered Judah, Israel, and Jerusalem.*] *Israel* being mentioned distinctly from *Judah*, means those of the Ten Tribes, which were carried away into *Babylon* with the Tribe of *Judah*,

and returned with them: see the Note upon chap. viii. 13.

Ver. 20. *And the LORD [see ver. 13.] shewed me four Carpenters.*] Or *Smiths*, according to the Number of the Horns. These were to repair the Destructions which the Horns had made.

CHAP. II.

THE ARGUMENT.

The flourishing State of Jerusalem is foretold, and the Jews, still remaining at Babylon, are warned to leave it, that they may not be involved in the Calamities which are coming upon it.

Ver. 1, 2. **B**EHOLD a man with a measuring line in his hand, &c.] An Angel in human Appearance, see ver. 3. This Angel appeared with a measuring Line in his Hand, to take the Proportions of the City in order to the rebuilding it, as Architects us'd to do. See *Ezek. xi. 3.*

Ver. 3. *And behold the Angel that talked with me, &c.*] See chap. i. 9.

Ibid. And another Angel went out to meet him.] Or, *The other Angel*, i. e. the Angel with the measuring line in his hand.

Ver. 4. *And said unto him, Run, speak to this young man, saying.*] The second Angel spoke to the former, to inform me further concerning the flourishing State of *Jerusalem*. *Zechariah* might probably be a young Man when he was first honoured with the Gift of Prophecy, as *Jeremiah* and *Daniel* were: see *Jer. i. Dan. i. 17.*

Ibid. *Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein.*] The Inhabitants of *Jerusalem* will multiply so fast, that the Houses within the Walls will not be able to contain them, and their Cattle will increase in proportion: see *Jer. xxxi. 27.* Under the Captivity the Land was made a Desolation without man or beast, *Jer. xxxiii. 12.* now the contrary Blessing is promised.

Ver. 5. *For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.*] Its Inhabitants may safely live without the Walls of the City, ver. 4. for I the LORD will defend it by my Angels, as so many Flames of Fire surrounding it; *Psal. cvi. 4.* as I did *Elisha* against his Enemies, *2 Kings vi. 17.* And my especial Presence shall be its Protection, of which the Cloud of Glory in the first Temple was a Figure. This Promise will receive its utmost Completion in that *New Jerusalem* described *Rev. xxi. 10.* where the *Glory of God* and the *Lamb* are said to be the Light thereof, ver. 11, 23. Comp. *Isa. lx. 19.*

Ver. 6. *Ho, ho, come forth, and flee from the land of the north.*] *Chaldea*, and *Babylon* the principal City of it, are called by that Name, because they lay Northward of *Judea*, see *Jer. i. 14. iv. 6. vi. 1.* The *Jews* who still remained

remained in *Babylon* and the Country thereabout, are exhorted to return with all speed from thence, for a Reason assigned, ver. 9.

Ibid. *For I have spread you abroad, [or scattered you] as the four Winds of Heaven.* Comp. *Ezek. xvii. 21.* As I have scattered you and your Brethren of the Ten Tribes all the World over, so in due time I will gather you from your several Dispersions, of which your present Restoration from *Babylon* shall be an Earnest.

Ver. 7. *That dwellest with the daughter of Babylon.* The daughter of *Babylon* is the same with *Babylon*, see *Psal. cxxxvii. 8.* and the Note upon *Jer. iv. 31.*

Ver. 8. *After the glory be hath sent me unto the nations that spoiled you.* After I have given you the Promise of restoring *Jerusalem* to such a glorious State, (so the *Chaldees* explain it) I, the Prophet *Zechariah*, am sent to execute God's Judgments upon the *Chaldeans*, who spoiled you of all your Wealth and Ornaments.

Ibid. *For he that toucheth you, toucheth the apple of his eye.* God is very sensible of every Injury offered to his People: compare *Psal. cv. 15.* it is like hurting the Eye, which is the most tender and sensible Part of the Body: see *Psal. xvii. 8.* And tho' he made the *Babylonians* Instruments of his Vengeance, yet now he will call them to account for exceeding their Commission. See the Note upon chap. i. 15.

Ver. 9. *For behold I will shake my hand upon [or over] them, and they shall be a spoil to their servants.* The Words are a Continuation of God's Message, who proceeds to speak thus to the *Jews* by *Zechariah*: I will hold my Rod over the *Babylonians*: compare *Isa. xi. 15. xix. 16.* and I will deliver their City into the Hand of the *Persians*, who were formerly their Servants, see the Note upon *Isa. xxii. 6.* who shall become Masters of its Wealth. This Threatning was fulfilled when *Darius* took *Babylon* after a Siege of twenty Months, beat down its Walls, and put 3000 of the principal Citizens to Death. See Dr. *Prideaux* under the fifth and sixth Years of *Darius*.

Ibid. *And ye shall know that the LORD of hosts hath sent me.* These Words are to be understood as spoken by the Prophet himself: When this Judgment is executed upon the *Chaldeans*, it will be an undoubted Sign and Proof of the Truth of my Mission: compare *Ezek. xxxiii. 33.*

Ver. 10. *Sing and rejoice, O daughter of Zion, for lo I come, and will dwell in the midst of thee.* Here God speaks again to his People, and saith he will give them manifest Tokens of his Presence among them: see the Note upon ver. 5. and compare *Levit. xxvi. 12. Ezek. xxxvii. 27.*

Ver. 11. *And many Nations shall be joined to the LORD in that day, and shall be my people.* The Church shall be enlarged by the Accession of the *Gentiles* to it; and shall receive a farther Increase, when upon the Conversion of the *Jews* the Fulness of the *Gentiles* shall

be brought into it. This Promise relates chiefly to the latter Times: compare chap. viii. 21, 22, 23.

Ibid. *And thou shalt know that the LORD of hosts hath sent me unto thee.* The fulfilling of these my Words, saith the Prophet, shall be an undeniable Evidence of the Truth of my Mission: see ver. 9.

Ver. 12. *And the LORD shall inherit Judah, his portion in the holy land.* God shall give visible tokens that the Land of *Judea* and its Inhabitants are his peculiar People; according to the Tenor of that Covenant he made with their Fathers, *The land is his, Levit. xxv. 23.* and therefore is called the *Holy Land*, as *Jerusalem* is named the *Holy City*: Where the Temple shall again be built, a Token of his Presence: And as the People shall constantly profess themselves his Worshipers, so he will afford them gracious Instances of his Favour and Protection. This may perhaps be more fully verified at the general Restoration of that Nation.

Ver. 13. *Be silent, O all flesh, before the LORD, for he is raised up out of his holy habitation.* Let all Men be silent in token of the profoundest Reverence and Submission, see *Hab. ii. 20.* when God comes down from Heaven, comp. *Micah i. 3.* or gives visible Signs of his Appearance to execute Judgment upon his Adversaries, or to shew Mercy unto his Servants. Heaven is called the *Habitation of God's holiness.* *Deut. xxvi. 15. Isa. lxiii. 15.*

CHAP. III.

THE ARGUMENT.

Under the Figure of Joshua the High Priest, clothed with new Priestly Attire, is set forth the Glory of Christ, as the Corner Stone of the Church.

Ver. 1. **A**ND he shewed me *Joshua the high-priest, standing before the angel of the LORD.* The Angel that talked with me, chap. ii. 3. represented to me a new Vision: viz. That of *Joshua the High Priest standing before the Angel of the LORD*, or the *Logos*, mentioned chap. i. 11. He is called the LORD in the following Verse.

Ibid. *And Satan standing at his right hand to resist him.* i. e. to be his Accuser, as the Devil is called, *Rev. xii. 10.* so here he is represented as aggravating the Faults, or Infirmities of *Joshua*, the Representative of the whole Body of the *Jews* (see the following Words) by this means to prevail with God to permit the *Jews* to be still under the Power of their Adversaries. So the Prince, or Tutelar Angel, of the Kingdom of *Persia*, is represented as resisting the Angel *Gabriel*, *Dan. x. 13. 20.* It was the Custom in Courts of Judicature, for the Accuser to stand at the right hand of the Accused: see *Psal. cix. 6.*

Ver. 2. *And the LORD said unto Satan, The LORD rebuke thee, O Satan, even the LORD that hath chosen Jerusalem.* The *Logos*, or Son

Son of God, said unto Satan, *The LORD*, even God the Father, rebuke thee, and not suffer thy mischievous Imagination against *Jerusalem* and the Temple to prosper: He that hath chosen that Place for his especial Residence. This Text seems parallel with *Gen. xix. 24.* where it is said, *The LORD rained fire from the LORD out of heaven*; a Text alledged both by antient and modern Writers, to prove, that a *Distinction of Persons* in the *Blessed Trinity*, was a Doctrine delivered in the *Old Testament*, tho' but imperfectly. The Words may be rendered, *The LORD hath rebuked thee*, or rejected thy Plea, having long ago chosen *Jerusalem*.

Ibid. *Is not this a brand plucked out of the fire?* Is not this small Remnant returned from Captivity, miraculously rescued from utter Destruction, like a *Brand plucked out of the Fire*? And can it be thought that God will not preserve them? Compare *Amos vi. 11.* *Jude ver. 23.*

Ver. 3. *Now Joshua was clothed with filthy garments.* Denoting the Sins and Pollutions of the People, of whom he was the Representative; see *ver. 2, 4.* The Sins particularly taken Notice of, might be their *marrying with Strangers*, contrary to the Law; see *Ezra ix. 2, 11, 12.* *Neb. xiii. 24.* So the *Chaldee* understands it.

Ver. 4. *And he answered, and spake to those that stood before him, &c.* To the inferior Angels that were in his Retinue: compare *ver. 5, 7.* and *chap. i. 8, 9, 10, 11.* and see the Note upon *Dan. x. 10.*

Ibid. *And unto him [i. e. Joshua] he said, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.* In token of my pardoning the publick and national Sins of the *Jews*, and that I will restore them to a more prosperous Condition, I have commanded the Angels, my Attendants, to clothe thee with new and clean Raiment, an Emblem of Purity, *Rev. xix. 8.* as well as of Joyfulness and Prosperity: see *Eccles. ix. 8.* *Isa. lxi. 10.* The Word rendered in our *English*, *Change of Raiment*, the *LXX* translate *Ποδήνην*, a *Garment down to the Foot*, meaning the Linen *Ephod*, which was the Priests Habit; regarding the Sense rather than the literal Signification of the Word.

Ver. 5. *And I said.* i. e. I, the *LORD*, further said or commanded.

Ibid. *Let them set a fair mitre upon his head, &c.* As the new Garments put upon Joshua were such as belonged to the High-Priest, and were contrived for *Glory and Beauty*, *Exod. xxviii. 2.* so the Mitre was the proper Ornament for his Head, *ibid. xxix. 6.*

Ibid. *And the Angel of the LORD stood by.* The Angel that talked with me, see *ver. 6.* and *chap. ii. 3.* still stood by, or attended, and made that solemn Protestation which follows.

Ver. 7. *Thus saith the LORD of hosts, If thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts.* If thou wilt take care that the several Offices which belong to the Service of my Temple, be

carefully performed by thyself and the Priests and Levites placed under thy Command, then thou shalt exercise all that Authority and Jurisdiction which belongs to the High-Priests Office, in respect of those Controversies and Questions which are brought before him to determine: see *Levit. x. 10.* *Deut. xvii. 12.* *Jer. xviii. 18.* *Mal. ii. 7.* and thou shalt preside as chief over my House, without any Interruption, or Molestation. The Word *Mishmar*, *Charge*, is often used in the Book of *Numbers* to denote the several Offices and Duties of the Priests and Levites.

Ibid. *And I will give thee places to walk among them that stand by.* Or *stand before me*, see *chap. iv. 14.* Hereafter I will give thee a Place in Heaven among these Angels my Attendants. The Priesthood under the *Old Testament*, and the Evangelical Ministry under the *New*, is compared to the Angelical Office, see *Mal. ii. 7.* *Rev. i. 20.* so they that discharge this Office well, shall have an eminent Degree of Glory in Heaven, and be made equal to the Angels themselves: see *Mat. xix. 28.* *xxiv. 47.* *Luke xxii. 29, 30.*

Ver. 8. *Hear now, O Joshua, the highpriest, thou and thy fellows that sit before thee.* The Angel directs his Speech to Joshua and his Assessors, or Assistants in Council, of whom Zerubbabel without question was one. The Rabbins call these the *Heads of the Captivity*, and the *Men of the Great Synagogue*, by whom they suppose the *Jewish Affairs*, both Ecclesiastical and Civil, to have been settled after the Captivity, and the *Canon of the Old Testament* to have been compleated. The Angel bespeaks their Attention to what follows, as containing Matter of great Importance.

Ibid. *For they are men wondered at.* The Margin reads, *Men of wonder*. The Word *Mophet* signifies not only a *Wonder*, but likewise a *Sign*, or a *Type*. Thus *Isaiah's walking naked and barefoot was for a sign and wonder* [or rather a *Type*, or *Example*] *to Egypt and Ethiopia*, *Isa. xx. 3.* i. e. a *Sign* or *Emblem* that they should be carried away captive without any Covering to their Nakedness: So the Word is used again, *Isa. viii. 18.* So when *Ezekiel* was commanded to *dig thro' the wall and carry out his goods in the twilight*, *chap. xii. 7.* he was therein a *Sign* [*Mophet*] *ver. 11, 12.* to the *Jews*, and to *Zedekiah* himself; foreshewing what he and they should do, when *Jerusalem* was taken by the *Chaldean Army*. So likewise *Ezek. xxiv. 24.* he is said to be a *Sign* unto them in not mourning for the Death of his Wife; because according to all that he had done, should they do: where the same Word is used in the Original. The Word is to be understood in this Sense in the Text before us, which should be translated, They are Men intended for Signs or Tokens, they are *Typical Men*, as a learned Prelate very properly translates the Phrase, in his *Defence of Christianity from the ancient Prophecies*, *chap. iii. Sect. 1. and 4.* To the same Sense the *Vulgar Latin* translates it, *Viri portendentes*, *Men that foreshew something to come*. They, with Joshua the High-Priest at the Head of them, are a Figure

Figure of the Restoration of the Church under the Government of the *Messias*.

Ibid. *For behold I will bring forth my servant the BRANCH.*] I will point out, or foretel the Coming of the *Messiah* into the World, as a Person altogether distinct from *Joshua*, or any other present among you, and I will make him known to you under the Name of the *BRANCH*: A Title often given to the *Messiah* in the Prophets, as descending from the Stock of *David*: see *Isa.* iv. 2. *Jer.* xxiii. 5. and again in this Prophecy, chap. vi. 12. in all which Places the Word in the Original is *Tsemach*: the *Chaldee* explains every one of these Texts of the *Messias*; who is elsewhere called God's *Servant* in an eminent Sense, because he was *sanctified and sent into the World* upon a Message of the highest Importance: see *Isa.* xlii. 1. xlix. 3. lii. 13. liii. 11. *Ezek.* xxxiv. 23, 24. The Word *Tsemach*, *Branch*, the *LXX* render here and in most of the parallel Texts, *Ἀνατολή*, the *East* or *Sun-rising*; from whence it is applied to *Christ*, *Luke* i. 78. and is translated there *the Day-Spring*: Thence the Name of *Oriens* was probably given to the supposed *King of the Jews*, in the *Roman Writers*. See *Tacit. Hist. lib. v. c. 13*.

Ver. 9. *For behold the stone which I have laid before Joshua.*] I have ordered a principal Stone (see the following Note) to be laid before *Joshua*, (in Allusion to the present building of the Temple, about which his Thoughts are employed) denoting the *Messias*, represented by the former Prophets, as a *Corner stone*; or *Foundation elect and precious*: see *Psal.* cxviii. 22. *Isa.* xxviii. 16.

Ibid. *Upon one stone shall be seven eyes: behold I will engrave the engraving thereof, saith the LORD of hosts.*] As it is usual to adorn the principal Stones of a Building with Carvings and Hieroglyphicks, such as Heads, Eyes, and the like; so will I perform in reality what Artists do in Imagery: viz. I will appoint the *seven Angels* of the highest Order to attend upon the *Messias*, represented by this Stone, and to execute his Commands all the World over, for the good of his Church: compare chap. iv. 10. *Rev.* v. 6. The one Stone here mentioned is the same with the *Head-Stone*, chap. iv. 7. and might be better translated here *the chief or principal stone*: in which Sense the Word *Achad* is used, *Gen.* xlviii. 22. as the *Chaldee* there explains it.

Ibid. *And I will remove the iniquity of that land in one day.*] I will proclaim a free Pardon of Sins by the publishing of the Gospel; see *Jer.* xxxi. 34. or the Words may relate to the pardoning the *Jews* upon their general Conversion: compare xiii. 1. *Jer.* i. 20. *Micab* vii. 18, 19. The following Verse favours this Exposition.

Ver. 10. *In that day, saith the LORD.*] At that remarkable Time, when I will forgive all your Iniquities, ver. 9. see the Note upon chap. xii. 3.

Ibid. *Ye shall call every man [to] his neighbour under the vine and under the fig-tree.*] Men shall call, or discourse with their Neighbours in a friendly and sociable Manner, as they are

sitting at ease under the Shadow of their Vines and Fig-trees. A Proverbial Expression denoting Peace and Plenty: compare *Micab* iv. 4. where the Words follow the Promise of an Universal Peace: see the Notes there, and upon *Isa.* ii. 4.

CHAP. IV.

The ARGUMENT.

Under the Figure of the Golden Candlestick and two Olive Trees, is represented the Success of Zerubbabel and Joshua, in rebuilding and finishing the Temple.

Ver. 1. **A**ND the angel that talked with me, came again and waked me, as a man is wakened out of his sleep.] The last Vision was so pleasing to me, that it cast me into a deep Sleep, compare *Jer.* xxxi. 26. from which the Angel that before had talked with me, chap. ii. 3. awaked me, to discover to me the following Vision.

Ver. 2. *I have looked, and behold, a candlestick all of gold, &c.*] This figured the Temple-Service, and the whole Polity of the Jewish Constitution, which depended upon the Restoration of the Temple: see the Note upon ver. 14.

Ibid. *And his seven Lamps thereon.*] According to the fashion of the Golden Candlestick in the Temple, *Exod.* xxv. 37. as that Candlestick figuratively signified the Church, whose Office it was to enlighten others: see *Rev.* i. 20. So the *seven lamps* mystically represented the *seven Spirits of God*, *Rev.* iv. 5. i. e. the various Dispensations of his Providence over it: Comp. ver. 10. of this Chapter.

Ver. 3. *And two olive-trees by it, &c.*] Which did in a secret unperceivable manner convey Oil for supplying the Lamps: see ver. 6.

Ver. 5. *Knowest thou not what these be?*] The Words may be rendered both here, and ver. 13. *Knowest thou what these be?* see the Note upon *Jer.* xxxviii. 15. and *Noldius's Concord.* p. 256.

Ver. 6. *Not by might, not by power, but by my spirit, saith the LORD of hosts.*] *Zerubbabel* and *Joshua*, with the *Jews* under their Conduct, shall finish the Temple, and re-establish the Jewish State, not by Force of Arms, or of human Power, but by the secret Assistances of my Providence; just as the Lamps are supplied with Oil in a secret and invisible manner: see ver. 12, 14.

Ver. 7. *Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.*] Removing Mountains, and levelling them into Plains, are Proverbial Expressions to denote the overcoming the greatest Difficulties, and removing all Obstacles that lie in our Way: see *Isa.* xl. 4. *Mat.* xxi. 21. So the Angel here encourages *Zerubbabel* to go on with his Undertaking, assuring him that nothing shall be able to withstand him.

Ibid.

Ibid. *And he shall bring forth the Head-stone thereof with Shoutings, saying, Grace, Grace, unto it.*] He shall put the Top or finishing Stone upon the Walls of the Temple; which Action the Standers-by shall accompany with their Wishes and Prayers, that God's Grace and Favour may protect that holy Place so happily finished, and with such joyful Acclamations as they used at laying its Foundations: see *Ezra* iii. 10, 11. The chief, or principal Stone, mentioned chap. iii. 9. denoted the *Messias*, called *the Branch*, ver. 8. and the Words before us mystically represent the same Person: viz. That God shall bring forth, or bring him into the World as the Top or Head-stone, the last and finishing Ornament and Perfection (expressed by *Grace, Grace, i. e.* the chief Grace) of the Church, God's Spiritual House, *Eph.* ii. 21. To this Sense the *Chaldee* Paraphrase expounds the Words, *His Messias shall come forth, who was named from all Eternity, and shall obtain the Empire of all the Kingdoms of the Earth*: And *St. Jerom* tells us upon the Place, that the ancient Jews explained it so.

Ver. 9. *The Hands of Zerubbabel have laid the Foundations of this House, his Hands also shall finish it.*] He shall have the Happiness of seeing the great Work which he had begun, finished and brought to Perfection: see *Ezra* iii. 10. vi. 15.

Ibid. *And thou shalt know, &c.*] See chap. ii. 9.

Ver. 10. *For who hath despised the Day of small Things? for they shall rejoice and shall see the Plumbet in the Hand of Zerubbabel.*] Or, *For who hath despised the Day of small Things, they shall rejoice, &c.* The Particle *mi* is sometimes used without an Interrogation, for *whosoever*: see *Noldius*, 602. Whoever despised the small Beginnings of this Building, when the Foundations of the Temple were first laid, may now utter their joyful Acclamations, when they see under the Conduct of *Zerubbabel* the Walls rise, and the top Stone laid upon them in order to their finishing, ver. 7.

Ibid. *With those seven, they are the Eyes of the LORD which run to and fro through the whole Earth.*] The LXX translate the Words to a better Sense, taking them for a distinct Sentence from what goes before, *These seven are the Eyes of the LORD, &c.* The Sentence relates to the *Head-stone*, ver. 7. upon which these seven Eyes were to be engraved, chap. iii. 9. hieroglyphically representing the Angelical Ministry, which always attend upon this Head or Prince of the Church. The Scriptures mention this as a Prerogative of the *Messias*, that the Angels were to minister to him; see *Psal.* xci. 11, 12. *Matt.* iv. 11. *John* i. 51. *1 Tim.* iii. 16. And it is a Saying recorded by the oldest Writers among the Jews, That the *Messias* should be bigger than the Angels; a Doctrine often delivered by *St. Paul*, *Eph.* i. 21. *Phil.* ii. 10. *Heb.* i. 4.

Ver. 11. *Then answered I, and said unto him.*] The Verb *anab* is not only used of answering to a Question, but likewise signifies to begin or continue a Discourse: see *Job* iii. 2. and so the Word *Answer* is used *Matt.* xi. 25.

Ver. 12. *What be these two Olive-Branches?*] Young Olives: see ver. 3.

Ibid. *Which thro' the golden Pipes empty the golden Oil, &c.*] There were two greater Pipes in the Candlestick through which the Oil was conveyed into the five lesser: see ver. 3.

Ver. 14. *These are the two anointed ones, that stand by [or before] the LORD of the whole Earth.*] These signify the Kingdom and the Priesthood, as they are exercised at present by *Zerubbabel* and *Josua* (and belong to their respective Families) who having finished the Temple, and restored the publick Worship of God, will constantly attend upon his Service, and take Care that it be duly performed there. The Candlestick represented the Jewish Church and Temple, ver. 2. and these two, *Zerubbabel* and *Josua*, supply the Place of the two Olive-trees, that feed it with Oil and keep it bright and burning. *To stand before the LORD* (for so the Words should be rendered, as they are chap. vi. 5.) and to minister to him, are the same: see *Deut.* x. 8. *1 Kings* xvii. 1.

CHAP. V.

THE ARGUMENT.

By the Representation of a flying Roll, God's Judgments are denounced against Robbery and Perjury: And the Jews are warned against such Sins as occasioned their former Captivity, for fear of incurring the same, or a worse Calamity.

Ver. 1. *I Turned and lift up mine Eyes.*] Or, *Again I lift up mine Eyes*: for the Hebrew Verb *Shub*, to Return, is often used adverbially, see *Ecclesi.* iv. 1. ix. 11. and the Note upon *Isa.* vi. 13.

Ibid. *And behold a flying Roll.*] *The Roll of a Book*, as it is expressed *Jer.* xxxvi. 1. *Ezek.* ii. 9. The antient Way of writing being upon long Scrolls of Parchment. It is described as flying, to denote the Swiftness of God's Judgments.

Ver. 2. *The Length thereof is twenty Cubits, and the Breadth ten Cubits.*] Such Scrolls were usually longer than they were broad; so this was represented as ten Yards in Length, and five in Breadth. The Curses therein contained, might probably be writ in Capital Letters. See the Note upon *Isa.* viii. 1.

Ver. 3. *This is the Curse that goeth over the Face of the whole Earth.*] Or rather, *of the whole Land*, meaning the Land of *Judea*. This Roll contained the Curses, i. e. the Judgments denounced against the Jews, who were guilty of the Sins here specified. Compare chap. viii. 17. *Deut.* ix. 29. xxviii. 15. xxx. 19. *Neb.* x. 29.

Ibid. *For every one that stealeth shall be cut off as on this side, according to it, &c.*] The Roll was written upon both Sides, as that mentioned *Ezek.* ii. 10. On one Side was contained the Judgments against Stealing, and on the other against False-swearing. These two Sins are joined together, because in the Jewish Courts Men were compelled to purge themselves by Oath, in the Case of Theft; so they often

would forswear themselves rather than discover the Truth. See *Hof. iv. 2. Prov. xxix. 24. xxx. 9.* Stealing may here particularly denote the Defrauding the Temple of the Tithes and Offerings that were to be brought thither for the Maintaining of God's Worship; a Sin for which the Jews of that Age are severely reprov'd. See *Mal. i. 8. &c. iii. 8, 9. Nebem. xiii. 10, 11.*

Ver. 4. *And I will bring it forth, and it shall enter into the House of the Thief, and it shall consume it with the Timber thereof, and the Stones thereof.* The Curse denounced in this Roll, or Book, shall take hold of the Man and his Family, and shall never leave them till they are utterly consumed. It shall be like the Leprosy that infects an House, and cannot be purged till the House itself be pulled down. See *Lev. xiv. 45.* The Oracle at *Delpbos* denounced a like Punishment against Perjury, as it is recorded by *Herodotus*, lib. 3.

—Κεραυρὸς ὃ μὲλῃ καὶ, εἰς οὗτο ὡς αὖ
Συμμάχῃαι ὁλὴν γένειον καὶ οἶκον ἀπαρῆα.

The Curse shall swiftly enter, and shall bring
The Man himself, and all his House to Ruin.

Ver. 5. *Then the Angel that talked with me* [see chap. iv. 1.] *went forth.* Or, *went on.* The Verb *Yatsa* signifies to go, to go on, or forward: so it is used 2 *Chron. xxi. 19. Jer. xxv. 32.* and so it may signify at the End of this Verse, and in the next, where it occurs again.

Ver. 6. *And I said, What is it? and he said, This is an Ephab that goeth forth.* Dr. Wells observes, that this Vessel or Barrel, was made in the Shape of an *Ephab*; yet it was of a much bigger Size, large enough to contain a Woman in it; which was the Reason *Zechariah* did not know what it was. An *Ephab* contained about the Quantity of our Bushel, and being the Measure of dry Things, denotes the Jews unjust Dealings in buying and selling. See *Amos viii. 5.*

Ibid. *He said moreover, This is their Resemblance through all the Earth.* Or, *through all the Land.* By this you may make an Estimate of their unjust Dealings all the Land over, compare ver. 3, 4. The LXX give a very easy Sense of the Words; *This is their Iniquity throughout all the Land*, changing only one Letter in the original Text, and reading *Onam* for *Enam*.

Ver. 7. *And behold there was lift up a Talent of Lead.* To denote the Weight or Severity of the Judgments here threatned.

Ibid. *And this is a Woman sitting in the midst of the Ephab.* What thou seest besides, is a Woman in the midst of, or within the *Ephab*; as *Noldius* interprets it, *Concordant. p. 83.* The Hebrew reads *one Woman*, but the Adjective *one* is sometimes equivalent to the Article *a*, or *the*, commonly placed before Substantives. See *Dan. viii. 3. x. 5.*

Ver. 8. *And he said, This is Wickedness.* Publick States or Societies are oftentimes represented by Women, and as the Mothers of their People or Inhabitants, as we see in the ancient Coins. By the same Analogy corrupt Societies are figuratively expressed by Harlots, and Women of lewd Characters; such are *Abolab* and *Abolibab*, described *Ezek. xxiii.* so here the corrupt State of the Jews is set forth by a wicked Woman.

Ibid. *And he cast it into the midst of the Ephab,* [or within the *Ephab*, see ver. 7.] *and he cast the Weight of Lead upon the Mouth thereof.* To signify that when a People have filled up the Measure of their Iniquity, they sink under the Weight of their Sins, and cannot escape the Judgment of God.

Ver. 9. *I looked, and behold there came out* [or appeared] *two Women, and the Wind was in their Wings, &c.* These may probably signify the Empires of *Assyria* and *Babylon*. Empires and Kingdoms are commonly described as having Wings, to denote the Swiftmess of their Conquests. See *Deut. xxviii. 49. Jer. xlii. 22. Hof. viii. 1.*

Ibid. *And they lift up the Ephab between the Earth and the Heaven.* i. e. The *Assyrians* carried away Captive the Ten Tribes, and then the *Babylonians* took away the Remainder of the Jews, and made an entire Riddance of the People of the Land.

Ver. 11. *And he said unto me, To build it an House in the Land of Shinar, and it shall be established, &c.* Or, *to build her*, i. e. the Woman, an House, &c. The Design of the Vision is to instruct the Jews, that as their Fathers were carried into a Seventy-Years Captivity to *Babylon*; so if their Posterity should not take Warning by their Punishment, a worse Captivity should befall them, one of so long a Continuance as should make them despair of ever returning Home, and resolve to settle themselves in those Countries where they were dispersed. This is expressed by removing them to *Babylon*, which was a proverbial Expression for utter Ruin and Desolation: just like that of sending them into *Egypt*, which God threatens the Jews with in the Prophets, as a Judgment of which they had the most dreadful Apprehension; so it became a proverbial Speech for extreme Misery: see *Deut. xxviii. 64. Isa. x. 24. Hof. viii. 13. ix. 3.* [A learned Prelate, in his *Vindication of the Defence of Christianity*, B. I. chap. i. § 4. supposes the Vision to denote the Translation of Sin or Punishment from *Judea* to *Babylon*, of which the two Kingdoms of *Media* and *Persia* were the Instruments, denoted by the two Women who had the Wings of a Stork. *Babylon* itself being signified by the Woman inclosed in an *Ephab* or Bushel, and covered with a leaden Lid, implying, that it was sealed up there, and irrecoverably doomed to Destruction, agreeably to the other Prophecies denounced against *Babylon*. See *Isa. xiii. 19. Jer. i. 40.*]

C H A P. VI.

The A R G U M E N T.

The first Vision in this Chapter, of the four Chariots drawn by several Sorts of Horses, denotes the Succession of the Four Empires. The second, concerning the Crowns put upon the Head of Joshua, sets forth the Glory of Christ the BRANCH, who is to be both King and High Priest of the Church of God.

Ver. 1. **B**EHOLD there came four Chariots from between two Mountains, and the Mountains were Mountains of Brass.] Horses and Chariots are the usual Emblems of Conquerors : see *Isa.* xxi. 7, 9. and chap. x. 3. of this Prophecy. The four Chariots denote the four Great Empires which subdued the biggest Part of the then known World. And they are represented as coming from between two Mountains ; because Mountains are the natural Barriers which divide Kingdoms, which are here, tho' they be as strong as Brass, supposed to be broke through by those that invade and conquer their Neighbours. And it is observable, that some of the mighty Conquerors owed the Beginning of their Greatness to their successful Passage thro' the Streights of Mountains, where a small Force might have maintained the Passes against a powerful Army. So the Beginning of Alexander's Success against the Persians, was his passing through the *Portæ Ciliciæ* without any Opposition : The like Success the Roman Emperor Severus had against *Pescenninus Niger* at the same Place. And the great IncurSIONs the Turks made thro' the *Portæ Caspiæ*, was the first Step towards making them appear formidable in the World.

Ver. 2. *In the first Chariot were red Horses.*] To signify the bloody Cruelties of the *Babylonish* Empire, especially towards the Jews : see chap. i. 15. *Jer.* li. 34. *Habak.* i. 6—10, 11. viii. 12. compare chap. i. 8. *Rev.* vi. 4.

Ibid. And in the second Chariot were black Horses.] Black is the Colour of Mourning ; compare *Rev.* vi. 5. so this denotes the sad and mournful Estate of the Jews under the Successors of Cyrus in the *Persian* Empire, when their Enemies forged Calumnies against them, and thereby put a Stop to the Building of the Temple ; see *Ezra* iv. 4, 5, &c. *Nehem.* iv. 1, 2, 4, &c. ix. 36, 37. and the whole Nation was in Danger of being destroyed by the Interest of *Haman* in the *Persian* Court.

Ver. 3. *And in the third Chariot were white Horses.*] Signifying the Victories of Alexander, the third great Monarch, and his Kindness to the Jews in confirming their Religion, Laws, and Liberties. See Dr. *Prideaux* under the 4th Year of *Darius Codomannus*. Conquerors use to ride on white Horses in the Days of Triumph, see *Rev.* vi. 2.

Ibid. And in the fourth Chariot were gristled and bay Horses.] Or, strong Horses, as the *Vulgar Latin* renders the Word. These may denote the various Forms of the *Roman* Government, the fourth Empire. Compare *Dan.* ii. 33, 40, 41. and see ver. 6, 7.

Ver. 5. *These are the four Spirits of the Heavens.*] The Angels which preside over each of these Monarchies : see the Note upon *Dan.* x. 13.

Ibid. Which go forth from standing before the LORD of the whole Earth.] Who receive their Commissions from the supreme Lord of all, to govern the Affairs of these Empires according to his Direction. See chap. iv. 14. *1 Kings* xxii. 19.

Ver. 6. *The black Horses which are therein, go forth into the North Country.*] The black Horses which thou sawest in the Vision belonging to the second Chariot, and denoting the *Persian* Empire, go forth to conquer the *Babylonians*, often expressed by the North in the Prophets : see *Jer.* i. 14. iv. 6. vi. 1. *Ezek.* i. 4. The Angel saith nothing of the red Horses, belonging to the first Chariot, because that Empire was at an End.

Ibid. And the white go forth after them.] Alexander and his Armies go forth to conquer the Persians.

Ibid. And the gristled go forth into the south Country.] This probably denotes the Romans conquering Egypt, frequently called the south Country in Scripture : see *Dan.* xi. 6, &c. This was the last Country the Romans subdued under Augustus, whereby they became Masters of the greatest Part of the known World.

Ver. 7. *And the bay went forth, and sought to go, that they might walk through the Earth, &c.*] These seem to signify another Branch of the Roman Empire, that extended their Conquests in the latter Times ; and these can be no other than the Goths and Vandals, whose Power rose out of the Ruins of the first Roman Empire, and who set up the Kingdom of the Ten Horns mentioned *Rev.* xiii. 1. xvii. 3.

Ibid. So they walked to and fro through the Earth.] They took Possession of it. See *Gen.* xiii. 17.

Ver. 8. *Then cried he upon [unto] me.*] These Words are uttered by God, appearing out of the *Shekinah*. See Note upon chap. i. 13, 20.

Ibid. Behold these that go forth toward the North Country have quieted my Spirit [or my Wrath] in the North Country.] The black Horses denoting the *Persian* Empire, that have conquered the *Babylonians*, see ver. 6. have appeased my Wrath by executing that Vengeance upon them which they deserved for their Cruelty toward my People : see ver. 2. The Word *Ruach*, Spirit, often signifies Anger : see *Judg.* viii. 3. *Eccles.* x. 9.

Ver. 10, 11. *Take them of the Captivity— which are come from Babylon—Then [or even] take Silver or Gold, &c.*] The Exiles who remained in Babylon, shewed their Regard for the Temple that was then in building, by sending their Gifts and Oblations to Jerusalem for carrying on the Work, and adorning the Temple after it was built. These Offerings they sent by the Persons here named, as they did afterwards by Ezra and his Companions : see *Ezra* vii. 16. viii. 25, 26.

Ver. 11. *Then [rather even] take [the] Silver and [the] Gold, and make Crowns, and set them upon*

upon the Head of *Joshua*.] There is no Necessity of supposing the Silver to be used in making those Crowns: that is mentioned to shew the Liberality of the Offerers, and might be laid up for the Ornament or Service of the Temple: see *Exra* viii. 24, 30. *Hag.* ii. 8, 9. The use of the Gold is here specified: a Plate or Crown of Gold was an Ornament placed upon the Mitre of the High Priest: see *Exod.* xxviii. 36. xxix. 6. *Levit.* viii. 9. Two such Crowns of Gold are ordered here to be made, and both of them to be placed upon the Head of *Joshua*, to signify, that the *Messias*, the BRANCH spoken of in the next Verse, of whom *Joshua* was a Type, should be both a King and a Priest, and so should have a Right to wear the two Crowns that belong to each of those Officers.

Ver. 12. *Behold the Man whose Name is the BRANCH.*] See in the Person of *Joshua* the High Priest, the Type or Representation of the Man whose Name is the Christ that shall be revealed; as the *Targum* paraphrases the Text: see the Note upon chap. iii. 8.

Ibid. And he shall grow up out of his Place.] The Hebrew Phrase doth literally signify, shall grow up from under him, i. e. as a Branch or Twig grows out of the Stock of a Tree; so the *Messias* should spring from the Family of *David*: or the Expression may mean, that he shall succeed *Joshua* in the High Priesthood, which shall be unchangeably fix'd in his Person.

Ibid. And he shall build the Temple of the LORD.] *Zerubbabel* was to build the material Temple, see chap. iv. 9. but the building God's Spiritual Temple, the Church, was a Work reserv'd for the *Messias*: see *Mat.* xvi. 18. *Eph.* ii. 20, 21, 22. *Heb.* iii. 3. This Text the *Chaldee* Paraphrast understands of the *Messias*, and so it was understood by the Jews in the Time of our Saviour. *Herod* at that Time had a Mind to be thought the *Messias*; his Flatterers had put this Thought into his Head, who from thence were called the *Herodians*, *Mat.* xxii. 16. as many of the ancient Writers suppose. This put him upon Rebuilding the Temple, a Work foretold in this Place to be undertook by the *Messias*.

Ver. 13. *He shall bear the Glory, and shall sit and rule upon his Throne, and shall be a Priest upon his Throne.*] This is a plain Description of Christ, who was foretold to be both a King and Priest, *Psal.* cx. 4. who should bear the Glory of a King, and withal perform the Office of a Priest. The antient Jews expected their *Messias* should retain both these Characters. The Author of the first Book of *Maccabees* informs us, chap. xiv. 41. that in Gratitude to *Simon* the Brother of *Judas Maccabeus*, they appointed him their Governor and High Priest for ever (i. e. himself and his Posterity) until there should arise a faithful Prophet, or till the faithful Prophet should arise, meaning the *Messias*; compare *Heb.* iii. 2.

Ibid. And the Counsel of Peace shall be between them both.] The Kingdom and Priesthood being joined in the same Person, there shall be no more clashing of Jurisdictions between those two Offices, represented by the two Olive Trees. chap. iv. 12, 14.

Ver. 14. *And the Crowns shall be to Helem--- for a Memorial in the Temple of the LORD.*] The Crowns, when they have been set upon *Joshua's* Head, ver. 11. shall be delivered to the Persons here mentioned, that they may be laid up for a Memorial in the Temple, for what Use they had been made: as there were several Gifts laid up in the Temple in after Times, which were Presents offered there by the Kings of *Egypt*, and other great Men, out of Respect to the Place. *Helem* here mentioned, is probably the same Person with *Heldai*, and *Hen* with *Josiah*; such Variety of Names belonging to the same Person may be often observed in the Books of the Kings and Chronicles.

Ver. 15. *And they that are afar off shall come and build in the Temple, [or build the Temple] of the LORD.*] The Gentiles shall be added to the Church (compare *Isa.* lvii. 19.) and shall make a considerable Increase of this Spiritual Building.

Ibid. And ye shall know that the LORD of Hosts hath sent me unto you.] See chap. ii. 11.

Ibid. And this shall come to pass, if you diligently obey the Voice of the LORD your God.] And ye of the Jewish Nation shall be first Sharers in the Benefits arising from Christ's Kingdom and Priesthood (and then those that are far off) if you diligently hearken to the Voice of God, speaking to you both by his Prophets, and by his Son.

CH A P. VII.

The ARGUMENT.

Some Jews were sent from Babylon to enquire of the Priests and Prophets whether they were obliged to continue the Fasts that had been appointed upon the Occasion of the Destruction of Jerusalem, and the ensuing Captivity. The Prophet is commanded to take this Occasion of enforcing upon them the Observance of the weightier Matters of the Law, viz. Judgment and Mercy, for fear of their incurring the same Calamities their Fathers suffered upon their Neglect of those Duties.

Ver. 1. **A**ND it came to pass in the fourth Year of King Darius.] See the Note upon ver. 5.

Ver. 2. *When they had sent unto the House of God, Sharezer and Regemmelech, and their Men, to pray before the LORD.*] The Verb in the Hebrew is in the singular Number, *He had sent*: but our Interpreters understand it plurally, by an Enallage of the Number, which is frequent in the Hebrew; and the Vulgar Latin interprets it to the same Sense. According to this Syntax, the Words might be as well translated thus, *When Sharezer and Regemmelech and their Men had sent unto the House of God.* These probably were Men of some Note among the Jews that still continued at Babylon, who either came of their own accord, or were sent by the Exiles there to the Temple at Jerusalem, to offer up Sacrifices at the Altar, and make Prayers for themselves and their Friends in the Temple, where the Building was carrying on with good Success. The Temple was the only Place where

where they could offer Sacrifice, to which their solemn Prayers were always joined. See *Ezra* vi. 10. *1 Sam.* xiii. 12.

Ver. 3. *And to speak unto the Priests which were in the House of the LORD, and to the Prophets:]* It was the Office of the Priests to resolve any Doubts that might arise, and the People were commanded to consult them and to follow their Determination, *Deut.* xvii. 9, 10, 11. *Mal.* ii. 7. And since the Prophets *Haggai* and *Zechariah* were at this Time residing at *Jerusalem*, it was proper to enquire of them, who might probably give them an immediate Answer from God himself.

Ibid. *Should I weep in the fifth Month, separating myself, as I have done, these so many Years?* The Fast of the fifth Month was kept, because in the fifth Month, answering to our Month of July, the City and Temple were burnt by the *Chaldeans*: *2 Kings* xxv. 8. in Memory of which grievous Judgment, the Jews at *Babylon* had kept a solemn Fast, from that Time until now; refraining from all worldly Business and Pleasure, and employing themselves in the religious Exercise of Prayer and Humiliation: see chap. xii. 12, 13, 14. The Question they now proposed, was, Whether it were proper for them still to continue this Fast, when the Ecclesiastical and Civil State was in a great Measure restored, and the Judgment for which they mourned, was removed.

Ver. 5. *Speak unto all the People of the Land, and to the Priests:]* What I am going to say, equally concerns both Priests and People.

Ibid. *When ye fasted and mourned in the fifth and seventh Month.]* The Jews observed four solemn Fasts, in relation to the Calamities that attended the Captivity: Two of them are mentioned in this Chapter, and two in the next, ver. 19. Beside the Fast in the fifth Month, taken Notice of ver. 3. they kept another in the seventh Month, answering chiefly to our September, in Memory of the Murder of *Gedaliah*, which happened in that Month, *2 Kings* xxv. 25. whereupon all the Remainder of the Jews were dispersed into several Lands, and the Desolation of *Judea* completed, *Jer.* xli. 17, 18.

Ibid. *Even those seventy Years,]* Those many Years mentioned ver. 3. which, if we reckon from the Destruction of *Jerusalem*, in the eleventh Year of *Zedekiah*, to the fourth Year of *Darius Hystaspes*, are just seventy Years; as hath been observed in the Note upon chap. i. 12.

Ibid. *Did ye fast at all to me, even to me?* Did you fast upon religious Motives, and for your better Improvement in the Duties of Repentance and Amendment, the only true End of Fasting? Compare *Rom.* xiv. 6.

Ver. 6. *And when ye did eat—did ye not eat for your selves, &c.]* Ye sought your own Pleasure and Convenience, not my Glory. The Sense of these two Sentences is much the same with that of *St. Paul*, *1 Cor.* viii. 8. *Meat commends us not to God, for neither if we eat are we the better, neither if we eat not are we the worse, i. e.* Eating or abstaining from Meat, is in its own Nature indifferent, nor is it acceptable to

God, any further than it is subservient to advance the true Ends of Religion.

The Prophet first reproves the Hypocrisy of their Fasts, before he gives them a direct Answer to the Question proposed to him; which he does, Chap. viii. 19.

Ver. 7. *Should ye not hear the Words which the LORD hath cried by the former Prophets, when Jerusalem was inhabited, &c.]* Or, are not these the Words, as the Margin reads. The Prophet puts them in mind of those Exhortations the Prophets before the Captivity gave them, that they may lay them to Heart, and not be guilty of the same Sins, for fear of incurring the same Penalties.

Ibid. *When Men inhabited the South, and the Plain.]* The South was that Tract of Land called the Wilderness of *Judea*, *Mat.* iii. 1. part of which, or near to it, was the Hill Country mentioned *Josh.* xxi. 11. *Luke* i. 32. The LXX here render it *ὄρειον*, the Hill Country: The Plain is that open Country which is called the Plains of *Jericho*, *2 Kings* xxv. 5. and the Plain of the Valley of *Jericho*, *Deut.* xxxiv. 3. and reached as far as the Salt Sea, or the Lake of *Asphaltites*, called the Sea of the Plain, *Deut.* iii. 17. compare *Jer.* xvii. 26.

Ver. 9. *Execute true Judgment, and shew Mercy, &c.]* I often put your Fathers in Mind, that Judgment and Mercy were more acceptable to me than Fasting, or any external Performances, see *Isa.* lviii. 6, 7. *Jer.* vii. 22, 23, 24. and I repeat the same Admonition to you of the present Age.

Ver. 10. *And let none of you imagine Evil against his Brother in your Heart.]* Do not employ your Thought in devising Mischief against others, in order to put it in Execution, when Opportunity serves: Compare *Micah* ii. 1. *Psal.* xxxvi. 4.

Ver. 11. *But they refused to hearken, and pulled away the Shoulder.]* But your Fathers refused to hearken to the Admonitions of the former Prophets, ver. 12. and are often reproved by them for their refractory Temper. The Metaphor is taken from Oxen, that refuse to put their Necks under the Yoke; see *Nehem.* ix. 29. *Jer.* vii. 24. and the Note there.

Ver. 12. *Yea, they made their Hearts as an Adamant Stone.]* So that no Arguments could make any Impression upon them; compare *Ezek.* xi. 9. The same Thing is expressed by *Mens Hearts being hardened*.

Ibid. *Therefore came there great Wrath from the LORD of Hosts.]* See ver. 14.

Ver. 13. *So they cried, and I would not hear.]* I would not hearken to the Prayers they made to me in their Distress: See *Jer.* xi. 11. xiv. 12. *Micah* iii. 4.

Ver. 14. *But I scattered them with a Whirlwind among all the Nations whom they knew not.]* My Anger dispersed the Ten Tribes like a Tempest, into the distant Countries of *Assyria*, *Media*, &c. from whence they never returned; and the two remaining Tribes into *Babylon*, where they lived like Exiles. God's Vengeance is often compared to a Whirlwind; see the Note upon *Jer.* xxiii. 19.

Ibid. *Thus the land was desolate after them, that no man passed thro', nor returned.*] There was an entire Riddance made of the Inhabitants of Judea, in the 23d Year of Nebuchadnezzar, see Jer. lii. 30. so that the Highways were desolate, as was threatned, Levit. xxvi. 22. compare 2 Chron. xv. 5. and the land enjoyed her sabbaths, as it is expressed 2 Chron. xxxvi. 21. from that Time, till their Return from their Captivity under Cyrus.

Ibid. *For they laid the pleasant land desolate.*] The Holy Writers often call the Land of Promise by the Name of the Pleasant Land; see the Note upon Dan. viii. 9.

CHAP. VIII.

THE ARGUMENT.

God promises the continuance of his Favour to those that are returned from Captivity; so that upon the Removal of his Judgments, they need no longer continue the Fasts they had observed during the Captivity: And withal promises in due time a general Restoration of his People, and the Enlargement of his Church by the coming in of the Gentiles.

Ver. 2. **I** Was jealous for Zion with great jealousy.] Or, I have been zealous for Zion with great Zeal:] see the Note upon chap. i. 14.

Ibid. *And I was [or have been] zealous for Zion with great fury.*] I expressed my Concern for her Welfare, by the severe Punishments I brought upon the Babylonians, their Oppressors: compare Ezek. xxxvi. 5, 6.

Ver. 3. *I am returned unto Zion, and will dwell in the midst of Jerusalem.*] See chap. ii. 10.

Ibid. *And Jerusalem shall be called the city of truth, &c.*] Jerusalem shall be again the Seat of Truth and Justice, her Magistrates being restored to execute their Authority there: and the Temple upon Mount Moriah shall be again dedicated to God's Worship, and honoured with his Presence: Compare Isa. i. 26. Jer. xxxi. 23.

Ver. 4. *There shall yet old men and old women dwell in the streets of Jerusalem.*] Whereas before the Captivity the Inhabitants were cut off in the midst of their Years, by the Sword, the Famine, and the Pestilence: see Jer. xiv. 12. xv. 2. Ezek. v. 12.

Ver. 5. *And the streets of the city shall be full of boys and girls playing, &c.*] As in the Time of perfect Peace and Security.

Ver. 6. *If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes?*] Because, *The things which are impossible with men are possible with God:* Luke xviii. 27. Concerning the remnant, see the Note upon Micah iv. 7.

Ver. 7. *I will save my people from the east country, and from the west country.*] The Words of the Original may be literally translated thus, *From the rising to the going down of the sun:* Which signifies from all Parts of the World: compare Psal. l. i. cxiii. 3. Mal. i. 11. This denotes the general Restoration of the Jewish Nation from their several Dis-

persions, compare ver. 13, 20, 23. an Event foretold by most of the Prophets of the Old Testament: see the Note upon Isa. xi. 11. The West Country here mentioned hath a particular Relation to their present Dispersion, great Numbers of them being in these latter Ages settled in the Western Parts of the World: see the Note upon Isa. xxiv. 14. and upon Hof. xi. 10.

Ver. 8. *And I will bring them, and they shall dwell in the midst of Jerusalem.*] They shall be restored to their own Country, and inhabit their Capital City of Jerusalem, as in old time: see the Note upon Ezek. xxviii. 25, 26.

Ibid. *And they shall be my people, and I will be their God.*] They shall constantly serve and worship me, and I will bless and protect them: see chap. xiii. 9.

Ibid. *In truth and in righteousness.*] If we refer these Words to God, the Word Righteousness is equivalent to Mercy, as it is often used; and joined with Truth, implies God's Faithfulness in performing his gracious Promises: Or the Word may be understood of the People, that as God was faithful to them, so they will live in Obedience to him.

Ver. 9. *Let your hands be strong, ye that bear in these days these words by the mouth of the prophets.*] Take Courage to go on with the Building of the Temple, from these comfortable Promises which are recited in this Chapter, and which ye have formerly heard from the Mouth of the Prophets, Haggai, chap. ii. 4. and Zech. chap. iv. 9.

Ibid. *Which were in the day that the foundation of the house of the LORD of hosts was laid, &c.*] Or, *who spake in the day, &c.* Which makes the Sense plainer. The Prophet speaks of carrying on the Building, as if it were laying a new Foundation: see Haggai ii. 18.

Ver. 10. *For before these days there was no hire for man, nor any hire for beast.*] Or rather, *There was no reward for man, nor any reward for beast:* So the Word *sekar* often signifies: see Isa. xl. 10. lxii. 11. i. e. the Fruits of the Earth would not pay the Labour of those that manured it: see Haggai i. 9, 10, 11. ii. 16, 17.

Ibid. *For I set all men, every one against his neighbour.*] The People of the Land that dwelt amongst the Jews, were continually molesting them: see Ezra iv. 3, &c.

Ver. 11. *But now I will not be to the residue of this people, as in former days.*] Now you carry on the Building of the Temple: see ver. 6, 9, 10.

Ver. 12. *The ground shall give her increase, and the heavens shall give their dew.*] Compare 1 Kings xvii. 1. I will take away the Curse I formerly sent upon the Fruits of the Earth: see Haggai i. 10.

Ver. 13. *As ye were a curse among the heathen.*] A standing Monument of the Divine Vengeance; so that the Heathen used this as a common Form of Imprecation, God do so to me as he did to the Jews: see Jer. xxix. 22. Isa. lxv. 15.

Ibid. *O house of Judah, and house of Israel.*] This may be understood of the Jews belonging to the Ten Tribes, of whom several joined them-

themselves to the Tribe of Judah before the Captivity, and were carried away with them to Babylon, and returned with them from thence: Compare chap. i. 19. ix. 13. x. 6. with 2 Chron. xi. 16. xxxiv. 33. Ezra vi. 17. But the mentioning both Judah and Israel, which had been so long separated, shews that both the Curse and the Blessing here spoken of, in its ultimate Sense, belongs to the whole Body of the Jews, who, as they are a publick Instance of God's Judgments now, so shall they be hereafter of his Blessings: viz. at the general Restoration and Conversion of that Nation: to which several Promises in this Chapter relate, see ver. 7, 8, 20, 23. and the Note upon Isa. xi. 13.

Ibid. *So will I save you, and ye shall be a Blessing.*] See Isa. xix. 24, 25. and the Note there.

Ver. 14, 15. *As I thought [or resolved] to punish you, when your Fathers provoked me to Wrath, and repented not, &c.*] As I resolved to punish your Fathers for their Sins, and put my Decrees in Execution; compare Jonab iii. 10. so now I have determined to be favourable to you, and protect you from all your Enemies: Compare Jer. xxxi. 28.

Ver. 16, 17. *These are the Things that ye shall do, &c.*] These Promises are conditional, and the Performance of them will depend upon your observing the Rules of Justice and Righteousness, which I commanded your Fathers by the Prophets, as the weightier Matters of the Law, and now again enjoin them to you: see chap. vii. 9, 10.

Ver. 16. *And execute the Judgment of Truth and Peace in your Gates.*] Let those who have the publick Administration of Justice, make it their chief Intent to uphold Truth and Integrity, and maintain the publick Peace, by giving every Man his due. The Judges used to execute their Office at the Gates of the City: see Deut. xxi. 19.

Ver. 17. *And love no false Oath.*] See chap. v. 3, 4.

Ver. 18. *The Fast of the fourth Month, and the Fast of the tenth, shall be to the House of Judah Joy and Gladness and cheerful Feasts.*] Besides the two Fasts mentioned chap. vii. 5. the Jews observed two others, that of the fourth Month, answering to our June, wherein Jerusalem was taken, Jer. lii. 6, 7. and that of the tenth Month, answering our December, when the Babylonian Army began the Siege of it, ibid. ver. 4. The Prophet tells them, in answer to the Question proposed, chap. vii. 3. that they may now disuse these Fasts, and lay aside the mournful Circumstances with which they were solemnized; the Judgments which occasioned them being removed.

Ibid. *Therefore love the Truth and Peace.*] God values an upright Conversation before the exactest Care of outward Performances, see ver. 16. and the Note upon chap. vii. 9. These Instructions prepared Mens Minds for receiving the Gospel, whose Laws chiefly recommend Purity of Heart and Life: see Jer. xxxi. 33.

Ver. 20, 21. *It shall yet come to pass, that there shall come People, and the Inhabitants of many Cities—saying, let us go speedily to pray be-*

fore the LORD, &c.] A Prophecy of the Gentiles coming into the Church, the Expressions alluding to the Jews going up in Companies to Jerusalem at their solemn Feasts: Compare Isa. ii. 2, 3. Micah iv. 1, 2.

Ibid. *I will go also.*] So every single Person shall express his Willingness to go along with them.

Ver. 22. *Yea, many People—shall come to seek the LORD of Hosts at Jerusalem.*] Compare chap. xiv. 16. Isa. lxvi. 23.

Ver. 23. *Ten Men—out of the Languages of all Nations, shall take hold of the Skirt of him that is a Jew, saying, We will go with you.*] Christians are sometimes called by the Name of Jews, as being those to whom the Promises made to the Fathers of the Jewish Nation do chiefly belong: See Rom. ii. 28, 29. Rev. ii. 2. In this Sense the Word is here to be understood. The Text imports the Heathen applying themselves to the Christians, especially to the Pastors and Ministers of the Church, for Instruction, in order to qualify themselves for Admittance into the Church. *Ten Men* is a figurative Expression, putting a certain Number for an uncertain, see Eccles. xxv. 9. so the Number seven is used, Isa. iv. 1. Micah v. 5. *To take hold of another*, is a Gesture of intreating his friendly Assistance: see Isa. iii. 6. iv. 1.

Ibid. *For we have heard that God is with you.*] There are manifest Tokens of the Divine Grace and Presence with you: see 1 Cor. xiv. 25.

CHAP. IX.

THE ARGUMENT.

This Chapter begins a New Prophecy: foretelling the Conquests of Alexander the Great over Syria, Phoenicia, and Palestine; and God's Providence over his Temple during this turbulent State of Affairs. From thence the Prophet takes Occasion to describe, as in a Parenthesis, the humble and peaceable Coming of the Messiah; and then returning to his former Subject, declares the Conquests of the Jews, particularly the Maccabees, over the Princes of the Grecian Monarchy.

Ver. 1. **T**H E Burden of the Word of the LORD in [or against] the Land of Hadrach.] *The Burden of the Word of the LORD*, is a burdensome Prophecy, threatening Ruin and Destruction: see Jer. xxiii. 33. Nabum i. 1. *Hadrach* is not elsewhere mentioned as the Name of a Country: the Context shews it must mean some Part of Syria, of which Damascus was the Capital City. The Words may most probably be understood of Alexander the Great's conquering Syria; Damascus being at the same Time betray'd to him, and all Darius's Treasure, which was laid up there, delivered into his Hands: As Dr. Prideaux relates the Story out of Arian and Curtius; Part I. Book vii. under the third Year of Darius Codomannus.

Ibid.

Ibid. *And Damascus shall be the rest thereof.*] The Words may signify that *Damascus* was the chief Stay and Support of *Syria*, whose Strength they relied upon for their Security: or that the Judgment here threatned should particularly afflict *Damascus*: in which Sense the Verb *Nuach* is used, *Isa. xxx. 32.* where the Text may be literally translated: *The Staff or Stroke which the LORD shall cause to rest upon him*: see likewise chap. xxv. 10. of the same Prophecy.

Ibid. *When the Eyes of Man, as of all the Tribes of Israel, shall be toward the LORD.*] The Words may be translated, *When the Eyes of Man, even of all the Tribes of Israel, &c.* When the Jews saw the Conqueror approach, it was proper for them to look up to God, and to implore his Protection; which *Jaddua* the High Priest did, when *Alexander* besieged *Tyre*; and was directed by a Vision to meet the Conqueror in his Pontifical Robes, who received him very graciously; as the Story is told with very remarkable Circumstances by *Josephus*, *Antiq. lib. xi. c. 8.* Some translate the Sentence, *For the Eyes of the LORD are upon Man, as well as upon all the Tribes of Israel, i. e.* God will punish the Heathen Nations for their Sins, as well as his own People.

Ver. 2. *And Hamath also shall border thereby.*] The Sense would be plainer thus, *And against Hamath also which borders thereby*; importing that *Hamath* shall not escape the Conqueror's Forces. There were two *Hamaths*: Here is probably meant that *Hamath* which was the Northern Border of *Judea*, and is spoken of in the Text as a bordering City: see the Note upon *Amos vi. 2, 14.*

Ibid. *Tyrus and Zidon, though it be very wise.*] Or, against *Tyre* and *Zidon*, &c. They both shall be involved in the same Calamity, altho' the *Zidonians* value themselves as the first Inventors of Letters and Sciences, and are famous for their Skill in Navigation.

Ver. 3. *And Tyrus did build herself a strong Hold.*] After the demolishing of Old *Tyre* by *Nebuchadnezzar*, foretold by *Isaiab*, chap. xxiii. and *Ezek. xxvi. xxvii. xxviii.* New *Tyre* was built in an Island at the Distance of half a Mile from the Shore; so its Situation was very strong, and it was fortified with a Wall round it 150 Foot high. See *Dr. Prideaux* in the fore-cited Place.

Ibid. *And heaped up Silver as the Dust, &c.*] By her Merchandize she had gained immense Riches: see *Ezek. xxviii. 4, 5.*

Ver. 4. *Behold the LORD will cast her out, and will smite her Power in the Sea, and she shall be devoured with Fire.*] The LORD will dispossess her Inhabitants, and the *Carthaginians* shall not be able to assist her with their Naval Forces; but the Conquerors shall subdue her Fortifications, though she be surrounded with the Sea; and lay her stately Buildings in Ashes; See *Dr. Prideaux* under the 4th Year of *Darius*.

Ver. 5. *Ashkelon shall see it, and fear, &c.*] The Cities of the *Philistines*, *Ashkelon*, *Gaza* and *Ekron*, shall be very much terrified at the News of *Tyre's* being destroyed, from

whence they hoped for Succours against the Enemy.

Ibid. *For the King shall perish from Gaza.*] That City was taken by *Alexander* after a two Months Siege; ten Thousand of the Inhabitants slain, and the Governor *Betis* dragged round the City till he was dead. *King* is a general Word for any Governor, in *Hebrew*, as hath been before observed. *Strabo* speaking of *Gaza*, lib. 16. saith, "It was formerly a City of Note, but was destroyed by *Alexander* the Great, and remained desart or uninhabited." And so it is called *Acts viii. 26.* and is to be distinguished from *Gaza* the Sea Port, otherwise called *Majuma*; the old *Gaza* being a Mile from the Sea: see *Jerom de Locis Hebr.*

Ver. 6. *And a Bastard shall dwell in Ashdod.*] By a *Bastard* the LXX and most Interpreters understand Foreigners, such as were not the native Inhabitants of the Place: and they understood it either of *Alexander's* Conquests in those Parts of *Palestine*, where the Natives were destroyed, or expelled out of their Habitations, and Strangers placed in their Room; or else of the Exploits of *Judas Maccabeus* against the *Philistines*, 1 *Mac. v. 68.* and of *Jonathan*, who set Fire to *Azotus*, and burnt and destroyed 8000 Men there, *ibid. chap. x. 84, 85.* To this Sense the *Chaldee Paraphrase* understands the Text, and renders it, *The Family of Israel shall dwell in Ashdod, who before were in it as Strangers.* A Collection or Succession of Persons is sometimes expressed in the singular Number; see the Note upon chap. xi. 16.

Ver. 7. *And I will take away his Blood out of his Mouth, and his Abominations from between his Teeth.*] He shall be brought down so low, that he shall not be in a Condition to oppose his Neighbours, as he did formerly; but they shall be delivered from his Cruelty, just as the Prey is taken out of the Mouth of a wild Beast, when he is just about to devour it.

Ibid. *But he that remaineth, even he shall be for our God.*] Many of the *Philistines* became Profelytes to the Jewish Religion, after *Alexander Janneus* had subdued their principal Cities, and made them Part of his own Dominions. See *Josephus Antiq. lib. xiii. c. 23.*

Ibid. *And he shall be a Governor in Judab, and Ekron as a Jebusite.*] They shall be equally capable of Places of Honour and Trust with the Jews themselves, who shall look upon the *Philistines* as their fellow Citizens, just as the *Israelites* treated the *Jebusites*, the antient Inhabitants of *Jerusalem*. See *Judg. i. 21.*

Ver. 8. *And I will encamp about my House, because of him that passeth by, and because of him that returneth.*] Compare chap. vii. 14. During these Military Commotions the Angels, who are God's Host, shall be a Guard to the Temple at *Jerusalem*, see chap. ii. 5. and I will turn the Heart of *Alexander* that he shall shew Favours towards the Jews, when he intended to humble them, and shall offer Sacrifice to me in my Temple. See this remarkable Passage related at large out of *Josephus* by *Dr. Prideaux*, *Script. Connect.* under the 4th Year of *Darius Codomannus*.

Ibid.

Chap. IX. upon Z E C H A R I A H. 513

Ibid. *And no Oppressor shall pass through them any more.*] Or, any longer; so the Word should be rendered, *Isa. li. 22. Nabum i. 12.* See *Noldius*, p. 682. None of those that now threaten to invade or oppress them, shall prosper in their Attempts against them. See more in the Note upon chap. x. 4.

Ibid. *For now I have seen it with mine Eyes.*] I am not regardless of them, but look upon their Condition with an Eye of Pity and Compassion. Compare chap. xii. 4. *Exod. ii. 25. 2 Sam. xvi. 12.*

Ver. 9. *Rejoice greatly, O Daughter of Zion, shout, O Daughter of Jerusalem.*] From the Promise contained in the foregoing Verse, of God's protecting his Church and Temple, the Prophet, in a sudden Transport, takes occasion to break forth into a joyful Representation of the Coming of the *Messias*.

Ibid. *Behold thy King cometh unto thee.*] He that is so often described in the Prophets as the King of Israel, see *Psal. ii. 7. Jer. xxiii. 5.* was known by that Name among the Jews in our Saviour's Time, see *John i. 49.* and called elsewhere by the Name of *David* their King, *Jer. xxx. 9. Hos. iii. 5.* He will certainly come in God's appointed Time. Compare *Isa. lxii. 11.*

Ibid. *He is just, and having Salvation.*] Or, he is Righteous, and the Saviour: He is that righteous Branch, and the LORD our Righteousness, who shall execute Judgment and Justice in the Earth; as he is described by *Jeremiah* chap. xxiii. 5. and the Righteousness and Salvation, i. e. the Righteous One and Saviour, promised *Isa. lxii. 1.* The Word *Noshang*, having Salvation, though it be a Participle Passive, is rendered a Saviour in all the ancient Versions; several Instances of the same Kind may be seen in *Paul's Synopsis*.

Ibid. *Lowly, and riding upon an Ass, and upon a Colt, the Foal of an Ass.*] Or, even upon a Colt, &c. the Copulative Particle being sometimes used by Way of Explanation. See the Note upon *Isa. li. 19.* and *Noldius's Concordance*, p. 281. for it appears by the Evangelists, that our LORD rode upon a young Ass, or a Colt, whereon never Man sat, *John xii. 14. Luke xix. 30.* wherein he shewed his Lowliness, not affecting the Pomp of the World, but coming with the same primitive Simplicity as the Patriarchs and Judges used of old: see *Gen. xxii. 3. Judges v. 10. x. 4.* When Horses grew common among the Jews by their Traffick with Egypt (see *2 Kings x. 28. Isa. xxxi. 1, 2.*) then riding upon Asses was thought below the Dignity of great Persons. A Learned Prelate I have often had occasion to mention, in his *Defence of Christianity from the ancient Prophecies*, p. 105. hath fully proved that the ancient Jews explained this Prophecy of the *Messias*: and it is plain from the Gospels, that the Jews in Christ's Time understood it so. For when our LORD applied this Prophecy to himself, by entering into Jerusalem upon an Ass, it so affected the Multitude, that they spread their Garments and Palm-Branches in the Way, as at the Reception of some great Prince, *Mat. xxi. 8, 9.* nay, his Disciples took Occasion from this Sight to

rejoice and to praise God with a loud Voice, for all the mighty Works they had seen, concluding that now the Kingdom of David, in the Person of the *Messias*, would immediately appear, *Luke xix. 37, 38. Mark xi. 10.*

Ver. 10. *And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem, and the Battle-bow shall be cut off, and he shall speak Peace unto the Heathen.*] Peace is mentioned as the distinguishing Character of Christ's Church or Kingdom; see the Note upon *Isa. ii. 4.* Here it is joined with Freedom from Annoyance both from foreign and domestick Enemies, as it is elsewhere, see *Hos. ii. 18. Micah v. 5, 10. Hag. ii. 22.* These Prophecies, as they foretel the outward Peacefulness of Christ's Church or Kingdom, relate to the flourishing State of it, in the latter Times of the World; see the Notes upon those Texts. *Ephraim*, or the Ten Tribes, is mentioned as distinct from Jerusalem, or the Tribe of Judah; compare ver. 13. and chap. x. 6, 7. and see the Note upon chap. viii. 13.

Ibid. *And his Dominion shall be from Sea to Sea, and from the river even unto the ends of the earth.*] The Words are taken from *Psal. lxxii. 8.* where David describes the Extent of Solomon's Kingdom, that it should extend from the Red-Sea to the Mediterranean, and from the River Euphrates to the Border of Egypt: Compare *Exod. xxiii. 31. 1 Kings iv. 21. Deut. ix. 24.* This was a figurative Description of Christ's Kingdom, as may be proved from several Expressions in that Psalm; which should be enlarged toward the four Quarters of the World.

Ver. 11. *As for thee also.*] The Prophet speaking in the Name of God, directs his Discourse either to the Church of the Faithful, which Sense best agrees with the present Hebrew Copies; where the Pronoun and the Affixes are in the Feminine Gender; or if we suppose an Enallage of the Gender, it may be understood of Christ. Both the LXX and the Vulgar Latin read, *Thou by the Blood of thy Covenant hast sent forth thy Prisoners.*

Ibid. *By the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no Water.*] The Words import the Deliverance of Mankind from the Bondage of Sin and Satan, by Virtue of the Covenant sealed with the Blood of Christ, compare *Heb. xiii. 20.* The Condition of Men enslaved by Sin and Ignorance, is often compared to that of Prisoners confined in Chains and Darkness, see *Isa. xlii. 7. lxi. 1.* By the Pit is meant the lowest Part of the Prison called the Dungeon, compare *Isa. li. 14.* and so the Hebrew Word *Bôr* is translated *Jer. xxxvii. 16. xxxviii. 6. Lam. iii. 53, 55.* And its having no Water, is a Description of such a Dungeon as that into which *Jeremiah* was thrown.

Ver. 12. *Turn ye to the strong Hold, ye Prisoners of Hope.*] Ye that are under any Bondage or Oppression, do not despair (see *Isa. xlix. 9.*) but rely upon God's Promises for Deliverance; apply your selves to him who is a strong Tower of Defence in time of Trouble.

Ibid. *Even to day do I declare, that I will render double unto thee.*] I now declare, as I have

formerly done by *Isaiab*, chap. lxi. 7. that I will make you abundant Amends for all the Evils ye have suffered. The Words allude to God's blessing *Job* after his Affliction, when he gave him double to what he had before, *Job* xlii. 10.

Ver. 13. *When I have bent Judab for me; filled the bow with Ephraim.*] When I have made *Judab* my Bow, and *Ephraim* my Arrow; used them as my Instruments of War. In the Hebrew Phrase the Bow is said to be filled with the Arrow, when the Arrow is fitted to it: see 2 *Kings* ix. 24. where the Hebrew reads, *Jebu filled his hand with a bow*, i. e. by an usual Hypallage, filled a Bow with his Hand: where the English expresses the Sense, *He drew a bow with his full strength.* *Judab* and *Ephraim* are equivalent to *Judah* and *Israel*: see the Note upon chap. viii. 13. The Men of *Ephraim* were expert Archers, see *Psal.* lxxviii. 9. to which the Expression here may probably allude.

Ibid. *And raised up thy sons, O Zion, against thy sons, O Greece.*] Enabled the Jews under the Conduct of the *Maccabees*, to destroy the Forces of the Syrian Kings, *Antiochus Epiphanes* and others, who were the Successors of *Alexander*, the Founder of the Grecian Monarchy: see *Dan.* viii. 22. 1 *Mac.* i. 10.

Ibid. *And made thee as the sword of a mighty man.*] Given Success to your Arms, that none should be able to withstand thee.

Ver. 14. *And the LORD shall be seen over them.*] He shall give conspicuous Tokens of his Presence with them, and his presiding over them, and directing them in all their Enterprizes.

Ibid. *And his arrow shall go forth as the lightning.*] Their Force shall be irresistible: The Lightning is often called God's Arrow: see *Psal.* xviii. 14. lxxvii. 18. cxliv. 6.

Ibid. *And the LORD God shall blow the trumpet.*] He shall give the Signal of War, and shall encourage his Soldiers to the Battle.

Ibid. *And shall go with whirlwinds of the south.*] Shall discomfit his Enemies, as a Whirlwind tears in Pieces every Thing that stands in its way: see the Note upon *Isa.* xxi. 1.

Ver. 15. *And the LORD of hosts shall defend them, and they shall devour and subdue with sling-stones.*] The Hand of God shall visibly appear in protecting the *Maccabees*, and enabling them to conquer their Enemies with as unequal a Force as that of *David* was in respect of *Goliath*, when he subdued him with a Sling-stone: 1 *Sam.* xvii. 50.

Ibid. *And they shall drink, and make a noise as thro' wine, and they shall be filled with bowls, and as the corners of the Altar.*] They shall feast and rejoice for their Victories, they shall offer Sacrifices of Thanksgiving to God, sprinkle the Blood upon the Horns of the Altar, (see *Lev.* iv. 25.) and fill the Bowls with the rest of it to be poured out at the Foot of it: see chap. xiv. 20. *Deut.* xii. 27. Or, their Courage shall be increased as when Mens Spirits are raised with Wine, see *Psal.* lxxviii. 65. and they shall be filled with the Blood of their Enemies, as the Bowls and Corners of the Altar are with the Blood of the Sacrifices.

Ver. 16. *For they shall be as the stones of a crown, lifted up as an ensign upon his land.*] God

shall make it known to the World how precious they are in his Sight, compare *Isa.* lxii. 3. *Mal.* iii. 17. and his Favour toward them shall be an Encouragement to others to become Profelytes to the true Religion.

Ver. 17. *For bow great is his goodness, and bow great is his beauty! corn shall make the young men chearful, and new wine the maids.*] Some begin a new Chapter here, and suppose the Prophet to return to what he had promised, chap. viii. 12. The Words magnify God's Goodness and Favour towards his People, in bestowing all Sorts of Plenty upon them: So that a fruitful Harvest shall rejoice the Hearts of the young Men that bring it in, and a plentiful Vintage shall make the Maids chearful that gather the Grapes: compare *Isa.* xvi. 10. *Jer.* xlviii. 33. New Wine is put here for the Grapes which make it: compare *Jer.* xl. 12. as Bread signifies Bread-Corn. *Isa.* xxviii. 28. xxx. 23. But the Words may be understood to denote that Plenty which some of the Prophets speak of as a Concomitant of the Reign of the *Messias*: *Joel* iii. 18. *Amos* ix. 14.

CHAP. X.

THE ARGUMENT.

The Prophet deters the Jews from seeking to Idols, by putting them in Mind of the Calamities Idolatry brought upon their Forefathers. Afterwards he foretels a general Restoration of the Jewish Nation.

Ver. 1. **A**S K of the LORD rain, in the time of the latter rain.] The fulfilling of the Promise of fruitful Seasons, chapter ix. 17. depends upon the People's asking them from God; who will hear their Petitions, and give them both the former Rain, and also the latter in its Season. This usually fell in the first month, *Joel* ii. 23. and was very useful for plumping the Corn, and therefore very much desired: see *Job* xxix. 23. *Prov.* xvi. 15.

Ibid. *So the LORD shall make bright clouds, and give them showers of rain.*] Or lightnings, as the Margin reads, and as the Word is rendered *Job* xxviii. 25. Great Rains usually accompany Thunder and Lightning: see *Jer.* x. 13.

Ver. 2. *For the idols have spoken vanity, and the diviners have seen a lie, &c.*] Whenever you or your Fathers consulted Idols or Diviners, when they wanted Rain, (see *Jer.* xiv. 22.) or in any other Time of Distress; neither the Priests who delivered Answers from the Idols, nor the Diviners who pretended to direct Men by the help of Dreams or Visions, have been any way beneficial to them. The Word translated *Idol* is *Teraphim* in the Original; concerning the Sense of it, see the Note upon *Hos.* iii. 4. The Idols are said here to speak vanity, i. e. by the Answers the Priests gave in their Name; for elsewhere they are called dumb idols, *Habak.* ii. 18. which have mouths and speak not: *Psal.* cxv.

Ibid. *Therefore they went away as a flock, &c.*] They went into Captivity, and came into great Distress, as Sheep are driven away and scattered,

scattered, that have no Shepherd to guide or protect them : compare *Jer.* l. 17. *Ezek.* xxxiv. 5.

Ver. 3. *Mine anger was kindled against the shepherds, and I punished the goats.*] I was justly displeased with the Jewish Rulers, both Ecclesiastical and Civil, see the Notes upon *Isa.* lvi. 2. *Jer.* xxiii. 1. *Ezek.* xxxiv. 2. as I had severely threatened them by my Prophets, before the Captivity, which came upon the whole Nation as a Judgment for their Sins, especially upon those wicked Jews, who were their Instruments in oppressing the People : see *Ezek.* xxxiv. 17.

An eminent Divine understands these three Verses of the Jews that remained in *Babylon*, who either consulted the Idols of the Gentiles, or else such false Prophets among the Jews there, as were addicted to Divination, and such like idolatrous Practices : compare *Jer.* xxix. 8, 15, 24. These all prophesied Drought, Famine, and such like Calamities to those Jews that should return into *Judea* : and therefore are called *Vain Comforters* : such as *Job* complained of, chap. xvi. 2. By this means some of the People were detained at *Babylon* without any Form of Government among themselves, and were as a Flock without a Shepherd. *Shepherds* and *Goats*, mentioned ver. 3. he explains of the great Men of the Jews who staid behind at *Babylon* : These he distinguishes from those that returned Home, who are called God's Flock, in the following Words.

Ibid. *For [or rather But] the LORD of hosts hath visited his flock, the house of Judah, &c.*] But now God hath given his People manifest Tokens of his Favour and Protection, see chap. ix. 16. in prospering their Arms under the Conduct of *Judas Maccabeus*, and making them victorious over their Enemies. The chief Use which the Jews made of Horses was in War, see *Prov.* xxi. 31. *Isa.* xxxi. 1, 2.

Ver. 4. *Out of him came forth [or shall come forth] the corner, out of him the nail, &c.*] It is owing to God's Favour that they have a Captain, or Ruler, to support their Commonwealth ; such was in an eminent Manner *Judas Maccabeus* ; that they have a settled State and Government, whereon private Men may rely for the Security of their Lives and Properties : The Word *Pinnab*, translated *Corner*, signifies likewise a Prince or a Leader ; and so it is taken, *Numb.* xxiv. 17. *Judges* xx. 2. 1 *Sam.* xiv. 38. *Isa.* xix. 13. The Word rendered *Nail* signifies any Person on whom others have a Dependence (see *Isa.* xxii. 23, 25.) as also the publick Settlement of a State, *Ezra* ix. 8.

Ibid. *Out of him every oppressor together.*] As the Greek Word *Tyrant* was at first equivalent in Signification to a King, but afterward degenerated into a worse denomination : So the Hebrew *Nogesh* usually signifies an Oppressor, but is sometimes taken in a general Sense for a Prince or Governor : so it probably signifies *Isa.* lx. 17. where our English renders it, *make thine exactors righteousness* : But the Chaldee Paraphrase expresseth it by *Skultanim*, Princes. The LXX translate it *Επιτοκους*, Overseers ; which made some of the Fathers apply that Text to the Bishops of the Christian Church.

This Sense of the World agrees best with the Scope of this Place, and the Chaldee understands it so here. Thus the Word may be understood, chap. ix. 8. so as to signify the Commander or General of an Army.

Ver. 5. *And they shall be as mighty men, which tread down their enemies in the mire of the streets, because the LORD is with them.*] God shall inspire them with Courage to subdue their Enemies, and trample upon their Carcasses, compare *Psal.* xviii. 42. *Isa.* xli. 25. This may be understood either of the *Maccabees*, or of the Victories which the Jews should obtain over their Enemies in the latter Times : see chap. xii. 6. to which the following Part of the chapter seems to relate.

Ibid. *And the riders on horses shall be confounded.*] Compare chap. xii. 4. We may expound this of the Discomfiture of *Antiochus's* Armies by the *Maccabees*, whose Strength lay chiefly in their Horse, see *Dan.* xi. 40. as that Text is understood by several Commentators.

Ver. 6. *And I will strengthen the house of Judah, and I will save the house of Joseph, &c.*] This Promise is probably to be understood of the general Restoration of the Jewish Nation upon their Conversion, a Subject often treated of by the Prophets in the Old Testament, where *Judah* and *Israel* are spoken of as equal sharers in this Blessing : compare *Ezek.* xxxvii. 16. &c. and see the Note upon *Isa.* xi. 11.

Ibid. *And will bear them.*] See chap. xiii. 9.

Ver. 7. *And they of Ephraim shall be as a mighty man.*] *Ephraim* is equivalent here to the Ten Tribes, as the *House of Joseph* is, ver. 6. see the Note upon *Hof.* v. 3.

Ibid. *And their heart shall rejoice as throb wine.*] Which raises Mens Spirits and Courage : see chap. ix. 15.

Ibid. *Yea their children shall see it, and be glad, &c.*] Their Successes shall end in a lasting Peace, for which their Posterity shall have occasion to return Thanks to God ; see ver. 9.

Ver. 9. *I will hiss for them, and gather them, for I have redeemed them.*] I will summon them from distant Countries by a certain Signal, as a Shepherd calls his Flock together with his Whistle, compare *Isa.* v. 26. vii. 18. which shall assemble them together, in order to bring them back into their own Country, ver. 10. *for I will redeem them* out of the Hand of their Enemies. The Prophets often speak of a Thing future, as if it were already accomplished ; see the Note upon *Isa.* xxi. 9.

Ibid. *And they shall increase, as they have increased.*] In the most flourishing Times, such as were the Reigns of *David* and *Solomon*.

Ibid. *And I will sow them among the people.*] I will multiply them among the Nations, where they are dispersed : compare *Hof.* ii. 23.

Ibid. *And they shall remember me from afar.*] From among all the Nations where they are scattered, as the Prophets elsewhere express it ; see *Deut.* xxx. 1, 4. *Jer.* xxx. 10, 11. *Ezek.* xi. 16. xxviii. 25. xxxiv. 13. As Men are said to forget God, when they forget their Duty to him, so remembering him denotes their returning to their Obedience.

Ibid. *And they shall live with their children, and turn again.*] They shall return to their own Country, and enjoy it, they and their Posterity. See *Isa.* lxxv. 23. *Ezek.* xxviii. 25. *Amos* ix. 14.

Ver. 10. *And I will bring them again also out of Egypt, and gather them out of Assyria.*] Egypt and Assyria were two potent Kingdoms which bordered upon Judea, so that by turns they were either Allies to the Jews, or their Conquerors, and the Jews either went thither for Refuge, or were carried thither Captives, see *Hos.* ix. 3. whereupon the Prophets when they foretel the general Restoration of their Nation, often express it by their returning from Egypt and Assyria, see *Isa.* xi. 15, 16. xix. 23, 24, 25. xxviii. 13. *Hos.* xi. 11. We may likewise observe, that God's bringing his People again from Egypt, was a proverbial Expression, to signify any Deliverance, as great or greater than that; see *Psal.* lxxviii. 22. *Micah* vii. 15. So here the Words of the following Verse allude to the Israelites passing thro' the Red Sea.

Ibid. *I will bring them into the land of Gilead and Lebanon.*] Two Countries remarkable for their Fruitfulness. See *Jer.* xxii. 6. *Micah* vii. 14.

Ibid. *And place shall not be found for them.*] They shall multiply so fast, that there shall not be Room enough in Judea to receive them and their Families: compare *Isa.* xlix. 20.

Ver. 11. *And he shall pass thro' the sea with affliction, and shall smite the waves of the sea, and all the deeps of the rivers shall be dried up.*] The Sense might be more properly expressed thus, *And he (Israel) shall pass thro' the streights of the sea*; so the LXX and the Vulgar Latin understand it, meaning a Branch of the Red Sea; and (God) *shall smite the waves of the sea, &c.* The Expressions allude to the miraculous Passage of the Israelites over an Arm of the Red Sea, when God dried up the Waters of that Sea, or River, before them, see *Exod.* xiv. 21. *Josh.* ii. 10. And this imports, that God would do as great Things for them as he did formerly for their Fathers: to this Sense the Chaldees expounds the Words. See the Note upon the foregoing Verse, and compare *Isa.* xi. 15. If we would distinguish betwixt the Sea and the Rivers, we may understand the River of Jordan, whose Waters were dried up to make a Passage for the Israelites into the Land of Promise. See *Josh.* iv. 23.

Ibid. *And the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.*] By Assyria and Egypt are meant in general the Enemies of God and of his Truth, who shall all be subdued, and broke in pieces by the Kingdom of Christ, when he shall come in Glory to set up his Kingdom on the Earth: See *Dan.* ii. 33, 34. *Isa.* lx. 12. The Assyrian is taken in this Sense, *Isa.* xiv. 25. *Micah* v. 5. and both Egypt and Assyria may probably be so understood, *Isa.* xix. 23. See the Notes upon those Texts.

Ver. 12. *I will strengthen them in the LORD.*] God shall be their Strength and Protection, see ver. 5.

Ibid. *And they shall walk up and down in his name.*] Or walk in his name, i. e. Their Lives and Actions shall be under the Conduct of his

Laws, and he shall give them Success answerable to their upright Intentions.

CHAP. XI.

THE ARGUMENT.

The Prophet representing the Person of the Messiah, declares the ungrateful Requital the Jews had made him, when he undertook the Office of a Shepherd, in guiding and governing them; how they rejected him, and valued him and his Labours at the mean Price of thirty Pieces of Silver. Hereupon he threatens to destroy their City and Temple, and to give them up into the Hands of such Governors, as should have no regard either for their Spiritual or Temporal Welfare.

Ver. 1. **O** P E N thy doors, O Lebanon, that the fire may devour thy cedars.] By Lebanon most Interpreters understand the Temple, whose stately Buildings resemble the tall Cedars of that Forest. Thus the Word is commonly understood, *Hab.* ii. 17. There is a remarkable Story mentioned in the Jewish Writers to this Purpose: "Some time before the Destruction of the Temple, the Doors of it opened of their own accord; a Circumstance attested by Josephus, *Bell. Jud. lib.* vii. cap. 12. Then R. Jobanan, a Disciple of R. Hillel, directing his Speech to the Temple, said, *I know thy destruction is at hand, according to the Prophecy of Zechariah; "Open thy doors, O Lebanon, &c.*

The Words may likewise denote the Destruction of Jerusalem, elsewhere called by the Name of a Forest; her lofty Buildings resembling the stately Ranks of Trees in a Forest: compare *Jer.* xxi. 14. xx. 7, 23. *Ezek.* xx. 46.

Ver. 2. *Howl, fir-tree, for the cedar is fallen, because the mighty are spoiled.*] By the several sorts of Trees are meant the several Orders and Degrees of Men, who shall be Sharers in the common Destruction: see *Isa.* ii. 13. x. 33, 34. and the Notes there.

Ibid. *Howl ye oaks of Bashan, for the forest of the vintage is cut down.*] Or, the defenced forest, as it is in the Margin, according to a different Reading of the Hebrew Text, which gives a proper Representation of Jerusalem, with the Fortifications about it. If we follow the Reading of the English Text, the forest of the vintage may probably mean Carmel; see the Note upon *Isa.* xxxvii. 24. which being placed in the North-West Parts of Judea, and joined here with Bashan, that lay South-East, may denote that the Calamity shall be general. Bashan was famous for its stately Oaks, see *Isa.* ii. 13.

Ver. 3. *There is a voice of the howling of the shepherds.*] By Shepherds are meant the chief Rulers of the Jews: see the Note upon chap. x. 3.

Ibid. *A voice of the roaring of young lions.*] So he calls the Princes and Governors of the Jews, because they devoured the People by their Oppressions: see *Zeph.* iii. 3. So Achilles calls Agamemnon *Ἀνυβόρεος βασιλῆς*, a Blood-sucking Lion: *Iliad* i.

Ibid.

Ibid. *For the Pride of Jordan is spoiled,*] The Lion may be called the *Pride* of the Forest, as being the stateliest Beast that rules there; as Beasts that prey upon others are called the *Children of pride*, Job. xli. 34. Lions are stiled here the *Pride of Jordan*, because they lay in the Thickets about the Banks of *Jordan*. The Words may be rendered *the swelling of Jordan*, as they are translated, Jer. xlix. 19. At the Time of the swelling, or overflowing of *Jordan*, the Lions were raised out of their Coverts, and infested the Country: see the Note upon that Text.

Ver. 4. *Thus saith the LORD my God, feed the flock of the slaughter.*] A learned Prelate in his *Defence of Christianity from the ancient Prophecies*, chap. iii. 1. observes, that the Actions of the Prophets are sometimes *Typical*, i. e. they represent in themselves the Persons and Circumstances of others: see the Note upon chap. iii. 8. So here *Zechariah* was commanded by God to act the Part of *Christ*, the good Shepherd, and to feed the flock of the slaughter, that Flock which their Shepherds destroyed, instead of feeding them.

Ver. 5. *Whose possessors slay them, and hold themselves not guilty: and they that sell them, say, &c.*] Whose Rulers deal with their Flock, as so many Butchers; and think they have a right to slay or sell them, and thank God that they have a good Market: or believe that they may lawfully make *Merchandise* of their Souls, for their own Lucre and Advantage: compare 2 Pet. ii. 3. Rev. xviii. 15.

Ver. 6. *For I will no more pity the inhabitants of the land, &c.*] Nor shall their Condition at all grow better, saith God, for I will shew no more pity for the main Body of the People, than their Rulers do. *The inhabitants of the land* are to be distinguished from the poor of the flock in the following Verse. As to the former; God declares by his Prophet, that he will leave some of them to perish by their mutual and intestine Divisions, see ver. 9. as many of the Jews did when the Roman Army invaded *Judea*. Others of them he would deliver into the Hands of *Vespasian*, whose Predecessor the Jews had owned for their King, at the same time when they disclaimed their *Messias*, and disowned his Right to reign over them, Job. xix. 15. and his Army shall smite the Land with utter Destruction: compare Mal. iv. 6.

Ver. 7. *And [or But] I will feed the flock of the slaughter, even you, O poor of the flock.*] Or even or especially the poor of the flock. *Zechariah*, representing the Person of *Christ* the true Shepherd, saith, he entred upon his Office, and undertook the Care of the slaughtered flock, chiefly out of a regard to the meek and humble among them; for to such are the Benefits of the Gospel peculiarly promised: see Isa. xi. 4. lxi. 1. Zeph. iii. 12. and the Notes upon those Texts.

Ibid. *And I took unto me two staves, the one I called Beauty, and the other I called Bands.*] A Staff or Crook is the proper Ensign of a Shepherd; the Shepherds of old Time had two Rods or Staves; one turned round at

top, that it might not hurt the Sheep; this was for counting them, and separating the sound from the diseased: see Lev. xxvii. 32. the other had an Iron Hook at the End of it, to pull in the stray Sheep, and hold them fast while the Shepherd corrected them: the Psalmist mentions both these, Psal. xxiii. 4. *Thy rod and thy staff comfort me.*

The first staff he called *Beauty* or *Delight*, as the Word *Naom* may be rendered, i. e. his Favour, Gentleness, or Kindness toward his People: so the Word signifies, Psal. xc. 17. and this was remarkably verified in our Saviour *Christ*, whose gracious Words and beneficial Works were conspicuous thro' the whole Course of his Life. The other Staff he called *Bands*, by which is meant that Bond of the New Covenant, (as the Words of *Ezekiel* may be understood, chap. xx. 37.) whereby he intended to unite both the Kingdoms of *Israel* and *Judah* under himself as their Head and King, see Ezek. xxxvii. 22. and then afterward to unite the Jews and Gentiles into one Church, by breaking down the partition wall that was between them: see John x. 16. Ephes. ii. 14.

Ver. 8. *Three Shepherds also I cut off in one month.*] We may probably explain these three Shepherds of the Chief Priests, Scribes, and Elders of the Jews. *Christ* exposed these as blind guides, and thereby lessened their Authority among the People; which contributed very much to the spreading of the Gospel: see John xii. 19. One month seems a proverbial Expression for a short time, see Hos. v. 7.

Ibid. *And my soul loathed them, and they also abhorred me.*] Or, my soul was straitned toward them, as the Hebrew may be literally translated, i. e. I was straitned in my Affections to them; so the Greek Word *συνωχνησθαι*, to be straitned, is used 2 Cor. vi. 12. which exactly answers the Hebrew, *Katsar*. I was less tender toward them, than toward the poor of the flock, because they shewed themselves averse to my Person and Doctrine. The Hebrew Word *Bachala*, abhorred, is never met with but here: *Maimonides* supposes that it alludes to *Chebel* or *Chobelim*, Bands, ver. 7. the two Words differing only by a Transposition of Letters. *More Nevoch. lib. ii. c. 43.* Such Allusions are frequent in Scripture: see the Notes upon Isa. xxiv. 17. Jer. i. 11, 12.

Ver. 9. *Then said I, I will not feed you: that that dieth, let it die, &c.*] I found in a little time that my Labour did not meet with a suitable Return, a great Part of my Sheep proving untractable: so I resolved to be their Shepherd no longer, but leave them to be consumed by the common Calamities of Death, Famine, &c. or to be cut off by their Enemies, the Romans, just as the lesser Cattle are push'd and gored by the greater, see Ezek. xxxiv. 21. and those that escape these Calamities shall destroy one another by their Civil Discords: see ver. 6. and compare Isa. ix. 21. xlix. 20. The Word translated cut off, signifies likewise being consumed, or ready to perish: see ver. 16.

Ver. 10. *So I took my staff, even Beauty, and cut it asunder, that I might break the covenant which I had made with all my people.*] Thus the Covenant which I had made with the whole Nation of the Jews was broken, and I excluded them from having any Benefit in the second Covenant, that of the Gospel: they were to be my people no longer: see *Hof. i. 9. Dan. ix. 26.* and the Note upon chap. xiii. 9. of this Prophecy.

Ver. 11. *And it was broken in that day, so the poor of the flock that waited upon me, knew that it was the Word of the LORD,*] Or, *And in that day it was broken, the poor of the flock, &c.* The few believing Jews that attended upon my Preaching, ver. 7. were convinced that this was God's doing, and the fulfilling those Judgments which he had threatened by his Prophets.

Ver. 12. *And I said unto them,*] Or, *I had said unto them,* i. e. before I broke my Staff, called *Beauty*, or *Delight*, ver. 10.

Ibid. *If ye think good, give me my price, [or my hire,] and if not, forbear.*] Christ still persists to act the Character of a Shepherd, and in an humble manner, demands of the Jews, what Price they put upon his Labour. He was resolved to use no constraint, but leave it to themselves to continue or discharge him. In the same Style our LORD himself speaks, *Job. xii. 47. If any man hear my words and believe not, I judge him not.*

Ibid. *So they weighed for my price thirty pieces of silver.*] To show how little they cared for me or my Service, they valued it but at *thirty Shekels* of Silver, the Price of the meanest Slave: see *Exod. xxi. 32.*

Ver. 13. *And the LORD said unto me, Cast it unto the potter, a goodly price that I was prized at of them.*] God commanded the Prophet in a Vision, as personating Christ, to cast the Money in a contemptuous manner to the Potter, as a Reward only suitable to his Labour, and a Price only fit for such Wares as he sold, which were of the meanest Value, see *Lam. iv. 2.*

Ibid. *And I took the thirty pieces of silver, and cast them to [or for] the potter in the house of the LORD.*] I cast them back into the Treasury in the Temple, where afterward they were laid out for the Use of the Potter. This whole Transaction performed by *Zechariah* in a Vision, was design'd to be an exact Representation of the several Circumstances that attended the betraying the Messiah by *Judas*, the Price the chief Priests put upon him, (to whom as the Governors of the Temple the Money was returned) and the use to which the Money was applied: see *Mat. xxvii. 6, 10.* This whole Prophetick Scene is represented in the single Person of *Zechariah*, just as *Ezekiel* sustains the Type or Figure both of the Chaldean Army that should besiege Jerusalem, and of the Jews themselves that were besieged. *Ezek. iv. 1—12.*

This is one of those Prophecies whose literal Sense is fulfilled in our Blessed Saviour, and cannot be applied to any other Person, but in a very remote or improper Sense. The like In-

stances may be seen in *Psal. xxii. 16, 18. lxix. 21. Hof. xi. 1.* The Jews themselves have expounded this Prophecy of the Messiah. *Christoph. Helvicus*, in his *Elenchus Judæorum*, quotes *Beresbith Rabbi* on *Gen. xlix.* as bringing in the Messiah speaking the very Words of the 12th Verse here, in his own Person. And *Dr. Allix*, against the Unitarians, p. 336. cites *Rabbi Menabem*, applying the selling the Just for Silver, mentioned here and *Amos ii. 6.* of the selling the *Shekinah*, by which they understood the Messias, whom they often speak of as being the true God: see the same Author, p. 286.

Ver. 14. *Then I cut asunder my other staff, even Bands, that I might break the brotherhood between Judah and Israel.*] As they refused to be united under me their Head, so in breaking my other Staff, I foreshewed the Destruction of Jerusalem, the Bond and Cement of all their Tribes, being the Seat and Center both of their Civil Power, and of the Divine Worship, see *Psal. cxxxii. 3, 4, 5.* The Consequence of that was the entire Dissolution of the Nation, and the Dispersion and Confusion of all their Tribes, whose Families could no longer be distinguished after the loss of their Genealogies.

Ver. 15. *And the LORD said unto me, Take thee yet [or once more] the instruments of a foolish shepherd.*] As *Zechariah* in the foregoing Vision had acted the Part of the true Shepherd, so here he is commanded to take upon him the Character and Furniture of a foolish or unprofitable Shepherd, see ver. 17. Folly in Scripture, is equivalent to Wickedness; so it may mean not only unskilful, but likewise ill-designing Governors, who should only intend their own Advantage, and have no regard for the Good of the Flock, or People committed to their Charge. The Instruments of such a Shepherd must be suitable to his own Indiscretion. viz. a Scrip with Holes, and a Stick or Crook made to push and hurt the Flock, not to protect or defend them.

Ver. 16. *For lo, I will raise up a shepherd in the land.*] A Shepherd in the singular Number denotes a Succession of such Governors as are described in the following Words. So the Succession of Priests is represented under the single Person of *Levi*, *Malachi ii. 5, 6.* Since the Jews had rejected the true Shepherd, God threatens to send, or permit, such Shepherds to rule over them as should be notorious for their Negligence and Avarice, their Cruelty and Oppression. This may be understood either of the blind Guides who conducted their Consciences with Avarice and Tyranny, or of the false Christs and false Prophets who often misled them to their Ruin; [Or it may be meant of the Miseries which they suffered under *Hadrian*, and other Roman Emperors, as *St. Jerom* interprets it] or else it may be expounded of the latter Times of the Roman Empire during its Administration under the Ten Horns, *Rev. xvii. 12.* by whom they have been at divers Times plundered, persecuted, and destroyed without Mercy; as may be seen particularly in *Basnage's History of the Jews*, Book the 7th.

Ibid.

Ibid. *Who shall not visit that which is cut off.*] The LXX render it *that which is missing*; and it may signify, *that which is ready to perish*: see ver. 9.

Ibid. *Nor seek the young one.*] Or, *that which is scattered*, or wandering: So all the ancient Interpreters render it, reading *Near* in the Hebrew, where the Word is now pointed *Naar*.

Ibid. *Nor feed that which standeth still,*] Which continues in the Flock sound and well, in opposition to those that wander, or are diseased. The Words may be translated, *Nor number that which standeth still*. It is the Business of a careful Shepherd to number his Flock, and see that none be wanting.

Ibid. *But he shall eat the flesh of the fat, and tear [or break] their claws in pieces.*] i. e. He shall enrich himself by oppressing those that are of Substance, and deprive them of all Ability of defending themselves: Compare Ezek. xxxiv. 3.

Ver. 17. *Wo to the idol Shepherd that leaveth the flock.*] Who taketh no Care of the Flock, and minds nothing but making his own Profit out of them. Such a Shepherd is no better than an *Idol that is profitable for nothing*, Isa. xlv. 10. and hath only the outward Form and Appearance of a Shepherd. The Sentence may be rendered, *Wo to the Shepherd of no Value*; so the Word *Elil* is translated, Job xiii. 4.

Ibid. *The sword shall be upon his arm, and upon his right eye, &c.*] As he has abused his Power and his Understanding, signified by his Arm and his right Eye, God shall in his just Judgment deprive him of the Use of both those Faculties. A *Sword* is put for any Instrument of the Divine Vengeance: so it is used chap. xiii. 7. Jer. i. 35, 36, 37. Amos ix. 10. and in other Places.

CHAP. XII.

THE ARGUMENT.

The former Part of this Chapter and several Passages in the xivth, relate to an Invasion made upon the Inhabitants of Judea and Jerusalem, in the latter Times of the World, probably after their Return to, and Settlement in their own Land, which is often spoken of by the Prophets. It is probably the same Attempt that is more largely described in the xxxviii, and xxxixth Chapters of Ezekiel. Mr. Mede and several other learned Men are inclined to understand that Prophecy of the Turks and their Confederates; see the Argument to those Chapters, and particularly chap. xxxviii. 8, 12. where the Expressions seem to point out the Time when that and the parallel Prophecies are to be fulfilled.

Ver. 1. **T**H E burden of the word of the LORD for Israel.] Or, *towards Israel*. The Hebrew Word *Massa* is often translated a *Burden*, i. e. a burdensome Prophecy: see chap. ix. 1. But it likewise sig-

nifies a Prophecy in general, as it does particularly in this Place, also Lam. ii. 14. and Mal. i. 1. and is sometimes interpreted Vision, in the Chaldee Paraphrase.

Ibid. *Who stretcheth forth the Heavens, &c.*] These are mentioned as undeniable Instances of God's Power, and are made use of as Arguments to encourage Men to rely on his Word for fulfilling such Promises, which seem to human Understanding most unlikely to be brought to pass. Compare Isa. xlii. 5. xlv. 24. xlv. 18. xlviii. 13.

Ibid. *And formeth the spirit of man within him.*] He that creates the Soul, and unites it to the Body; see Numb. xvi. 22. Ecclesi. xii. 7. Isa. lvii. 16. Heb. xii. 9.

Ver. 2. *Behold I will make Jerusalem a cup of trembling unto all the people round about.*] The Nations that besiege Jerusalem shall be in the same Condition with those that are overcome with poisonous or intoxicating Liquors, and thereby bereaved of their Strength and Understanding; see ver. 4. and compare Isa. li. 17, 22.

Ibid. *When [or, even altho'] they shall be in the siege both against Judah and against Jerusalem.*] Even altho' they be so numerous as to invade Judah and besiege Jerusalem at the same Time. By comparing this Place with chap. xiv. 14. we may conjecture that some of the Jews shall return before the rest, and possess themselves of Jerusalem; they shall no sooner be seated there, but all the Mahometan Nations shall confederate against them; then the other Jews shall fly home like Doves to their Windows or Nests, Isa. lx. 8. where they shall all be attack'd by Multitudes of Turkish Forces and their Confederates.

Ver. 3. *And in that day.*] The same Expression is repeated, ver. 4, 6, 9, 11. and chap. xiii. 1, 2, 4. xiv. 6, 8, 20. The Phrase signifies in the Prophets, an extraordinary Season, remarkable for some signal Events of Providence; see the Note upon Isa. iv. 2. This Prophecy may probably be understood of the Invasions, which the Enemies of God and his Truth shall attempt against the Jews after their Conversion: compare chap. xiv. 1, 2, 3, 13, 14. Ezek. xxxviii, xxxix. Micah v. 8, &c.

Ibid. *Will I make Jerusalem a burdensome stone for all people.*] St. Jerome upon the Place thinks that a *burdensome Stone* is an Expression taken from an Exercise kept up in Judea to his Time, where young Men us'd to make Trial of their Strength by lifting great Stones as high as they could. In such an Exercise where Men undertook to lift a Stone too heavy for their Strength, they were in Danger of its falling upon them, and bruising or crushing them to Pieces. To the same Sense Christ saith, *On whomsoever this stone shall fall, it will grind him to powder*, Mat. xxi. 24. The same Danger shall they incur, who enter into Acts of Hostility with the Inhabitants of Jerusalem.

Ibid. *All they that burden themselves with it, shall be cut in pieces.*] All that undertake to contend

contend with it, shall have their Flesh torn and bruised like Men that let a heavy Stone fall upon them.

Ver. 4. *In that day I will smite every horse with astonishment, and his rider with madness, &c.*] The Turks are famous for their Cavalry, wherein the Strength of their Armies consists; so in order to their Discomfiture God will send a Distraction among the Horses and their Riders, who shall be put into such a Confusion as to fall foul one upon another, see chap. xiv. 13. and not be able to distinguish between their Friends and their Foes; they shall be as if they were struck with Blindness, just as the Syrian Army was when they surrounded the Door of *Elisba*, 2 Kings vi. 18.

Ibid. *And I will open mine eyes upon the House of Judah.*] I will have an especial Concern for their Preservation: compare chap. ix. 18.

Ver. 5. *The governors of Judah shall say in their hearts, the Inhabitants of Jerusalem shall be my strength, &c.*] The Marginal Reading is to be preferred, *there is strength to me and to the Inhabitants of Jerusalem in the LORD of hosts our God.* God doth visibly interpose for our Deliverance, and thereby encourage us to rely on his Protection.

Ver. 6. *In that day will I make the governors of Judah like an hearth of fire among the wood, &c.*] They shall devour all their Enemies that annoy them; see ver. 9. *Obad.* ver. 18. and the Note upon that Place.

Ibid. *And they shall devour all the people round about them, to the right hand, and to the left.*] i. e. Southward and Northward, see the Note upon *Ezek.* xvi. 46. so *Isa.* ix. 20. The right Hand and the left, is explained in the Targum by the South and the North.

Ibid. *And Jerusalem shall be inhabited again in her own place.*] See chap. xiv. 10.

Ver. 7. *The LORD also shall save the tents of Judah first.*] This shall be the Order whereby this Victory shall be accomplished; the LORD shall first give Success to the Body of the Jewish Nation, that encamp in the open Country, that the Valour of the House of David, and of the People that defend Jerusalem from within, may not eclipse the Courage of the People without the Walls, and puff up one Party against the other. The Inhabitants of Jerusalem used to value themselves above their Brethren, because their City was the Place of God's Residence, and the Seat of the Royal Family; to take away all Occasion of such an Emulation, God will first appear in behalf of those Jews that live in the open Country.

Ver. 8. *In that day shall the LORD defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David.*] He shall inspire those within the City with unusual Courage, so that the feeblest among them shall do as great Exploits as David did of old.

Ibid. *And the house of David shall be as God, as the angel of the LORD before them.*] Or, at the head of them. The Messiah, who is

the principal Branch of the House of David, shall lead them on, as he formerly went before the Israelites in the Wilderness, and conducted them to the Land of Canaan, by the Name of the Angel of God's Presence: see *Exod.* xxiii. 20, &c. *Isa.* lxiii. 9. and the Note there.

Ver. 9. *And it shall come to pass, that I will seek to destroy all the nations, &c.*] See ver. 3, 6.

Ver. 10. *And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the spirit of Grace and of Supplications, &c.*] I will bestow a plentiful Share of Grace upon the Descendants of David's Family, and the rest of the Jews, whereby they shall be brought to a deep Humiliation for their own Sins, and a true Compunction of Heart for the great Sin of their Forefathers in crucifying me their LORD and Saviour. The Conversion of the Jews is compared by St. Paul to Life from the dead, *Rom.* xi. 15. and therefore must be effected by an extraordinary and uncommon Degree of Grace, which shall then be given them: see *Isa.* liv. 13. *Ezek.* xxxix. 29. *Joel* ii. 28. and the Notes upon those Places: Such an efficacious Call as may bring them to a due Sense of their own and their Fathers Sins, and a hearty Lamentation for them: see *Jer.* xxxi. 9. 1. 4. *Ezek.* xvi. 61, 63. *xx.* 43. *xxxvi.* 31. and the Notes there.

Ibid. *And they shall look upon me whom they have pierced, and they shall mourn over him as one that mourneth for his only son.*] The Words point out the outward Means whereby their Conversion shall be wrought, viz. that the LORD, i. e. the Messiah, shall come, chap. xiv. 5. i. e. Christ shall appear in the Heavens, sitting on a bright cloud, as his Coming is described, *Rev.* xiv. 14. compare chap. i. 7. *Dan.* vii. 13. This is probably meant by the sign of the Son of man in heaven, mentioned *Mat.* xxiv. 30. compared with *Mark* xiii. 26. This Sight shall strike them with Horror and Astonishment for their Sin in rejecting me their God, whom their Fathers put to an ignominious Death, and themselves have by their Blasphemies crucified afresh. Then they shall beg Pardon for their own and their Fathers Sins, with the deepest Signs of Mourning and Humiliation, expressed by a proverbial Speech, as equal to the Mourning of a Father for an only Son: Compare *Jer.* vi. 26. *Amos* viii. 10.

The Jews themselves have applied this Text to the Messiah, as may be seen in Grotius's Notes upon the Place, and Bishop Pearson's Exposition of the fourth Article of the Creed. David did before describe his Sufferings under the Figure of piercing his Hands and his Feet, *Psal.* xxii. 16. and *Isaiab* foretold he should be wounded for our Transgressions, chap. liii. 5. This Text is at large explained and vindicated in the Bishop of Coventry and Litchfield's Defence of Christianity from the ancient Prophecies, p. 167.

Ver. 11. *In that day there shall be a great mourning in Jerusalem, like the mourning of Hadad-*

Hadadrimmon in the valley of Megiddon.] Josiab was slain at, or near Megiddo, 2 Kings xxiii. 29. it may be the Field where the Battel was fought might be called Hadadrimmon; St. Jerom saith, it was a Place near Jezreel, called in his Time Maximianopolis. The Valley, or Plain of Jezreel, was a large Plain, see Josh. xvii. 16. called the Plain of Esdraelon, Judith i. 8. it comprehended the Valley of Megiddo in it. There the Lamentation for Josiab began, which was continued from thence to Jerusalem, whither his Body was brought to be buried, where all Judah mourned for him, and appointed an Anniversary Commemoration and Lamentation for him: 2 Chron. xxxv. 24, 25. So the Mourning for Josiab became a Proverb for a publick and solemn Lamentation: Such a National Humiliation shall the Jews observe for their crucifying the Messias.

Ver. 12. And the land shall mourn, every family apart.] The whole Land shall mourn in a most solemn Manner; and every family shall sequester themselves from Business and Conversation for that Purpose: Compare chap. vii. 3.

Ibid. The house of David apart, and their wives apart.] Those of the Royal Family who have rejected Christ, shall lead the Way. Even Husbands and Wives shall abstain from each others Company, as is usual in Times of solemn Humiliation: see Joel ii. 16. Or, as a very learned Person suggests, in solemn Processions 'twas usual for the several Orders of Men to go distinctly, and likewise for the Women to go in Ranks by themselves; this was in all likelihood used in Funeral Mournings, where each Tribe or Order of Men and Women used a distinct Form of Lamentation. For Example, the Tribe of Judah lamented, Ab my brother! the rest of the Tribes answered, Ab LORD! see Jer. xxii. 18. This probably was done in the Mourning for Josiab, see 1 Esdras i. 32. and observed in the Times after the Return from Captivity, see 2 Chron. xxxv. 25. compared with chap. xxxvi. 22. to which Ceremony the Expressions of the Text allude.

Ibid. The family of the house of Nathan.] David had a Son named Nathan, 2 Sam. v. 14. Luke iii. 31. This Branch of the Royal Family seems here meant.

Ver. 13. The family of Shimei apart.] Some suppose that this Family was noted for breeding up Persons eminent in the Knowledge of the Law; such was Sameas a noted Rabbi, who lived in our Saviour's Time, as St. Jerom informs us in his Commentary on Isa. viii. The LXX reads the House of Simeon; which Tribe was intermixed with that of Judah: Josh. xix. 9.

Ver. 14. All the families that remain apart.] The Prophet having mentioned the Tribes and Families of chiefest Note in his Time, comprises the rest under this general Expression.

C H A P. XIII.

The ARGUMENT.

A general Promise of Pardon proclaimed to the Jews upon their Conversion, and particularly of their being cleansed from Idolatry, and the false pretences to Prophecy, upon their belief in Christ; whose Death is foretold, and the saving of a third Part of that People, after a severe Trial.

Ver. 1. I N that day shall a fountain be opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.] The house of David, with the other inhabitants of Jerusalem, upon their solemn Humiliation, described chap. xii. 13, 14. and believing in him whom they had crucified and rejected, shall obtain a full and free Pardon of all their Sins, being admitted into the Church of Christ by Baptism: see Acts ii. 38, 39. xiii. 38, 39. The Word Fountain properly expresses the Christian Baptism, which was often administred in Fountains and Rivers; and likewise alludes to the Jewish Washings, which were usually perform'd in running Waters, and were prescribed for the Expiation of legal Pollutions, expressed here by the Word Niddab, which properly signifies Separation from the Company of others; a Censure inflicted by the Law upon unclean Persons. Kimchi understands it of the Captivity or Destruction of the Jews, inflicted upon them for their Sins, which sequestred them from their own Land, and made them unfit to attend upon God's Worship; as unclean Persons were excluded from the Precincts of the Temple: Compare Ezek. xxxvi. 17.

Ver. 2. I will cut off the names of the idols out of the land, and they shall be no more remembered.] The Jews were forbidden to mention the names of the Heathen Idols, if they could avoid it, see Exod. xxiii. 13. Josh. xxiii. 7. Psalm xvi. 4. So when Idolatry should be utterly extirpated, the Names of Idols should be buried in oblivion. In the Popish Countries many of the Jews comply with the Idolatry there practised, as some of their own Writers confess: see the Note upon Isa. lxxv. 7. Manasseh Ben Israel, de termino vitæ, lib. iii. 4. expounds that Threatning, Deut. xxviii. 64. That they shall serve other Gods, which neither they nor their fathers have known, wood and stone, as if it should be fulfilled in their Captivity under the Romans, which they suppose is not yet expired. Here it is foretold, that this sort of Idolatry shall be abolished upon their Conversion. Or else we may understand it of the putting down that Idolatry now practised in Judea, both by the Greek and Latin Christians, before the Jews come to be settled in their own Country: Compare this Text with Micah v. 12, 13, 14.

Ibid. And also I will cause the prophets, and the unclean spirit to pass out of the land.] By the

the Prophets are here meant the *False Prophets*, as the LXX translate it, who understand the Word *Nabi* in that Sense, in several Places of *Jeremiah*: compare *Micah* iii. 11. *Zeph.* iii. 4. The unclean Spirit is the same with a *Lying Spirit*, or a false Pretence to Prophecy and Inspiration: *Comp. Rev.* xvi. 13. 1 *Kings* xxii. 22. The Jews were always very much addicted to Sorcery, Charms, and other Sorts of Divination, as is observed in the Note upon *Malachi* iii. 5. and it is probable that several Pretenders to Prophecy will arise among them, near the Time of their future Restoration, to discourage their Return Home.

Ver. 3. *When any shall yet prophesy, then his father and mother—shall say unto him, Thou shalt not live, for thou speakest lies in the name of the LORD, and—shall thrust him thro' when he prophesieth.*] These false Pretenders to Prophecy, who discouraged their Brethrens Conversion and Return, were confuted by Experience; Things falling out quite otherwise than they had foretold: see ver. 4. This shall raise a just Zeal against such Impostors, so that even their Parents shall be forward to put in Execution against them, the Penalties inflicted by the Law upon false Prophets and Seducers: *Deut.* xiii. 6, 8, 9. xviii. 20. They shall treat such a one in the same manner, as their Fathers did the true Prophet, the *Messias*, shall pierce or thrust him thro'; for the same Verb is used in the *Hebrew* here, and chap. xii. 10.

Ver. 4. *The prophets shall be ashamed every one of his vision, when he hath prophesied.*] The Event proving quite otherwise than they had prophesied.

Ibid. *Neither shall they wear a rough garment to deceive.*] The Prophets used to wear hairy or rough Garments: see *Isa.* xx. 2. this they did, partly in Imitation of *Elijah*, that was so clad, 2 *Kings* i. 8. and partly because it was a despicable or mournful Habit, and suitable to their Office, which was to denounce God's Judgments against Pride and Luxury. [*John Baptist* wore such a Garment, as was suitable to the Office of a Preacher of Repentance.] The Words import, that these Prophets shall disown their former Pretences, and no longer wear such a Garment, as a Badge of their Profession.

Ver. 5. *But he shall say, I am no prophet, I am an husbandman, &c.*] To save themselves from Punishment, ver. 3. each of them shall profess Husbandry, and say that his Employment from a Child had been to look after Cattle or till the Ground, as the Verb *biknani* may be translated.

Ver. 6. *And one shall say unto him, What are these Wounds in thy hands? &c.*] When such a severe Inquisition is made against false Prophets, every one shall be ready to observe what Marks or Characters are printed upon the Hands of such a Pretender, and to ask him, How they came there? And he shall answer in his own Justification, This is not the Mark or Character of any Idol, but only a Token that I am a Servant belonging to such a Family. It was an ancient Custom

for Masters to set a Mark upon their Slaves or Goods: and there was sometimes a particular Character imprinted upon the Worshipers of certain Idols: so we read in the *third Book of Maccabees*, that the Worshipers of *Bacchus* had an *Ivy Leaf* imprinted upon their Bodies. Such Impressions were often made upon the Hands, to which that Expression alludes, *Rev.* xiii. 16. of receiving the mark of the beast upon the right hand. Several Interpreters understand this Verse of the Wounds of Christ; but I conceive the following Words more properly belong to that Subject.

Ver. 7. *Awake, O sword, against my shepherd, and against the man that is my fellow.*] Here begins a new Prophecy, importing that the *Messias*, the great Shepherd, as he is described in this Prophecy, chap. xi. 4, &c. and in *Isa.* xl. 11. *Ezek.* xxxiv. 23. tho' with respect to his divine Nature he be equal with God the Father, *Phil.* ii. 6. yet shall be delivered up to Death, by God's determinate Counsel and Appointment: see *Acts* ii. 23. iv. 28. A sword is put for any Instrument of the Divine Justice, as hath been observed upon chap. xi. 17.

Ibid. *Smite the shepherd, and the sheep shall be scattered.*] This our LORD applies to his Disciples being scattered every man to his own, upon his being apprehended and put to death: *Mat.* xxvi. 31. *Job.* xvi. 32.

Ibid. *And I will turn mine hand upon the little ones.*] This Sentence may be translated in two contrary Senses. The *Hebrew* Phrase rendered here *turn mine hand*, may signify either to punish or to spare: in the former Sense it is taken *Psal.* lxxxvi. 14. in the latter, *Ezek.* xx. 22. where our Translators render it, *I withdrew my hand*. In like manner the Word *tsair*, signifies great as well as little, as hath been observed upon *Micah* v. 2. viz. it is translated to this Sense in some Copies of the LXX. and so Dr. Pocock understands it here, *Not. in portam Moſis, cap. 2.* If we follow our *English* Translation, the Sense may be, I will shew Mercy to my little Flock, dispirited by the Death of their Master, and will quickly shew him to them alive again, to their Joy and Comfort. If we translate the Words, *I will turn my hand upon the great ones*, they denounce a severe Judgment against the Jewish Rulers, for their Sin in crucifying Christ; agreeably to the Import of the following Words.

Ver. 8. *In all the land two parts therein shall be cut off, &c.*] Those severe Judgments which our Saviour foretold should come upon them, *Mat.* xxiv. shall consume two Parts in three of the Nation, but a third Part shall escape the general Destruction, and be left to be dispersed over the World to preserve a Posterity to future Generations.

Ver. 9. *And I will bring the third part thro' the fire, and will refine them as silver is refined, &c.*] I will make them pass thro' the Furnace of Affliction, *Isa.* xlvi. 10. the wicked among them shall be consumed as Dross, and they that repent and believe shall be saved: see *Ezek.* xx. 38. and the Note there.

Ibid.

Ibid. *They shall call upon my name, and I will bear them.*] When I have poured upon them the spirit of grace and supplication, Chap. xiii. 10. they shall humbly implore Pardon for their Sins, and I will graciously hear and answer their Prayers: compare chap. x. 6. *Isa. lxv. 24. Hof. ii. 21. Joel ii. 32.*

Ibid. *I will say, It is my people, and they shall say, The LORD is my God.*] For their Disobedience I broke my Covenant with them, chap. xi. 10. and they were no longer my People; but upon their Repentance and Conversion, they shall be as tho' I had not cast them off, chap. x. 6. and I will renew my Covenant-Relation with them: Compare chap. viii. 8. *Levit. xxvi. 12. Jer. xxx. 22. Ezek. xi. 20. xxxvi. 28. xxxvii. 27.*

C H A P. XIV.

The ARGUMENT.

The Beginning of the Chapter is a Continuation of the taking of Jerusalem by the Romans; then follows the Jews final Victory over their Enemies in the latter Times. The Prophecy concludes with a Description of the glorious State of Jerusalem, which should follow.

Ver. 1. **B**E H O L D the day of the LORD cometh, &c.] A Day remarkable for the Execution of his Judgments upon Jerusalem, and her Inhabitants: (compare *Joel ii. 31.*) when their Riches shall become a Prey to the Conquerors.

Ver. 2. *And I will gather all nations against Jerusalem to battel.*] The Romans being Lords of the known World, had the Strength of all Nations united in their Forces; as *Nebuchadnezzar* is said to fight against Jerusalem with all the kingdoms of the earth of his dominion: *Jer. xxxv. 1.*

Ibid. *And the city shall be taken, and the houses rifled, and the women ravished.*] The Roman Army shall exercise those Acts of Lust and Violence which are too frequent among Conquerors: see *Isa. xiii. 12. Amos vii. 17.*

Ibid. *And half of the city shall go into captivity.*] It is said, chap. xiii. 8. that a third part of the land shall be left therein, which is very well consistent with half the city's going into captivity.

Ibid. *And the residue of the People shall not be cut off from the city.*] God shall preserve the other Half of the Citizens from being cut off by the Enemy. There were forty thousand of the Inhabitants suffered to go whither they would, saith *Josephus de Bell. Jud. lib. vii. cap. 15.*

Ver. 5. *Then [or afterwards] shall the LORD go forth to fight against those nations, &c.*] In after-Times God shall discomfit the Posterity of these Nations, viz. the *Latin Idolaters*, who probably will be joined in Alliance with the *Mahometans*, see chap. xii. 2, 8. and will go forth against them in as visible a manner, as he appeared in behalf of *Israel*, when he overthrew the *Egyptians* in the *Red-Sea*, or when the Ark of God's Pre-

sence led their Armies in the Land of *Canaan*, *Josh. vi. 6.* It is no unusual thing for the Holy Writers to speak of two Events together which happen at a great distance from each other: so we read *1 Cor. xv. 23. Christ the first-fruits, afterward they that are Christ's at his coming.*

Ver. 4. *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east.*] The Glory of the LORD, i. e. the *Shekinah* or Symbol of God's Presence, when it departed from the City and Temple, settled itself upon the Mount of Olives, *Ezek. xi. 23.* so when God shall return to Jerusalem, and make it the Seat of his Presence again, it shall return by the same way it departed: see *Ezek. xliii. 2.* We may add, that when our LORD ascended from the Mount of Olives, the Angels told his Disciples, *he should come again in like manner, i. e. in a visible and glorious Appearance at the same Place, Acts i. 11, 12.*

Ibid. *And the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley.*] By an Earthquake, such as was in the Time of King *Uzziah*, see *Amos i. 1.* the middle of Mount *Olivet* shall cleave asunder, and sink into a deep Valley, so as to leave the two Points or Tops of the Hill, North and South, still standing. Mount *Olivet* had three Tops, or Eminences, one on the North Point, another on the South, and the Third in the Middle, from whence *Christ* ascended, and where *Christians* in after-Times erected a Cross in Memory of his Ascension there. See *Maundrell's Travels*, p. 103.

Ver. 5. *And ye shall flee to the valley of the mountains, &c.*] When ye see the Mount of Olives cleave asunder, ye shall flee toward the Valley for Fear. The Margin reads *the valley of my mountains*, which may be understood of *Sion* and *Moriah*. But the *Chaldee* and *LXX* reading the Text with a small alteration of the Points, render the Sense thus: *The valley of the [or my] mountains, shall be filled up; for the valley of the mountains shall join, or touch, even to Azal, it shall even be filled up, as it was filled by the earthquake in the days of Uzziah.* *Josephus* writes, *Antiq. lib. ix. c. 11.* "That upon the Earthquake the Mountain before Jerusalem, i. e. Mount *Olivet*, cleft on the West-Side, and then removed for about half a Mile toward the East Part of the Hill, and there stopt." *Azal* is probably a Name by which Part of the Hill was called.

Ibid. *And the LORD my GOD shall come, and all the saints [or holy Ones] with thee.*] Or with him; as the *Chaldee* and *LXX* read. The Words are a Description of *Christ's* coming to Judgment, attended with all the holy Angels, as the Writers of the New Testament express it: *Mat. xvi. 27. xxv. 31. Mark viii. 38.* The Word *Kedoshim*, translated *Saints*, elsewhere signifies Angels: see *Deut. xxxiii. 2.* so the Word *Saint* is used in the New Testament, *1 Thes. iii. 13.* and *St. Jude* ver. 14. quoting the Prophecy of *Enoch*, saith, *Behold the*

LORD cometh with ten thousand of his Saints, or holy Ones : a Place exactly parallel with that of the Text. The Name JEHOVAH, LORD, is often applied to the *Messias* by the Prophets : see the Note upon *Isa. vii. 14.* and *Hosea i. 7.* and compare chap. xii. 8, 10. of this Prophecy. The Time here specified may probably be the Season when the Jews shall look upon, or behold, him whom they have pierced, chap. xii. 10.

Ver. 6. *And it shall come to pass in that day, that the light shall not be clear and dark.*] It shall not be clear in some Places, and dark in other Parts of the World : i. e. there shall not be that Succession of Day and Night as there is now.

Ver. 7. *But it shall be one day, which shall be known to the LORD, not day nor night : but [or and] it shall come to pass that at evening time it shall be light.*] At the Consummation of all Things, a Time pre-determined by God, but known to no Creature, *Mat. xxiv. 36.* there shall not be any Vicissitude of Day and Night, but one uninterrupted Day, without any Evening or Twilight : compare *Isa. lx. 19, 20.* *Rev. xxi. 23. xxii. 5.*

These two Verses may be expounded with respect to the Jews, that their Condition shall be for some Time not altogether prosperous nor yet quite desperate. The great Crisis of their Affairs shall be in a Day which God alone knows ; unlike to our Days : dark at the Beginning and clear in the End, when the Light is not expected.

Ver. 8. *And it shall be in that day, that living waters shall go out of Jerusalem.*] The Supplies of Grace are often represented in Scripture by Rivers and Streams of Water, which both cleanse and make fruitful the Ground thro' which they pass : see *Ezek. xlvi. 1.* *Joel iii. 18.* Here they are described as coming out of Jerusalem : in *Ezekiel* and *Joel* they are said to come out of the Temple ; both Descriptions intimating that the Church is the Spring from whence all the Means of Grace are communicated to Believers.

Ibid. Half of them toward the former sea, and half of them toward the hinder sea.] The same Hebrew Phrase is translated, the East sea and the utmost sea, *Joel ii. 20.* The first of these denotes the Sea or Lake of Sodom, being toward the East Country, *Ezek. xlvi. 8.* the latter signifies the Mediterranean, or Western Sea : see *Deut. xi. 24.* The Expression imports that the whole Land shall have a plentiful Share of these Blessings which are here described under the Metaphor of living waters.

Ibid. In summer and in winter shall it be.] They shall be the same in all Seasons of the Year ; neither failing in Summer, nor overflowing in Winter.

Ver. 9. *And the LORD shall be King over all the earth : in that day shall there be one LORD and his name one.*] Upon the Conversion of the Jews, and the coming in of the Fulness of the Gentiles, the Name of God shall not be given to any Idol ; Idolatry being utterly abolished, chap. xiii. 2. and God shall be glorified with one Mind and one Mouth all the

World over : compare *Micah v. 12, 13, 14.* *Zeph. iii. 9.* *Rev. xi. 15.* The Stone which represents Christ's Kingdom, shall then become a mountain, and fill the whole earth : *Dan. ii. 35.*

Ver. 10. *All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem.*] The Mountains about Jerusalem (see *Psal. cxxv. 2.*) shall be leveled, perhaps by the Earthquake before mentioned, from Geba Northward to Rimmon Southward of Jerusalem. The Expressions may signify, that all Impediments shall be removed that oppose the Advancement of Christ's Kingdom : compare chap. iv. 7. *Isa. xl. 4.*

Ibid. And it shall be lifted up, and inhabited in her place.] The Mountains that obstructed the Prospect of Jerusalem being removed, the City shall be seen by Passengers afar off, like the City set on an hill, to which the Church is compared, *Mat. v. 14.* and it shall be inhabited as formerly : see chap. xii. 6.

Ibid. From Benjamin's gate, unto the place of the first gate [even] unto the corner gate.] Benjamin's Gate was on the North Side of the City, the Tribe of Benjamin lying Northward in respect of Jerusalem. The Prophet foretels that the City shall be inhabited from Benjamin's Gate Northward, to the first or old Gate Southward, mention'd *Neb. iii. 6. xii. 39.* and still further on, to the corner gate, situate on the South-West Part of the City. See Dr. Lightfoot's Description of Judea, c. 26.

Ibid. And from the tower of Hananeel, unto the King's wine-press.] The Tower of Hananeel was on the South Part of Jerusalem, as the same Writer observes, and the king's wine-press on the North Part : compare this Verse with *Jer. xxxi. 38, 39.*

Ver. 11. *And men shall dwell in it, and there shall be no more utter Destruction.*] The City shall never be utterly destroyed, as it was by the Chaldeans and Romans, compare *Jer. xxxi. 40.* The latter Part of the Sentence may be translated, there shall be no more curse. In the new State of Things here foretold, the Curse which Sin brought into the World shall be removed. The same Words are repeated by St. John, *Rev. xxii. 3.* and seem to be taken from this Place.

Ibid. But Jerusalem shall safely be inhabited.] A Promise often repeated in the Prophets : see *Jer. xxiii. 6.* and the Note there.

Ver. 12. *And this shall be the plague where-with the LORD will smite all the people that have fought against Jerusalem. &c.*] Those that die not in the Battel, nor fall by the Hand of their Brethren, see ver. 13. shall be destroyed by Famine or Consumption.

Ver. 13. *And it shall come to pass in that day, that a great tumult from the LORD shall be among them, &c.*] Or, a great discomfiture, as the Word is translated, *1 Sam. xiv. 20.* The LXX render it an Ecstasie : such a Terror or Confusion shall seize them, as shall take away the Use of their Reason, see chap. xii. 4. or there shall be Misunderstandings among them, so that they shall fall one upon another, as the Army of the Philistines and Moabites did, *1 Sam. xiv. 20. 2 Chron. xx. 23.*

compare Ezek. xxxviii. 21. The Prophet goes back to give an Account how God would discomfit those that come against Jerusalem, ver. 3.

Ver. 14. *And Judah also shall fight at [or rather for] Jerusalem.]* The LORD shall save the Tents of Judah first, chap. xii. 7. and then they shall join their Forces against the common Enemy, when he comes against Jerusalem: see chap. xii. 2.

Ibid. *And the wealth of the heathen round about shall be gathered together, &c.]* As they came with an Intent to make a Prey of Jerusalem, so the Wealth which they brought with them shall become a Spoil to the Jews: compare Ezek. xxxviii. 12. xxxix. 10.

Ver. 15. *And so shall be the plague of the House, &c.]* This is to be joined to the 12th Verse, the 13th and 14th being read in a Parenthesis. Both Man and Beast in that Army shall be consumed in one common Destruction.

Ver. 16. *And it shall come to pass, that every one that is left of all the nations that came against Jerusalem,]* Those that were not in the Army that marched against Jerusalem. The Words may be translated, *Every one that is left from among all the nations, &c.* and then they may be understood of the Jews that remained behind, and did not go to Judea to fight for Jerusalem. The Jewish Commentators follow this Sense.

Ibid. *Shall even go up year by year to worship the King, the LORD of Hosts, and keep the feast of tabernacles.]* i. e. They shall join in the solemn Acts of Christian Worship. The Prophets often describe the State of the Gospel by the Usages of their own Times: compare ver. 20, 21, of this Chapter, and chap. viii. 21, 22. see likewise Isa. lx. 7, 9. lxvi. 23. with the Notes upon those Places. The Feast of Tabernacles being observed in Remembrance of God's conducting and preserving the Jews in the Wilderness for forty Years, was observed with extraordinary Expressions of Rejoicing: compare Hos. xii. 9. The Jews have a Tradition, that the Defeat of Gog and Magog, which seems to be the same Discomfiture which is here described, shall fall out upon the Feast of Tabernacles; or as others say, that the seven Months cleansing of the Land, Ezek. xxxix. 12. shall be finished at that Time.

Ver. 17. *Even upon them shall be no rain.]* For want of which they shall suffer a Famine.

Ver. 18. *And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen, &c.]* Tho' the Fruitfulness of Egypt, especially the upper Part of it (see Herodotus, lib. iii. c. 10.) depends not upon Rain; compare Deut. xi. 10, 11. yet if the Jews that dwell there, or the rest of the Inhabitants, do not join in the solemn Acts of Christian Worship (see ver. 16.) they shall suffer the same Plague of Famine with which others are threatened, i. e. the Nile shall not overflow, as the Targum explains it; from whence a Famine will ensue. The Words may be translated more exactly to the Hebrew thus; *If the Family of Egypt go not up, shall there not be the plague wherewith the LORD*

will smite the heathen that come not up? The Particle *Velo* is often taken interrogatively, as Noldius observes, p. 342. The Word *Family* is equivalent to Kingdom: see the Note upon Jer. i. 15.

That have no rain.] The upper Parts of Egypt, beyond Thebes, have no Rain: Beside the Testimony of Herodotus, refer'd to in the last Note, Seneca affirms the same, Nat. Quæst. l. iv. c. 2. *In ea parte quæ in Æthiopiam vergit, aut nulli imbres sunt, aut rari.* Our learned Countryman, Mr. Graves, in his *Pyramidographia*, § 2. tells us, "That while he lived at Alexandria, a great deal of Rain fell there in the Months of December and January: but in the upper Part of Egypt, about Syene, and the Cataracts of Nile, the Inhabitants affirmed that they seldom had any Rain."

Ver. 20. *In that day shall there be upon the bells [or bridles] of the Horses, HOLINESS UNTO THE LORD.]* A very learned Person supposes that this and the following Verse, imply in them the Promise of an universal Peace, a Blessing often spoken of in the Prophets, as concomitant of the flourishing State of Christ's Kingdom. Taking this to be the general Import of the Place, the first Part of the Verse implies, that the Bridles, or Trappings of the Horses, as the Chaldee explains the Word *Masilloth*, i. e. the necessary Furniture of War; shall no more be applied to its former Use, but shall be looked upon as sacred, and laid up in the Armory of God's House, for a Memorial of the good Success he had given his People against their Enemies. See 2 Chron. xxiii. 9.

Ibid. *And the pots in the LORD's house shall be like the bowls before the Altar.]* In pursuance of this Interpretation, by the Word *Siroth*, Pots, we are to understand Helmets, called so because of their Shape, being made like a Pot. These, saith the Text, shall be like the Bowls or Vials, before the Altar; no more to be profaned in War or Blood-shed. In the Hebrew, Words made up of Letters of the same Organ, have often an Affinity of Sense. So *Sarah*, a Word near a-kin to *Siroth*, signifies a Coat of Mail; and the Words *Sheriah* and *Sherion* are used in the same sense.

Ver. 21. *Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the LORD of Hosts.]* Even every private Helmet in Judah and in Jerusalem, shall be as useful to the Purposes they were formerly employed in, as the most sacred Things in the Temple.

Ibid. *And all they that sacrifice, shall come and take them and seethe therein.]* The Helmets shall arise to such a Number, that if every one that sacrificeth were to seethe separately, they would suffice for Pots for every one's Use. If this Interpretation be not accepted, we may suppose the Words set forth the abundant Measure of Grace and Holiness which shall then be bestowed upon all Believers, they being all made *Priests unto God*; see Isa. lxi. 6. Rev. v. 10. xx. 6. set apart to attend upon God's Service, as the Priests were under the Law, whose Office it was to seethe, or boil, the Sacrifices: see 2 Chron. xxxiv. 13.

Ibid,

Ibid. *And in that day, there shall be no more the Canaanite in the house of the LORD of Hosts.*] If we understand the former Words of an universal Peace, the Sense of these will be, that no Stranger or unbelieving Enemy, shall give any Annoyance to the Servants or Worship of God; see *Joel* iii. 17. The Christian Church is often called the *House or Temple of God* in the New Testament: see *Eph.* ii. 20, &c. *1 Tim.* iii. 15. *Heb.* iii. 6. *1 Pet.* iv. 19. If we follow the common Interpretation, the Words import,

that no Hypocrite or unclean Person shall have any share in the Society of the Faithful: see *Rev.* xxi. 27. xxii. 15. The Chaldee and vulgar Latin translate the Words, *There shall be no more any Merchant in the House of the LORD of Hosts.* There shall be such Plenty of all Provisions at home, that there will be no need of being supplied by any Traffickers from abroad. Taking the Words in this Sense, they are equivalent to those Descriptions of Plenty foretold in the Days of the *Messias*, *Joel* iii. 18. *Amos* ix. 13.

A
COMMENTARY
UPON THE
Prophet MALACHI.
The PREFACE.

THE Prophet Malachi was in all likelihood Contemporary with Nehemiah. His Prophecy supposes the Temple to be built, and the Worship of God settled there; but blames the Priests and Levites for not attending upon the Publick Worship, Chap. i. 10. and the People for offering the Lame and the Blind, *ibid.* ver. 7, 8. and robbing God of his Tithes and Offerings, Chap. iii. 10. which agrees very well with the Abuses we read of, *Nehem.* x. 33—39. xiii. 10, 11, 12. as his Reproving them for marrying strange Wives, Cap. ii. 11.—exactly answers *Nehem.* x. 30. xiii. 23, &c.

Bishop Lloyd dates this Prophecy something later than Nehemiah's Time, about 397 Years before Christ; at which Time, according to his Computation, the first Seven of Daniel's Weeks, or 49 Years, were expired: which Time, as his Lordship explains the Words, was allotted for sealing up the Vision and Prophecy: *Dan.* ix. 24. i. e. for completing the Canon of the Old Testament. The Words of Malachi, chap. iv. 4, 5. import, that after him the Jews were not to expect a Succession of Prophets: Whereupon he exhorts them carefully to observe the Law of Moses, and to look for no other Prophet, till Elias the Forerunner of the *Messias* should come.

CHAP. I.

The ARGUMENT.

God reproves the Jews for their Ingratitude, and blames both Priest and People for their irreverent and careless Performance of the Publick Worship.

Ver. 1. **T**HE burden of the LORD to Israel by Malachi.] The Word Burden is sometimes equivalent to Prophecy, and in this Sense it is taken here, and is so interpreted in the Syriack Version: see the Note upon

Zech. xii. 1. *Israel* stands here for *Judah*, as it does ver. 5. Chap. ii. 11. *Micah* i. 14. iii. 1, 8, 9. that being the only Remainder of the Jewish Nation, which enjoyed any of the Blessings promised to their Fathers.

Ver. 2. *I have loved you, saith the LORD.*] I have chosen you for my peculiar People, out of pure Love and Kindness, without any antecedent Merits on your Side: see *Deut.* vii. 8. x. 15.

Ibid. And Verse the 3d. *Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob; and I hated Esau, and laid his mountains and his heritage waste.*] I have all along shewed a particular Kindness to Jacob and his Family,

Family, above that of *Eſau*, tho' they were both the Sons of *Iſaac*: and have lately given a ſignal Proof of it in that I have reſtored you to your own Country again, after your Captivity; whereas I have ſcattered the *Edomites*, and diſpoſſeſſed them of Mount *Seir*, their ancient Inheritance, *Deut.* ii. 5. by the *Nabatheans*, to which they ſhall never be reſtored again: Compare *Jer.* xlix. 18. *Ezek.* xxxv. 7, 9. *Hating* is ſometimes uſed comparatively for a leſs Degree of Love: ſee *Gen.* xxix. 31. *Luke* xiv. 26. St. *Paul* alledges this Text, *Rom.* ix. 13. to prove, that God might juſtly reject the Jews for their rejecting the Goſpel, notwithstanding his Promiſes made to *Abraham's* Seed; ſince he had from the Beginning freely beſtowed particular Favours upon one Branch of his Poſterity, from which others were excluded.

Ibid. For the dragons in the wilderneſs.] The Word *Tannin* or *Tannoth*, ſignifies any large Creature of the creeping kind, whether by Land or Sea: ſee the Note upon *Micah* i. 8. Here it is taken for a great Serpent, ſuch as are commonly found in Deſarts and deſolate Places: Compare *Pſal.* xlv. 19. *Iſa.* xiii. 22. *Jer.* ix. 11. li. 37.

Ver. 4. *We are impoveriſhed* [or deſtroyed, Comp. *Jer.* v. 17.] *But we will return and build the deſolate places.*] They hoped to be reſtored to their own Country again, as the Jews had been.

Ibid. They ſhall build, but I will throw down.] Or, *If they ſhall build, yet I will throw down*: ſee *Noldius, Concord.* p. 90. They ſhall never ſucceed in their Attempts to recover their own Country, and ſhall be finally ſubdued by *Hyrchanus*, and the Name of the *Edomite* utterly extinguished. See Dr. *Prideaux, ad an. A. C.* 129.

Ibid. And they ſhall call them the border of wickedneſs, and the people againſt whom the LORD hath indignation for ever.] They ſhall be ſpoken of as a remarkable Example of God's ſevere Judgments upon a ſinful People. The Word *Border* is equivalent to Country here, and in the following Verſe: ſo it is uſed *Jer.* xxxi. 17. *Ezek.* xi. 10. *Amos* vi. 2.

Ver. 5. *And your eyes ſhall ſee it, and ye ſhall ſay, the LORD will be magnified from the border of Iſrael.*] Tho' you ungratefully forget God's former Mercies, he will give you freſh Inſtances of his Favour towards you, ſo that ye ſhall be forced to acknowledge that he continues to make his Name and Power illuſtrious in your Preſervation.

Ver. 6. *A ſon honoureth his father, and a ſervant his maſter, &c.*] Thoſe Degrees of Reſpect that are due to human Authority, are in a more eminent Manner to be paid to the Supreme LORD of all: So the Priests who are dedicated to my Service in a peculiar Manner, behave themſelves very undutifully, in that Diſreſpect which they ſhew to my Name and Worſhip: ſee the following Verſe.

Ibid. And ye ſay, wherein have we deſpiſed thy name?] Or, yet ye ſay: they impudent-

ly perſiſt in juſtifying themſelves: Comp. chap. ii. 14, 17. iii. 7, 8, 13.

Ver. 7. *Ye offer polluted bread upon mine Altar—the Table of the LORD.*] The Words *Altar* and *Table* denote the ſame Thing: compare *Ezek.* xli. 22. What was conſumed upon the Altar, was God's Portion, and is called the *Bread of God*, *Lev.* xxi. 6. and the Food of the LORD, chap. iii. 11, 16. as our Tranſlation renders it, but it is in the *Hebrew*, the bread of the LORD. So by *polluted Bread* is meant maimed and blemiſhed Sacrifices, as it is particularly expreſſed ver. 8.

Ibid. In that ye ſay, the table of the LORD is contemptible.] By your Actions you declare how little Value you have for the Worſhip of God, ſince you care not in how ſlight and contemptuous a manner it is performed.

Ver. 8. *And if ye offer the blind for Sacrifice, is it not evil?*] The Beaſts to be offered in Sacrifice were required to be perfect and without Blemiſh: *Levit.* xxii. 21, 22.

Ibid. Offer it now to thy governor, will he be pleaſed with thee?] It argues a great Contempt of Almighty God, when Men are leſs careful in maintaining the Decencies of his Worſhip, than they are in giving proper Reſpects to their Superiors.

Ver. 9. *And now, I pray you, beſeech God, that he will be gracious unto us; this hath been by your means; will he regard your perſons?*] This irreverent Performance of God's Worſhip is a National Sin, for which we may expect ſome publick Judgment. It is the Priests Office to intercede with God, to be merciful to his People: ſee *Joel* ii. 17. and you are more eſpecially obliged to do this, becauſe this Wickedneſs has been occaſioned by your Neglect, altho' it is much to be feared he will not regard your Prayers or Interceſſion.

Ver. 10. *Who is there even among you that would ſhut the doors for nought? &c.*] You do not attend upon my Service in the Temple, out of any Zeal or Affection for it, but purely with a regard to your own Profit and Advantage, which makes both your Perſons and your Offerings unacceptable unto me: And under the Goſpel I will put an end both to your Prieſthood and the Sacrifices which you offer: ſee the following Verſe. The Words *for nought*, at the End of the firſt Sentence, are not in the *Hebrew*, but are ſupplied by our Interpreters. The LXX render the Sentence to this Senſe, *It is through you* (or through your Fault) *that the doors will be ſhut*, you would be content to have the Doors of the Temple quite ſhut up, and God's Worſhip wholly intermitted.

Ver. 11. *And in every place incenſe ſhall be offered to my name, and a pure offering.*] The Prophet deſcribes the Chriſtian Sacrifice of Prayer and Thankſgiving, by the outward Rites of the *Jewiſh* Worſhip: ſee the Note on *Zech.* xiv. 16. Incenſe was looked upon as a Figure or Emblem of Prayer by the Jews themſelves, ſee *Pſal.* cxli. 2. *Luke* i. 10. This ſpiritual Service the Prophet ſaith, ſhall be offered up in every place, whereas the *Jewiſh* Wor-

Worship was confined to the Temple. The Words of *Christ* are a Commentary upon this Text, *John* iv. 21, 22. *The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the true worshippers shall worship him in spirit and in truth.* Where *Spirit* is opposed to the Carnal Ordinances of the Jewish Service, such as Meats and Drinks and bloody Sacrifices; and *Truth* is used by way of Distinction from the same external Rituals, which were only shadows of things to come. The Hebrew Word *Mincha*, Offering, is commonly translated by our Interpreters *Meat-offering*, but should rather be rendered *Bread-offering*, it being that Offering of fine Flour which always accompanied the other Sacrifices, see *Levit.* ii. 1. ix. 17. It seems to signify the daily Sacrifice, by a *Synecdoche*, in the 13th Verse of this Chapter, and chap. ii. 12, 13. as it does in *1 Kings* xviii. 29. 36. Mr. Mede thinks the Word is used here to denote the Sacrament of the *Lord's Supper*, which may be properly called a Commemorative Sacrifice: see his Discourse of the *Christian Sacrifice*.

Ver. 12. *But ye have profan'd it, in that ye say, the table of the LORD is polluted, &c.]* But ye have profaned mine Altar, and in your careless Performance of my Service there, you do as good as say, there is no difference between what is offered upon it, and other common Meats: Thus you render my Sacrifices contemptible in the Sight of the People. The Word *Nib*, Fruit, is applied to Sacrifice, see *Isa.* lvii. 19. where the fruit of the lips, is explained of the Sacrifice of praise and thanksgiving, *Heb.* xiii. 15. The *Oclo*, his Meat, may be understood either of that Part of the Sacrifice, which was immediately offered upon the Altar, and is called the food of the LORD, see the Note upon ver. 7. or else of the remainder of the Sacrifice which God allotted to the Priest, and to those that made the Offering, but was still esteemed an hallowed Thing, as having been consecrated to God: see *Numb.* xviii. 9, 10. *Levit.* xix. 8.

Ver. 13. *Ye have said, what a weariness is it? and ye have snuffed at it.]* Ye have complained of the constant Attendance upon my Altar, as a wearisome Employment, as if ye were over-burthened with the Care of Purifying your selves, and the nice Inspection of the Sacrifices brought thither; so you have by your outward Gestures expressed your Contempt of my Service.

Ibid. *And you have brought that which was torn, &c.]* See ver. 8.

Ibid. *They have brought an offering.]* See the Note upon ver. 11.

Ibid. *Should I accept this of your hands.]* God hath declared in *Levit.* xxii. 20. that he will not accept a Sacrifice any way blemished or imperfect.

Ver. 14. *But cursed be the deceiver, which bath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing.]* The former Reproofs related only to the Priests; here the Prophet reproves the People, that would offer to deceive Almighty God by

putting him off with the worst they had. Dr. Pocock thinks the Words are to be understood of such Offerings as of their own accord they vowed to God, which were to be Males, *Levit.* xxii. 19. And if they would not perform their Vows, in such a manner as God directed, it were better they did not vow at all; see *Deut.* xxiii. 21.

It was in this respect that *Abel's* Sacrifice was preferred before *Cain's*, that he offered of the best of his Substance. Thus much is implied in the Words of St. Paul, *Heb.* xi. 4. where the Apostle saith, *Abel offered $\alpha\lambda\iota\omicron\nu\alpha$ $\delta\upsilon\lambda\alpha\varsigma$, a Sacrifice better in its kind than Cain.*

Ibid. *For I am a great king, saith the LORD of hosts, and my name is [or shall be] dreadful among the heathen.]* As God is the great king over all the earth, and will be acknowledged as such among the Gentiles, under the Gospel, ver. 11. so Mens religious Services ought to be performed with a Reverence suitable to the Greatness of his Majesty.

CHAP. II.

The ARGUMENT.

The beginning of the Chapter is a Continuation of God's reproof to the Priests for their Unfaithfulness in their Office. From the 10th Verse he proceeds to reprove the People for Marrying strange Women, and even divorcing their former Wives, to shew their Fondness of such unlawful Marriages.

Ver. 1, 2. **T**HIS commandment is for you —to give glory to my name.] Which you have despised by your irreverent Performance of my Service, chap. i. 6, &c.

Ibid. *I will send a Curse upon you, and curse your blessings.]* Turn your Blessings into Curses, or rather remove your Blessings, and send Curses and Calamities in their stead.

Ver. 3. *Behold I will corrupt your seed.]* The Seed wherewith you sow your Ground, so that there shall not be wherewith to furnish the Meat-Offerings requisite for the daily Sacrifice: see chap. iii. 11. *Joel* i. 13.

Ibid. *And spread dung upon your faces, even the dung of your solemn feasts.]* Ye shall become as contemptible, as if one had covered your Faces with Dung and Filth.

Ibid. *And one shall take you away with it.]* You shall be esteemed as so many Nuisances, only fit to be removed out of sight, as Dung is. Compare *1 Kings* xiv. 10.

Ver. 4. *And you shall know that I have sent this commandment unto you.]* By the Punishments which will follow upon your neglecting to observe the Commandment here enjoined you: ver. 1, 2.

Ibid. *That my covenant might be with Levi.]* That the Covenant that I made with the Tribe of Levi, that they should be mine, *Numb.* iii. 45. viii. 15. xvi. 9. may continue firm to your Posterity. Some render it, *Because my covenant was with Levi;* for the Breach of which you are accountable. So the Particle *le* sometimes signifies: see *Noldius*, p. 457.

Ver.

Ver. 5. *My Covenant was with him of life and peace, and I gave it him.*] The Prophet speaks of the Succession of the ancient Priests, such as Aaron, Eleazar, Phineas, and their Successors, as of one single Person under the Name of Levi, (compare Zech. xi. 16.) and saith, I gave him my Covenant of Happiness and Security, or I promised him a secure Enjoyment of his Office of the Priesthood. The Words allude to Numb. xxv. 12, 13. where God speaks to Phineas, *I give him my covenant of peace, and he shall have it and his seed after him, even the covenant of an everlasting priesthood:* Where Peace signifies the same with Security, as it often does: i. e. a secure Possession of the Priesthood, without any Disturbance or Interruption, expressed by an *Everlasting Priesthood* in the following Words: In which Sense the Phrase is used, Ezek. xxxiv. 25. xxxvii. 26.

Ibid. *For the fear wherewith he feared me, &c.*] As a Reward of his Fear and Reverence toward me, of which the holy Writings give us two remarkable Instances: the Zeal of the Levites against the Worshipers of the Golden Calf, Exod. xxxii. 26, 29. and that zealous Act of Phineas, mentioned Numb. xxv. compare Deut. xxxiii. 8, 9.

Ver. 6. *He walked with me in peace and equity, &c.*] He directed all his Actions by the Rule of my Laws. Compare Gen. v. 22. vi. 9. and he discharged his Duty with Fidelity, and without any Disturbance or Offence, and was a means of converting Sinners from the error of their ways.

Ver. 7. *For the Priests lips should preserve knowledge, and they should seek the law at his mouth.*] As it is the Priests Duty to understand the meaning of the Law, so the People ought to resort to them for Instruction in any Difficulty that arises concerning the Sense of it: see Levit. x. 11. Deut. xxii. 9, 10. For this Reason the Levites had 48 Cities allotted to them among the several Tribes, that the People might more easily consult them upon every Occasion: see Numb. xxxv. 7.

Ibid. *He is the messenger of the LORD of hosts.*] God has appointed the Priests his Ordinary Messengers, to declare his Will unto the People, as the Prophets are his Extraordinary Ambassadors. The Word *Messenger* in the usual Sense of it is equivalent to Prophet: see Isa. xlii. 19. xliv. 26. Hag. i. 13. It signifies the same with an Interpreter of the divine Will, Job xxxiii. 23.

Ver. 8. *Ye have caused many to stumble at the law.*] You have either perverted the Sense of the Law, or encouraged others to break it by your ill Example: see ver. 12. and compare Rom. xiv. 21.

Ibid. *Ye have corrupted the covenant of Levi.*] By your evil Practices you have broke that Covenant, whereby I placed you in a near Attendance to my self: see ver. 4. and compare Nebem. xiii. 29.

Ver. 9. *But have been partial in the law.*] Or, *accepted persons in the law*, as the Hebrew literally signifies, i. e. Have wrested the Sense of the Law, in favour of particular Per-

sons, to excuse or alleviate their Breaches of it.

Ver. 10. *Have we not all one father? hath not one God created us?*] Here a new Section begins, wherein the Prophet severely reproves the Peoples Sin of *marrying strange wives*, which grew much in Practice in Ezra and Nebemias's Time, who express a great Detestation of it: Ezra ix. 1. Nebem. xiii. 23. The Prophet here begins his Expostulation with putting them in mind, that they owned one God and Father, in Opposition to the Idols of the Heathen, and therefore should deal with one another as Brethren, being nearly allied by spiritual as well as fleshly Relation.

Ibid. *Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*] By these Marriages with Strangers, we deal falsely and injuriously with our Brethren and Countrymen, by the ill Treatment of their Daughters or Sisters whom we took to Marriage: see ver. 14. and we violate that Covenant God made with our Fathers, whereby he separated us from the rest of the World; and in order to preserve that Distinction, forbid us to intermarry with Idolaters: Deut. vii. 3.

Ver. 11. *For Judah hath profaned the holiness of the LORD which he loved.*] This Sin implies the Profanation of God's holy People, which he set apart for his own Worship and Service; a Profanation of the Temple, when the Priests who officiated there, were guilty of the same Crime; see ver. 12. and lastly, Profanation of that Covenant God made with the Jews: ver. 10. God hath expressed a tender Regard for these three Sorts of Holiness, and threatened severe Punishment to those that break the Laws made to preserve them.

Ibid. *And hath married the Daughter of a strange God.*] God calls himself the Father of his own People, and owns them under the Relation of Sons and Daughters, see ver. 10. Jer. xxxi. 1. 2 Cor. vi. 18. and by consequence Idolaters bear the same Relation to the Gods whom they worship.

Ver. 12. *The master and scholar out of the Tabernacle of Jacob.*] He that persuades or instructs others that these Marriages are lawful, and he that follows such Advice. The Expression seems to comprehend both the Priest and the People. The Words may relate to one of the Priests of Joiada's Family, who had contracted such a Marriage, and by his Example given Encouragement to that wicked Practice: Nebem. xiii. 28, 29. The Hebrew reads, *He that wakes, and he that answers:* It seems to be a Proverbial Speech denoting a Master and Scholar, as our Interpreters render it: An Instructor is described as one that *wakeneth the ear* of his Disciple: Isa. i. 4.

Ibid. *And him that offereth an offering to the LORD of hosts.*] This is a particular Threatning to the Priests, who were guilty of this Crime: such a one was Jehoida's Son; Nebem. xiii. 28, 29.

Ver. 13. *And this have ye done again.*] The Words should be translated, *This second thing have ye done*: The Prophet proceeds to reprove them for another Crime added to the former: viz. To shew how much greater Affection they had for Strangers, they divorced themselves from their *Jewish Wives*: see the following Verse.

Ibid. *Covering the altar of the LORD with tears, with weeping and with crying.*] This injurious Treatment of your Wives has made them fill the Courts of the Temple, even as far as the Altar itself, with their Lamentations, and importuning Heaven for Relief against your Oppressions: So that God will no more accept the Sacrifices there offered by those that shew so little Regard for common Justice and Humanity.

Ver. 14. *And yet ye say, Wherefore?*] Ye impudently persist in justifying your selves: see chap. i. 6.

Ibid. *Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously.*] The Wife whom you now divorce, was one whom you made choice of when you were in the Prime of your Age, and you promised to live with her in true Love and Affection: but now you cast her off without any Regard to that solemn Contract and Covenant between you, of which you called God to be a Witness: Compare Prov. ii. 17.

Ver. 15. *And did not he make one? yet had he the residue of the spirit: and wherefore one? that he might seek a godly seed.*] Among various Interpretations of the Words, this seems most probable, That the Prophet puts the Jews in mind of the first Institution of Marriage in Paradise (as Christ did afterward upon a like Occasion, Mat. xix. 5.) and tells them, God made but one Man at first, and made the Woman out of him, when he could have created more Women, if he had pleased; to instruct Men that this was the true Pattern of Marriage, ordained for true Love and undivided Affection, and best serving the chief End of Matrimony, viz. the Religious Education of Children: whereas in *Polygamy* the Children are brought up with more or less Care, in Proportion to the Affection Men bear to their Wives.

Ibid. *Therefore take heed to your spirit.*] Do not give way to an inordinate and irregular Passion.

Ver. 16. *For the LORD God of Israel saith, that he hateth putting away.*] He allowed the Jews the Liberty of Divorce only for the hardness of their hearts, Mat. xix. 8. not that it was a Thing pleasing to him. Some render the Words, If he hate (her) let him put her away: i. e. rather than use her ill. But the former Sense is more agreeable to the Scope of the Place.

Ibid. *For one covereth violence with his garment.*] Or, *And when one puts violence upon his garment, or, covers his garment with violence*; as Dr. Pocock translates it; who hath given the clearest Sense of this Phrase, and shewed out of several Eastern Writers, that they

usually call a Wife by the Name of a *Garment*; the Expression of Moses, Deut. xxii. 30. agreeing with this Way of speaking. According to this Interpretation, the Sense of the Text will be, that God hates divorcing a former Wife to take in one of a strange Nation; and he hates that any should bring into his Family an Illegitimate Wife over and above one that he had legally married before.

Ver. 17. *Ye have wearied the LORD with your words.*] You have tired his Patience by your blasphemous Speeches, charging his Providence with Injustice: Compare Isa. xliii. 24. Amos ii. 13. The Words begin a new Discourse, and more properly belong to the next Chapter, where an Answer is given to the Objection proposed: ver. 2, 3, 5, 18.

Ibid. *Yet ye say, Wherein have we wearied him?*] See chap. i. 6.

Ibid. *When ye say, Every one that doth evil is good in the sight of God, &c.*] A Repetition of the old Objection against Providence, taken from the Prosperity of the Wicked, which implied, as they thought, either that their Works were pleasing to God, or else that he disregarded human Affairs, and would never call Men to account for their Actions.

CHAP. III.

THE ARGUMENT.

This and the next Chapter, which are not divided in some Translations, contain a Prophecy of the Coming of the Messiah, and his Forerunner John Baptist under the Name of Elias; and the terrible Judgments which shall come upon the Jews for their rejecting the Gospel.

Ver. 1. **B**EHOLD I will send my messenger, and he shall prepare the way before me.] To silence the Cavils of Unbelievers mentioned in the last Verse of the foregoing Chapter, the Prophet here foretels the Coming of the *Messias*, who should set all Things right; and of his Harbinger, who should prepare Men for his Reception. Whoever compares this Verse with Isa. xl. 2, &c. may easily discern that they both speak of the same Event. The *Messenger*, whose Office it is to *prepare the way before the LORD*, who is said here to be *coming suddenly* after this his Forerunner, is described in *Isaiah* as *preparing the way of the LORD*, who is spoken of as *coming*, and *his Glory* just ready to be revealed; ver. 5, 9. This proves that this Prophecy is justly applied by all the *Evangelists* to *John Baptist*, who is described under the Person of *Elias*, in the following Chapter, whom all the Jews, both ancient and modern, expected should come as a Fore-runner of the *Messias*: see the Note there. The *Messenger*, or Prophet, (see the Note upon chap. ii. 7.) here foretold to be the LORD's Harbinger, was to be as much inferior to the LORD himself, as Servants are to a great Person of whose Arrival they give Notice. This *John Baptist* often confessed, Mat. iii. 11. *John*

John i. 26. iii. 28. and so much appears by the following Words.

Ibid. And the LORD whom ye seek, shall suddenly come to his Temple, even the messenger of the covenant whom ye delight in.] The Person whose Coming is so solemnly proclaimed, is first described by the Name of the LORD; *Adon* in the Hebrew, the same whom David called his LORD, *Psal.* cx. i. and who is LORD of the Temple where he will make his Appearance. He is farther described as the Messenger, or Angel of the Covenant: The same who is called the Angel of God's presence, *Isa.* lxiii. 9. the Angel that delivered the Law upon Mount Sinai, as St. Stephen speaks, expressing the Sense of the Jews of his Time, *Acts* vii. 38. and is appointed to be the Mediator of the New Covenant, which the Prophets foretold should take Place under the Messiah, *Jer.* xxxi. 31. *Isa.* xlii. 6. lv. 5. Another Character given of him, is, that he is the Person ye delight in, whose coming is so much desired, the Time of it being the Subject of your Search and Enquiry, and the Expectation of it your Comfort and Delight. This great Person, saith the Prophet, shall come to his Temple, which ye have despised and profaned, chap. i. 7, &c. and make the glory of the latter house greater than that of the former, *Hag.* ii. 9. see the Note there. He shall chuse this Place to publish his Doctrine, and do several of his Miracles: see *Luke* xix. 47. xxi. 38. *Job.* xviii. 10, 11, 15, 16. *Mat.* xxi. 12, 14.

Ver. 2. But who may abide the day of his coming? who shall stand when he appeareth? The Coming of Christ here, and in several other Places, comprehends all the Effects and Consequents of his Coming, and denotes not only a Time of Mercy to those that embrace the Gospel, but likewise a Time of Judgment upon the Disobedient. In the same manner, *John Baptist* describes the Coming of Christ, *Mat.* iii. 7, 12. Who hath warned you to flee from the wrath to come? His fan is in his hand, and he will thoroughly purge his floor,—and burn up the chaff with unquenchable fire. To the same purpose are the Words of St. Paul, *Rom.* i. 18. the Wrath of God is revealed by the Gospel against all ungodliness and unrighteousness of men.

The day of God's Judgment, whether general or particular, is here described to be so terrible, that if he should be extreme to mark what is done amiss, not only the Wicked, but even the Righteous themselves, could not stand or abide so severe a Trial. The Words do probably point out the Destruction of the Jewish Nation by the Romans, upon their crucifying the Messiah, and rejecting his Gospel; when those Words of Christ were fulfilled, *Luke* xix. 27. Those mine enemies that would not that I should reign over them, bring hither and slay them before me.

Ibid. For he is like a Refiner's fire, and like fullers soap.] The divine Judgments are often called a fiery Trial, such as separates the pure Metal from the Dross, purifies the former, and consumes the latter: see *Isa.* i. 25. iv. 2.

Zech. xiii. 9. The Word *Borish* is translated Soap here, and *Jer.* iii. 22. St. *Jerom* informs us, it was an Herb the Fullers used to take Spots out of Clothes.

Ver. 3. He shall sit as a refiner—and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to the LORD an offering in righteousness.] He shall perform the Office of a Refiner and Purifier: and whereas the Miscarriages of the Sons of Levi have been very great, (particularly those which are taken notice of, and reprov'd in the foregoing chapters) the Messiah when he comes, will reform these Abuses, and purify the Worship of God from such Corruptions. The Sense of the Verse, as applied to the Christian Church is, that all Christians being made an holy Priesthood, shall offer up with pure Hearts and Minds spiritual sacrifices acceptable to God, *1 Pet.* ii. 5. And as all that profess the Religion of Christ are commanded to be holy in all manner of Conversation, *ibid.* chap. i. 15. so a blameless Behaviour is more strictly required in the Christian Priesthood.

Ver. 4. Then shall the offering of Judah and Jerusalem be pleasant to the LORD.] The Prophet describes the Christian Worship by an Expression taken from the Jewish Service, being what they were acquainted with: see chap. i. 11.

Ibid. As in the days of old, and as in former years.] As in the Days of David and Solomon, before Idolatry prevailed, and withdrew a great Part of the People from God's Worship. The Reign of David and Solomon was a Proverbial Speech for happy Days: see *2 Chron.* xxx. 26.

Ver. 5. And I will come near to Judgment.] In answer to their Demand, Where is the God of Judgment? chap. ii. 17. God tells them he will hasten the Time of Judgment, and it shall come speedily upon those Sins that are Epidemical among them; and if they repent not upon the Preaching of the Gospel, he will proceed to the utter Excision of the Nation.

Ibid. And I will be a swift witness against the sorcerers, and against the Adulterers, and against false swearers, and against those that oppress the hireling in his wages, &c.] God will be both the Witness and the Judge, he will convict them of their Guilt, as having been present when they committed these Sins, tho' they were acted never so secretly: and then he will condemn them, and punish them accordingly: see chap. iv. 1. The Sins here mentioned seem to have been commonly practised in Malachi's Time. Diviners, Dreamers, and such as consulted Oracles at the Idols Temples are reprov'd, *Zech.* x. 2. as are the false Pretenders to Prophecy, *Nebem.* vi. 12, 13, 14. False Swearing and Oppression are complained of, *Zech.* v. 4. *Nebem.* v. 3, &c. Their marrying strange Women, and putting away their former Wives to make room for them, was no better than Adultery (see *Malachi* ii. 11, 14. compared with *Nebem.* xiii. 23—29.) and a Breach of that solemn Oath with which they had bound themselves, *Nebem.*

bem. x. 29, 30. The same Sins were as frequently committed from the Time of our Saviour's Appearance till the Destruction of Jerusalem. No Nation was more given to Charms, Divinations, and Fortune-telling, than the Jews about that Time, as Dr. Lightfoot shews out of their own Authors, upon *Mat.* xxiv. 24. Adulteries were then so common, that the Sanhedrim ordained that the Trial of an Adulteress, prescribed *Numb.* v. should be no longer put in Practice, as the same Author observes out of the *Talmud*, Vol. ii. of his Works, p. 1080, and 1111. Josephus informs us, that Magicians swarmed in Judea under the Government of Felix, and afterwards: *Antiq. lib.* xx. c. 2, 6, 7, 11. such was Theudas, the Egyptian Sorcerer, the Impostor under Festus, and others, foretold by the Name of false Christs and false Prophets: *Mat.* xxiv. 24.

Ver. 6. *For I am the LORD, I change not, therefore ye Sons of Jacob are not consumed.*] Or, *Because I am the LORD, I change not, &c.* Because I am the same yesterday, to day and for ever, as my Name JEHOVAH imports, and am true to my former Promises, see *Exod.* vi. 3, 4, 6. therefore you still continue a People, and are not consumed, as your Iniquities deserve. And I will still preserve a Remnant of you, to make good to them the Promises I made to your Fathers: see *Rom.* xi. 29.

Ver. 7. *Return to me, and I will return to you.*] I am ready to be reconciled to you upon your Repentance: see *Zech.* i. 3.

Ibid. But ye said, *wherein shall we return?*] You persist in your own Justification; and your Words, or at least your Actions, shew that you have no Remorse for your former Sins, nor any Purpose of forsaking them: Compare chap. i. 6.

Ver. 8. *Will a Man rob God? Yet ye have robbed me.*] One might reasonably think such a Presumption could not enter into any Man's Thoughts, as to rob God of those things which are dedicated to his Service; when he considers that he hath received all Things from him, and therefore ought in Gratitude to set apart some Share of his Substance for the maintaining his Worship, and the publick Exercises of Religion. Yet ye have been guilty of this Sin, which Heathens have dreaded to commit, as being apprehensive of the divine Vengeance which commonly follows it: see the Note upon *Dan.* v. 5.

Ibid. But ye say, *Wherein have we robbed thee? In tithes and offerings.*] Because they pleaded Ignorance of this Sin charged upon them, God instructs them wherein their Guilt lay: viz. In detaining their Tithes, the first Fruits of their Ground and Cattle, and other Offerings, expressly set apart for God's Use in the Law of Moses, and which they had lately entered into a solemn Engagement to observe; see *Nebem.* x. 32, &c.

Ver. 9. *Ye are cursed with a curse, for ye have robbed me, even this whole nation.*] The Scarcity you complain of, ver. 11. is a just Judgment upon you, for detaining the Tithes

and Offerings appropriated to God's Service.

Ver. 10. *Bring all the tithes into the storehouse, that there may be meat in my house.*] Make good your solemn Engagement, *Nebem.* x. 29, &c. of bringing in all the Tithes of your Increase into the Storehouses appointed for that purpose, see *Nebem.* xii. 44. xiii. 5, 12. that there may be a sufficient Provision for the Meat-Offerings, Sacrifices, and other Religious Services to be performed in my Temple, see *Nebem.* x. 33. and for the Maintenance of the Priests and Levites, who attend there, that they may not be tempted to forsake my Service: see *Nebem.* xiii. 10.

Ibid. And prove me now herewith—If I will not open the windows of heaven, &c.] You complain of Dearth and Scarcity (see the following Verse) but I would have you try the Experiment, and see whether your Plenty will not be in Proportion to the Free Will, wherewith you bring in your Tithes and Offerings: see 2 *Chron.* xxxi. 10. To open the windows of Heaven expresses God's showering down Plenty; see 2 *Kings* vii. 2. as the shutting up Heaven denotes Scarcity: *Deut.* xi. 17. *Hag.* i. 10.

Ibid. That there shall not be room enough to receive it.] Or till there be enough, or, till you shall say there is enough, as Noldius translates the Phrase, in his Concordance, p. 673.

Ver. 11. *And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground, &c.*] Whereas you complain of great Dearth, see *Nebem.* v. 3. which I sent as a Punishment of your Sacrilege, ver. 9. of this Chapter, I will promise upon your Amendment no more to destroy the Fruits of the Earth by Locusts, and such like devouring Insects: compare *Amos* iv. 9. neither shall your Fruit-trees be blasted with blighting Winds, and cast their Fruit before the Time.

Ver. 12. *For ye shall be a delightful land, faith the LORD of hosts.*] Your Country shall be again known by the Name of the Pleasant Land, as it was formerly called: see the Note upon *Dan.* viii. 9.

Ver. 13. *Your words have been stout against me, faith the LORD.*] Impudent, or Blasphemous; void of all Reverence and Duty.

Ibid. Yet ye say, *What have we spoken so much against thee?*] They impudently denied the Charge, see ver. 8. therefore the Prophet renews it against them in the following Words.

Ver. 14. *Ye have said, It is vain to serve God, &c.*] The Prosperity of the wicked made them conclude, that it was to no purpose to govern their Lives by the Laws of God, or to humble themselves for their Offences against him: see *Psal.* lxxiii. 13.

Ver. 15. *And now we call the proud happy.*] This makes us, say they, think and call those Men happiest who live in open Defiance to God and his Laws: Compare chap. iv. 1. *Psal.* x. 4.

Ibid. Yea, they that work wickedness are set up.] The Hebrew reads, are built: which Word

Word sometimes signifies the advancing Men and their Families to Riches and Honour: see Prov. xiv. 1. xxiv. 3.

Ibid. *Yea, they that tempt God, are even delivered.*] They that are resolved to try God's Patience by their Provocations (see Psal. xcv. 9.) are delivered out of those Dangers and Calamities wherein better Men are involved.

Ver. 16. *Then they that feared the LORD spake often one to another.*] Or, *spake to one another*: the Word *often* is not in the Hebrew. By their pious Discourses they confirmed each other in Goodness, and armed themselves against the Impressions such wicked Suggestions might make upon their Minds.

Ibid. *And the LORD bearkened and heard it, and a book of remembrance was written before him, &c.*] God took especial Notice of what these pious Persons did and said: it was as safely laid up in his Memory, as if it had been entered into a Register, in order to be produced at the Day of Judgment, to their Praise and Honour: compare Psal. lvi. 8. Isa. lxv. 6. Dan. vii. 10. Rev. xx. 12.

Ver. 17. *And they shall be mine, saith the LORD, in the day that I make up my Jewels.*] It shall appear how dear they are to me, when the Time comes that I separate the Precious from the Vile, *the Vessels of Honour from those of Dishonour*, 2 Tim. ii. 20. But the Words may more properly be translated thus, *They shall be to me a peculiar Treasure, in the Day that I shall make or appoint for that purpose*: compare chap. iv. 3. At which Time I will set a Mark of Distinction upon those my Favourites. The Word *Segullah*, in its primary Sense, denotes that Privilege and Preheminence which the Jews had above all other Nations, of being God's *peculiar people*: so it is used Exod. xix. 5. Deut. vii. 6. Psal. cxxxv. 4. expressed in the Greek by *λαός περιελεγμένος*, from whence it is applied to Christians by St. Peter, 1 Epist. ii. 9. and St. Paul, Titus ii. 14. all the Privileges of the Jewish Church being in an eminent Manner transferred upon the Christians.

Ibid. *And I will spare them as a man spareth his own Son that serveth him.*] I will preserve them from those Calamities which shall fall upon the Unbelievers, chap. iv. 1. with the same Tenderness which a Father shews to a dutiful Son.

Ver. 18. *Then shall ye return and discern between the righteous and the wicked.*] Or, *then shall ye again discern, &c.* the Verb *Shub*, to return, being often used Adverbially: see the Note upon Isa. vi. 13. and Dan. ix. 25. This will give you a new Proof that I put a Difference between the Good and the Bad, and thereby fully answer the Objections you have made against Providence: ver. 14. and chap. ii. 17.

CHAP. IV.

THE ARGUMENT.

The Prophet foretels the general Destruction of the Jewish Nation, for rejecting the Messiah: he comforts the well-disposed among them, and exhorts them to prepare themselves for his Com-

ing by a strict Observance of the Law of Moses in the mean Time; since no Prophet was hereafter to be expected till that great One, who is to be Christ's Forerunner.

Ver. 1. **F**OR behold the day cometh that shall burn as an oven,] That great and terrible day of the LORD, as it is called Joel ii. 31. compare here ver. 5. God is described as a consuming Fire when he comes to execute his Judgments, Deut. iv. 24. And this was remarkably verified, when upon the taking the City and Temple of Jerusalem by the Roman Army under Titus the Emperor, they were both destroyed by such Flames as no Industry could quench. See Josephus, Bell. Jud. lib. vi. c. 10.

Ibid. *And all the proud;*] Those spoken of chap. iii. 15.

Ibid. *It shall leave them neither root nor branch.*] A proverbial Expression for utter Destruction: as if a Tree were pluck'd up by the Roots, and thereupon the Branches withered: compare Amos ii. 9.

Ver. 2. *But unto you that fear my Name,*] See chap. iii. 16.

Ibid. *Shall the Son of righteousness arise with healing in his wings.*] The Messiah is elsewhere called the East, or Sun-rising: see Isa. lx. 1, 2. and the Hebrew Word *Tjemach*, translated Branch in our English, is rendered the East by the Chaldees and LXX; see the Note upon Zech. iii. 8. So the Church is described, Rev. xii. 1. as clothed with the Sun, i. e. adorned with Graces communicated to her by Christ. He is called here the *Sun of Righteousness with healing in his wings*; to signify that his Light consists in clearing up Mens Understanding, and chasing away the Darkness of their Minds; whose Rays and kindly warmth will heal all the Diseases of their Souls.

Ibid. *And ye shall go forth, and grow up as calves of the stall.*] You shall be warned of God to go forth of Jerusalem, before it be molested by the Roman Army; see Euseb. Hist. Eccl. lib. iii. c. 5. by which Means you shall be rescued from the common Destruction that shall come upon the Unbelievers, and shall continue thriving and vigorous (compare Psal. xcii. 14.) when the rest of your Nation shall be consumed with divers Kinds of Death.

Ver. 3. *And ye shall tread down the wicked, for they shall be as ashes under the soles of your feet.*] The Righteous shall triumph in the Destruction of the Ungodly, as Conquerors trample upon the Carcases of those that are slain in Battel: Compare 2 Sam. xxii. 43. Micah vii. 10. Zech. x. 5. The Wicked are compared to Ashes, because the Judgment that consumeth them is resembled to Fire; ver. 1.

Ibid. *In the Day that I shall do this.*] Or, *In the day that I shall appoint for executing my Vengeance*: the same Phrase is used chap. iii. 17. Psal. cxviii. 24.

Ver. 4. *Remember ye the law of Moses my servant, which I commanded unto him in Horeb, &c.*] You are not to expect any Succession of Prophets for the Time to come, till the Forerunner of the Messiah appears; so your chief Care

Care must be to attend upon the Instructions *Moses* has given to all *Israel* in his Law, the most solemn Part of which was delivered to him in an audible manner upon Mount *Horeb*, *Exod.* xix. 9. *Deut.* iv. 10. This your Law-giver plainly speaks of the *Messias*, and instructs you to expect his Coming, and to obey his Commands: *Deut.* xviii. 15. It was the Sense of ancient Jews that the Gift of Prophecy was sealed up with *Malachi*: The Son of *Syrach* having before mentioned *Isaiab*, *Jeremiab*, and *Ezekiel*, speaks of the twelve Minor Prophets, as completing that Part of the Old Testament Canon, *Ecclus.* xlix. 10. and the latter Jews agree with him in this Sentiment, as appears by the Authorities cited in the Right Reverend the Bishop of *Coventry and Litchfield's Defence of Christianity*, p. 83.

Law, Statutes, and Judgments, are Words promiscuously used; as appears from several Places of the cxixth Psalm.

Ver. 5. *Behold I will send you Elias the Prophet.*] The same Person who is called the Messenger or Forerunner of the *Messias*, chap. iii. 1. It was the unanimous Sense of the Jews that *Elias* should first come and restore all things, *Mark* ix. 12. *John* i. 21. This they understood of the Coming of *Elias* in Person, as appears from *Ecclus.* xlviii. 10. where the Author speaking of the true *Elias*, saith, *Who wast ordained (or written of) for Reproofs in after-times, or for appointed Times [οἱ καιροὶ] to pacify the wrath of the LORD, before it break out into fury, and to turn the Heart of the father to the son (alluding to this Text) and to restore the tribes of Jacob*; answering to the Words of *St. Mark*. The LXX following the received Tradition among the Jews, add here the *Tisbite*, by way of Explication. [It is in this Sense that *John Baptist* denies himself to be *Elias*, *John* i. 21.] The Jews to this Day earnestly pray for the Coming of *Elias*, upon the Supposition that the *Messias* must immediately follow his Appearing. This Form of Prayer they received from their Ancestors as it is recorded in their *Liturgies*: see the Bishop of *Coventry and Litchfield*, *ibid.* p. 67. which shews that the ancient Jews understood the Words of *Malachi* here, and chap. iii. 1. of the Coming of the *Messias*.

Our Saviour hath interpreted this *Elias* to be *John Baptist*, *Mat.* xi. 14. xvii. 12, 13. who is called by the Name of *Elias*, because he came in the spirit and power of *Elias*, *Luke* i. 17. he resembled him in his Office of reprov-

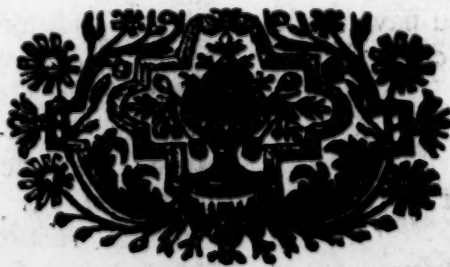
ing the Jews and exhorting them to Repentance; just as the *Messias* is called by the Name of *David* in the Prophets, because all the Promises made to *David*, were to be fulfilled in him; see the Note upon *Hos.* iii. 5.

Ibid. Before the coming of the great and dreadful day of the LORD.] Compare ver. 1. chap. iii. 3. *Joel* ii. 31. and the Notes upon those Texts. The Words import the utter Destruction of the Jewish Nation (see the following Verse) but they may properly be applied to the general Dissolution of all Things; a way of speaking usual among the Prophets: see the Note upon *Isa.* xiii. 10.

Ver. 6. *And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.*] It will be his Office to put an End to those Religious Differences (such was that of the *Pharisees* and the *Sadduces*) which divided the nearest Relations from each other, and to make them all join in the Duties of Repentance and Reformation, and thereby prepare themselves for the Reception of the *Messias*: see *Mat.* iii. 7. This was the Design of his Mission, tho' his Preaching did not always meet with Success, no more than the true *Elias* had in the time of *Abab*.

This seems the most probable Explication of the Words, taking them in that Sense wherein our Translation and the LXX understand them, which is followed by *St. Luke*, Chap. i. 17. But a more easy Sense may be given of them, if we translate the Hebrew Preposition *al*, not to, but with; in which Sense it is often used, see *Noldius*, p. 695. Then the Sentence will run thus, *He shall turn the heart of the fathers with the children, and the heart of the children with their fathers*: i. e. His Preaching shall produce a general Reformation in the Minds and Manners of all Sorts of Persons: see *Mat.* iii. 5. xxi. 32. *Dr. Hammond* and *Lud. de Dieu* are of Opinion, that the Preposition *al* in *St. Luke*, may be understood in the same Sense.

Ibid. *Lest I come and smite the earth with a curse.*] The Words might be better translated, *Lest I come and smite the land (of Judea) with utter destruction.* So the Word *Cberem* is translated by our Interpreters, *Numb.* xxi. 2. *Deut.* vii. 2. xiii. 15. *Josh.* vi. 21. *Zech.* xiv. 11. The utter Destruction of the Jewish Nation and Country is here threatened, upon their rejecting the Preaching of *John Baptist*, and refusing to hearken to his Testimony concerning the *Messias*, that should come after him.



TEXTS

TEXTS of SCRIPTURE

Occasionally EXPLAINED in these

COMMENTARIES.

N. B. In the Places here referred to, the first Number denotes the Page, the second the Column.

		Page	Col.			Page	Col.
G <i>Genesis</i>	x. 5.	27	2	<i>1 Kings</i>	vii. 12.	335	2
	— 11.	471	2		xix. 18.	428	1
	xiii. 9.	282	1	<i>2 Kings</i>	ii. 2.	213	1
	xv. 5.	165	2		xxiii. 10.	155	2
	xviii. 25.	292	2	<i>2 Chronicles</i>	iv. 9.	335	2
	xlvi. 4.	202	1		xx. 5.	ibid	2
	xlix. 10.	294	2	<i>Esther</i>	— 36.	6	1
	vii. 13.	46	1		i. 1.	166	2
	xx. 26.	346	2	<i>Job</i>	iv. 6.	213	1
	xxi. 6.	186	2		xiv. 17.	429	1
<i>Exodus</i>	xxiii. 21.	122	1	<i>Psalms</i>	xx. 2.	58	2
	xxv. 8.	310	1		xxvi. 12.	101	1
	xxxii. 4.	373	1		xxvii. 19.	110	2
	xxxiii. 2, 3, 4.	122	2		xxxviii. 13.	16	1
	xxxiv. 7.	195	2		ii. 11.	423	2
	xxxvi. 14.	338	2		xliv. 19.	114	1
	xviii. 5.	288	2		lviii. 9.	22	2
	xxi. 22.	343	2		lxii. 10.	184	1
	xxvi. 41.	309	1		lxvi. 15.	448	2
	xiii. 32.	324	1		lxviii. 18.	430	1
<i>Numbers</i>	xiv. 18.	195	2		lxxiv. 9.	186	2
	xxv. 12.	529	1		lxxv. 6.	174	1
	iv. 37.	122	1		lxxxiii. 13.	37	1
<i>Deuteronomy</i>	xiv. 28.	208	1		xcix. 8.	168	2
	xxxii. 13.	323	2		ci. 8.	179	2
	xiii. 3.	357	1		cxli. 4.	123	1
<i>Joshua</i>	— 23.	20	1		cxlviii. 7.	55	1
	ii. 13.	}	4	<i>Proverbs</i>	v. 9.	394	1
	iii. 7.				i. 5.	44	1
<i>Judges</i>	viii. 16.			<i>Canticle</i>	iii. 11.	120	1
	ix. 4.	202	2		xii. 42.	11	1
	— 45.	356	1	<i>Matthew</i>	xiii. 19.	58	2
<i>1 Samuel</i>	i. 9.	347	2		xvi. 14.	217	1
	ii. 15.	354	2		xxiv. 30.	520	2
	— 27.	287	2	<i>Mark</i>	viii. 31.	208	1
<i>2 Samuel</i>	iii. 12.	149	1		i. 15.	138	1
	viii. 3.	3	2		— 72.	202	2
	xxiv. 1.	123	1	<i>Luke</i>	vii. 47.	124	2
<i>1 Kings</i>	vi. 6.	339	1		xiii. 33.	190	2
	— 33.	341	2		iii. 18.	43	1
	— 36.	335	2	<i>John</i>	iv. 23.	528	1
	vii. 6.	336	2				

		Page	Col.			Page	Col.
<i>John</i>	viii. 5.	281	2	<i>Hebrews</i>	ix. 26.	4	2
	—20.	347	1		xi. 4.	528	2
	xvi. 25, 29.	465	2		xiii. 15.	206	1
	xviii. 37.	327	1	<i>1 Peter</i>	iii. 19.	83	1
<i>Acts</i>	viii. 26.	512	2	<i>2 Peter</i>	iii. 13.	127	1
<i>Romans</i>	iv. 17.	336	2	<i>Jude</i>	14.	523	2
	vii. 13.	424	2	<i>Revelations</i>	ii. 9.	131	2
	xi. 11.	129	2		iv. 6.	256	2
<i>1 Corinthians</i>	ii. 16.	184	1		vi. 12.	329	2
	x. 4.	64	1		xii. 1, 2, 5.	129	1
	—9.	96	1		xiii. 16.	522	2
	—9.	122	2		xiv. 20.	} 130	1
	xi. 21.	331	2		xvi. 14.		
<i>2 Corinthians</i>	iii. 16.	107	2		xix. 19.		
	xii. 7.	310	2		xx. 8, 9.		
<i>Galatians</i>	iii. 23.	457	2		xxi. 16.	358	2
<i>2 Thessalonians</i>	ii. 1.	107	1		—24.	91	2
<i>2 Timothy</i>	i. 7.	259	2		xxii. 16.	27	1



I N D E X.

N.B. In the Places referr'd to, the former Number directs to the Page; and the latter to the Column in the said Page.

A

- A** Bomination, mentioned by Daniel, what, 392, 2. 401, 2.
 Adam, the first Man, why so called, 248, 2.
 Adoration, the Signification of that Word in Scripture, 428, 2.
 Adultery, Spiritual, what, 95, 1. 110, 2. 146, 2. 279, 2. 296, 1. 297, 2. 412, 1.
 Alexander the Great, his Conquests, 383, 2. Foretold, 396. 512. His Vanity, 309, 1. Successors in the several Parts of his Dominions, 396, 2. 397.
 Amos the Prophet, when he lived, 440. St. Jerom's Character of him, *ibid.*
 Angel that wrestled with Jacob, was the Son of God, 426, 2.
 Angels, call'd Sons of God, 374, 1. Princes, 394, 2. 395, 1. And Ministers of God's Justice, 438, 2. 439, 1. Why described with Wings, 388, 2. Are set over People and Nations, 394, 2. 395, 1. Fall of the Angels described, 309, 2. 310, 1.
 Anointing, when used, 117, 2. 279, 1. 390, 2.
 Answer, the Word used for beginning or continuing a Discourse, 43, 1. 505, 1.
 Antichrist foretold, 381, 2. 382, 1. The Duration of his Reign, 382, 2.
 Antiochus Epiphanes foretold, 384, 1. His Character, 386, 1. How he got the Kingdom of Syria, 400, 1. His Persecution of the Jews, and its Duration, 384, 2. 385, 1. 402, 1. His second Expedition to Egypt, 400. His third Expedition thither, 401, 1. A Type of Antichrist, 382, 2. 385, 2. 386, 2. 395, 2. 402, 1. His End, 386, 2.
 Arion, his Story whence taken, 460, 2. 461, 1.
 Arrows, Divination by them, 293, 2.
 Astrologers, what, 368, 1.

B

- B** Aal, the chief God of every Country so called, 410: 411, 1.
 Baal and Bel, a Name common to all the Idols of the East, 229. 428, 1.
 Babylon, by whom founded, 48, 1. Its Compass, 30, 1. 230, 2. Height of its Walls, 237, 2. Their Breadth, 238, 1. Bigness of its Palace, 217, 2. Its Ruin, 32. 33, 1. 92, 93, 94. 485, 2. 486. 487, 1. 502, 1. Duration of its Monarchy, 48, 1. 370, 2. Duration of its Siege, 502, 1. Taken by Cyrus, and how, 231, 2. 232, 2. 236, 1. 486, 1. Its gradual Decay and Ruin, 232, 2. 236, 2. Its Destruction a Type of the Ruin of mystical Babylon, 486, 2.
 Baptism foretold and promis'd, 325, 1.
 Bath, a liquid Measure, how much, 352, 1.
 Bearing Iniquities, what, 104, 2. 300, 1.
 Body call'd the Sheath of the Soul, 381, 1.
 Book of Life, Original of that Expression, 8, 2.
 Books at the Day of Judgment, what, 380, 2.
 Burden, what it signifies in the Prophetical Writings, 29, 1. 62, 2. 519, 1. 526, 1.

C

- C** Alves of the Lips, what, 430, 1.
 Camillus, the Word whence derived, 423, 2.
 Captivity of Babylon foretold, 148, 1. 276, 1. Its

- Causes, 85, 2. 86. 146, 2. 158, 1. 161, 1. 250, 1. Its Misery, 422, 1. 424, 1. Several Ways of computing its seventy Years, 187, 1. 230, 2. 256, 1. 366, 2. 500, 2.
 Captivity of the Ten Tribes, 450, 2. 451. 452, 2. 453. 454. 455, 1. 464.
 Capua, a remarkable Story of its Senators, 45, 2.
 Chaldean Learning, in what it did consist, 368, 1.
 Cherubim, the Meaning of the Word, 257, 1. Their Form, 272, 1. *ibid.* 2.
 Child, Meaning of that Word in Scripture, 138, 1.
 Christ, his Divinity prov'd from the Old Testament, 91, 2. His eternal Generation, 470, 2. Place of his Birth foretold, *ibid.* His Kingdom, 284, 2. 294, 2. 513, 2. 516, 1. His Reign on Earth, 382, 2. His Office in the Church, 471, 1. His Goodness and Tenderness described, 517, 2. He is spoken of under the Character of a Shepherd, 517. His Sufferings foretold, 103, 2. 104, 105. His coming to Judgment described, 523, 2.
 Church, Christian, its Extent and Enlargement, 106. 116. 117, 2. Call'd Heaven, 384, 2. Its glorious State, 4, 5, 1. 61, 2. 64. 91. 98, 2. 101, 1. 116, 117. Its Victories, 52, 2. 53, 1. Its Purity, 102, 1. Spring of all Graces, 439, 2. 524, 1.
 Circumcision of the Heart, &c. what, 152, 2.
 Clergy, Distinction of their Habits, how antient, 343, 2.
 Comparisons made by Negatives, 417, 2.
 Conflagration, general, 8, 2.
 Cor, a liquid Measure, how much, 352, 1.
 Crowns and Garlands, on what Occasion they were worn, 279, 2. 299, 2.
 Cubit, how much, 334, 1.
 Cup, God's Judgments represented by it, 40, 1. 101, 2. 122, 1. 165, 2. 187. 478, 2.
 Cush, what Country meant by that Word, 37, 1. 166, 2. 220, 1. 313, 2.
 Cyrus foretold, 79, 2. 80, 1. 81, 2. By Name, 88, 2. 89, 1. A Type of Christ, 89, 1. 90, 1. 95, 2.

D

- D**aniel, his Descent, 365, 1. At what Age he was carried into Babylon, 366, 1.
 Day, used for a Year, 263, 1. 385, 2. 405, 2. 445, 2. For any Succession of Time, 195, 1. In that Day, Meaning of that Phrase in Scripture, 8, 1. 24, 1. 313, 1. 408, 2. 455, 1. 474, 2. 519, 2.
 Day of the Lord, what, 220, 1. 434, 2. 457, 2.
 Days, last, what, 4, 2. 436, 1. 455, 1. 468, 2.
 Days, latter, what, 196, 2. 328, 2. 370, 1. 413.
 Death, signifies all the Miseries of the next Life, 285, 2.
 Definite Number for an indefinite, 40, 1.
 Difficulties, great, expressed by impossibilities, 166, 2.
 Dreams, the Opinion of the Ancients concerning them, 367, 2.
 Drunkenness, its Effects, 486, 2. The Word used to express Desolation, *ibid.*

E

- E**Agles, whence said to grow young, 79, 2. They represent Conquerors, 283, 2.
 Ear, opening it, what, 95, 1.
 East-Country, what in Scripture, 302, 1.

Z z z

Eating

Eating the *Words of a Prophecy*, what, 260, 1.
 Eclipses, two extraordinary ones, 453, 1.
 Edom, taken figuratively, what, 70, 2. 121, 1.
 Egypt, its *Antiquity*, 39, 2. Its *Conquest*, and several *Masters*, 312, 2. The *Course of its River*, 357, 1.
 Elam, when united to the *Persian Monarchy*, 228, 2.
 Elias, *Forerunner of the Messiah*, 534, 1. His *Office*, *ibid.* 2.
 Emblems, their *Use in the prophetic Writings*, 262, 1. Suited to the *Genius and Education of the Prophets*, *ibid.* and 440.
 Ensigns of the *Tribes*, what, 256, 2.
 Ephah, a *Measure*, how much, 506, 1.
 Ephraim, why *Head of the Ten Tribes*, 326, 2. 415, 2. Taken for the *whole Kingdom of Israel*, 13, 2. 326, 2. Why, 56, 2. 326, 2.
 Ever, the same as a long *Time*, 67, 2. 102, 1. 186, 2. 204, 2.
 Eunuchs, their *Employment*, 366, 2.
 Ezekiel, when, and to whom he prophesied, 254. 256, 1. His *Style*, 254.

F

FAMILY, the same as a *Kingdom or People*, 139, 1. 145, 1. 480, 2. 525, 2.
 Fasting prescribed, 432, 2. 433, 1. When acceptable to *God*, 509, 1.
 Fasts, annual, amongst the *Jews*, 210, 2. Of the *Fourth, Fifth, Seventh, and Tenth Months*, on what *Occasion*, *ibid.* and 138, 1. 509, 1. 511, 1.
 Festivals, Jewish, their *Extent*, 65, 1.
 Fiery Serpents, why so called, 33, 2. 62, 2.
 Food of the *Lord*, what, 527, 2. 528, 1.
 Forest, what it signifies metaphorically, 67, 2. 179, 2.
 Forget, what it means in *God*, 286, 1.
 Funeral Feasts, 301, 1.
 Future express'd by the *Imperative*, 12, 2.

G

GABRIEL, why called a *Man*, 388, 2.
 Galilee of the *Nations*, why so called, 20, 1.
 Gentiles, their *Conversion foretold*, 38, 2. 85, 1. 91, 2. 106, 2. 115, 2. 116, 118, 2. 147, 2. 357, 1. 470, 1. 508, 2. 511, 2.
 Gerah, a *Weight*, how much, 351, 2.
 Girding the *Loins*, what meant by that *Expression*, 139, 1.
 God, how the *Glory of the Jews*, 141, 1. How he is to be known, 159, 1. Work of his *Hands*, what is meant by that *Phrase*, 41, 2. 61, 2.
 Gog and Magog, who, 327, 2.
 Gospel, is an everlasting *Covenant*, 101, 1. Its *Propagation*, 82, 2. 97, 1. 100, 2. 103, 2. 129, 1. Its plentiful *Graces*, 64, 1. 107, 2. And *Comforts*, 417, 2.
 Grace, derived to us only from the *Church*, 439, 2. Called a *Feast*, 52, 1. Represented by *Springs and Rivers*, 108, 1. 355, 1. 439, 2. By *Dew*, 471, 2. Called living *Waters*, 141, 1. 524, 1.
 Greece, when subjected to the *Romans*, 386, 1.

H

HABAKKUK, when he prophesied, and the Subject of his *Prophecy*, 483.
 Haggai, when he lived, and the Subject of his *Prophecy*, 496.
 Hand, giving it, a *Profession of Subjection*, 284, 2. Lift up at taking *Oaths*, 287, 2.
 Hand-writing against the *King of Assyria*, in what *Language*, 377, 1.
 Harlots, their *Punishment*, 281, 1. 409, 2. 410, 1. 480, 2. Great *Cities* so called, *ibid.*
 Harvests, what in a figurative *Sense*, 36, 1. Extent of its *Signification*, 38, 1.
 Heaven, its opening and shutting what, 532, 2.
 Hebrew Language, the same with the old *Phenician*, 40, 2. Several *Words* in that *Language* have two contrary *Significations*, 45, 2. 100, 2. 125, 2. 470, 1.
 Hell, Meaning of that *Word* in *Scripture*, 460, 2.
 High Priests, some had several *Names*, 194, 2.
 Hin, liquid *Measure*, how much, 353, 1.

Holiness, what in *God*, 12, 1.
 Homer, a *Measure* how much, 351, 2.
 Horn, what it signifies in *Scripture*, 313, 1. 381, 2. 383, 1. 450, 2. 501, 1.
 Hosea, when he prophesied, 407.
 Hours, unknown to the *Hebrews*, and first mentioned by *Daniel*, 75, 1.
 Houses, how built among the *Jews*, 34, 1.
 Husbandry, its *Invention ascribed to God*, 59, 1.
 Hypocrites described, 473, 1.

I

JACOB'S Wrestling, how spiritual, 426, 2.
 Idols, their *Original elegantly describ'd* by *Minutius Felix*, 87, 2. Are called *Lies*, 418, 2. 442, 2. 460, 2. Vanities, 140, 1. 462, 2. Carcases, 172, 1. 345, 1. Vestments proper to the *Worship of each*, 491, 1. Were honoured by *Prostitution in their Temples*, 414, 2.
 Idolatry, why call'd *Whoring*, 139, 2. It is the last Thing to be destroy'd in the *Church*, 4, 1. 127, 1. Compared to *Lust*, 279, 2. 280, 2. 281. Its *Folly and Heinousness*, 487, 1.
 Idumeans, why *Enemies to the Jews*, 302, 2.
 Jeremiah, who he was, 136, 1. How long he prophesied, *ibid.* 137, 2. Several *Collections of his Prophecies*, 136. His *Defence of them*, 193, 1. His *Death*, 217, 1.
 Jerusalem, a *Figure of the Christian Church*, 469, 1. Its *Siege by Nebuchadnezzar foretold*, 292. 293. 491, 1. Duration of that *Siege*, 202, 1. 207, 1. Its *Misery*, 263, 2. 264. 266, 2. 267. Its *Destruction by Vespasian prophesied of*, 391, 2. 392, 2. 393, 1. 468, 1. 523, 1. In early *Times of Christianity* called the *Mother Church*, 283, 1.
 Jews, God's *Favours to them*, 488. 489, 1. Miracles perform'd in their *Favour*, *ibid.* Their future *Calamities foretold*, 282, 2. 283, 1. 287, 1. 292. Their *Destruction foretold*, 152, 1. Are advised to *repent*, 492, 1. Their present *Dispersion foretold*, 107, 1. 169, 1. 518, 2. Its *Cause*, 146, 2. 147, 1. Their *Restoration promised*, 4, 1. 27, 2. 28. 49, 2. 145, 1. 467, 1. & alibi passim. Their *Return into their own Land*, 118, 2. 290, 1. 291, 1. 310, 2. 475, 2. 524, 2. Their *Conversion promised*, 8. 55, 2. 56, 1. 127, 1. 164, 2. 428, 2. 521, 2. Their *flourishing State promised*, 55, 2.
 Images, what allures to the *Worship of them*, 288, 1. Its *Folly*, 232, 2.
 Incense, its *Use and Signification*, 341, 2. 527, 2.
 Innocence, *State of*, described, 309.
 Joel, when he prophesied, 431. Of what *Tribe*, 437, 2.
 Jonah, where born, 459. When he prophesied, *ibid.*
 Isaiah, why called the *Evangelical Prophet*, Pref. p. 2. & 1, 2. When he prophesied, 1, 1. His *Style*, *ibid.* His *Extraction*, *ibid.* His other *Works*, 1, 2. His *Death*, 1, 1. 99, 2. He was a *Type of Christ*, *ibid.*
 Islands, the *Extent of that Word* among the *Hebrews*, 27, 2. 42, 1. 79, 2. 304, 2. 305, 2. 330, 2. 399, 1.
 Israel, the *Faithful of all Ages* so called, 437, 2.
 Judea, its *Dimensions*, 206, 2. Number of *Inhabitants*, *ibid.*
 Judgments of *God compar'd to a Storm*, 276, 1. To intoxicating *Liquors*, 298, 2. How to avoid them, 437, 1.

K

KING, in *Hebrew*, what it signifies, 174, 1. 188, 1. 235, 1. 395, 2. 512, 2.

L

LAMENTATIONS, the *Occasion of writing them*, 242.
 Land of the *Living*, what, 304, 2.
 Last Days. Latter Days. See *Days*.
 Laws, *Human*, when not obligatory, 209, 2.
 Lebanon, the *Derivation of that Word*, 175, 1. The *Temple call'd so*, why, 516, 2.
 Leviathan, *Tyrants* so called, 55, 1.
 Life, what comprehended in that *Word*, 288, 2. Eternal, not to be obtained by the *Law*, *ibid.*

Litany, its Language vindicated, 388, 1.
 Locusts, the Regularity of their Motions, as described by St. Jerom, 434, 1. Their Voracity, Noise and Swiftness, according to Pliny, 433, 2. Their Stink when dead, 435, 2.
 Logos, or second Person of the Trinity, appeared in the Times of the Old Testament, 11, 1. 138, 1. In the Form of a Man or Angel, 258, 2. 259, 1. 500, 1. 502, 2. Was the Angel wrestling with Jacob, 426, 2. The Angel who conducted the Israelites, 122, 1. Is called Jehovah, *ibid.*
 Lot, what in Scripture, 406, 2.

M

Maccabeus, Judas, foretold, 515, 1.
 Made without Hands, Meaning of that Expression, 372, 1.
 Magicians, what, 368, 1.
 Magistrates, denoted by the heavenly Bodies, 29, 2. 101, 1. Their Duty, 321, 1.
 Malachi, when he lived, 526. The last Prophet, 534, 1.
 Many, the same with All, 105, 2. 392, 1. 404, 2.
 Marriage, God's Covenant with the Jews express'd by it, 279, 1. 283, 1.
 Medes, the Rise and Progress of that Monarchy, 30, 1.
 Meiōsis, several Instances of that Figure in Scripture, 155, 2.
 Memphis, other Names of that City, 314, 1.
 Messenger, the same with Prophet, 529, 1.
 Messiah, his wonderful Conception foretold, 200, 1. His Birth foretold, 15, 1. 20, 2. 21, 1. Several Prophecies concerning him, 71, 2. &c. 82, 83, 1. 520, 521. And the Design of his Mission, 531, 2. He is called Jehovah, 183, 1. 524, 1. And David, 195, 2. 322, 1. 413, 1. Peace the distinguishing Character of his Kingdom, 5, 1. 513, 2. 525, 2. Several Figures of him, Pref. to Isaiah, p. 3, 4. and 35, 1. 99, 2. His Character under several Denominations, 8, 1. 21, 25, 2. 26, 78, 1. 82, 108, 183, 1. 475, 1. 504, 1. 505, 1. 508, 1. 531, 1. David's Kingdom reviv'd in his Person, 455, 1. His Dignity, 103, 2. 322, 1.
 Micah, where born, and when he prophesied, 463.
 Michael, tutelar Angel of the Jews, 395, 404, 2.
 Millennium, some Prophecies explain'd concerning it, 107, 117, 127, 2. 439, 2. 455, 2.
 Monarchies, the four great Ones distinctly described and foretold, 370, 371, 379, &c.
 Mountains, why call'd everlasting, 488, 1. What metaphorically, *ibid.* Removal of them a Proverbial Expression, 504, 2. Holy Mountain, what, 291, 1.
 Mourning, Tokens of it, 301, 1.
 Mourning for Josiah, Proverbial Expression, 521, 1.
 Mystical Sense of Prophecies, what, Preface to Isaiah, p. 3.

N

Nahum, when he lived, 477.
 Naked, Meaning of that Word in Scripture, 42, 1. 443, 2. 466, 1.
 Names, several belonging to the same Person, 217, 1. 508, 2.
 Nazarites, who call'd so, 443, 1. 481, 2.
 Nebuchadnezzar, his Madness what, 375, 1. How called God's Servant, 299, 2. 313, 1. A Name common to all the Kings of Babylon, 387, 2.
 Night, its Division among the Jews, 245, 1.
 Nineveh, its Compass, 461, 1. Number of Inhabitants, 462, 2. Its Destruction foretold by three Prophets, 477. By whom taken, 315, 1. *ibid.* 2. The Calamities of that Scene, 479, &c.

M V 3 2 V O

Obadiah, when he lived and prophesied, 456.
 Obedience, to whom due, 191, 2. 193, 2.
 Oblation, the extensive Signification of the Word, 291, 1. Made Morning and Evening by the Jews, at what Hour, 388, 2. What were those used by the Primitive Christians, 291, 2.
 Offering, Sin Offering and Trespass Offering, their Difference, 337, 2.

Old Testament, the present Jewish Order of its Books, different from the ancient, 241.
 Olivet, Mount, a Cross raised there, 523, 2.
 Ophir, where, 29, 2.
 Oracles, which of their Predictions may be true, and how, 81, 1.
 Oven, the heart of the Wicked compar'd to one, 418, 2.

P

Paper, its Original, 39, 1.
 Parable defined, 465, 2. 485, 2.
 Paronomasia used frequently in Scripture, 50, 1. 126, 2. 139, 1. A remarkable one from St. Basil, 50, 1.
 Passions, how ascribed to God, 64, 2.
 Pentateuch, its Antiquity vindicated, 50, 2.
 Perjury, an Answer of the Delphian Oracle against that Crime, 506, 1.
 Persecution, its Usefulness to good Men, 402, 1. 406, 1.
 Persian Monarchy, its Conquests and Extent, 383, 2.
 Pharaoh, a Name common to the Kings of Egypt, 39, 2. 219, 1. 311, 1.
 Phoenicians, the first Merchants, 6, 1.
 Plural in Hebrew denotes Excellence, 124, 1.
 Prayer, its Form prescrib'd, 435, 1.
 Predictions, in Form of Imprecations, 161, 2.
 Preterperfect for the Future Tense, 10, 2. 80, 1. 85, 2. 88, 1. 96, 1. 164, 1. 285, 1.
 Priest, the same with Prince, 475, 2. 418, 1. Jewish Priests, their Duty, 468, 1. 509, 1. Why forbid to shave their Heads, 349, 1.
 Prophecies, three Sorts, 427. Have two Intentions, 425; 1. 429, 2. What their mystical Sense, Preface to Isaiah, p. 3. Why some obscure, 405, 1. The Gift sometimes imparted to Women, 276, 1. 436.
 Prophets, why call'd Watchmen, 42, 2. 261, 1. Are forbid to speak by the Wicked, 466, 1. Their Words perverted, 452, 1. The Want of them the greatest Misfortune, 453, 2. Their Schools, 186, 1. False Prophets, their Character and Conduct, 148, 1. 152, 2. 275, 276. 295, 2. 296, 1. 515, 1. Detected, 522, 1. Their Punishment, *ibid.* & 275, 2. 277, 2.
 Prosperity, dangerous, 181, 2. 450, 1.
 Psalms, sung alternately, whence that Custom, 12, 1. Done without Religion and Piety, only Noise, 448, 2.

R

RAIN, former and latter, when they fell, 151, 1. 435, 2. 446, 1. 514, 2.
 Remember, what in God, 286, 1.
 Remnant, mentioned by the Prophets, what, 2, 2. 13, 2. 24, 2. 55, 2. 126, 1. 201, 2. 218, 2. 231, 1. 266, 1. 267, 1. 469, 1. & *alibi passim.*
 Repentance, how attributed to God, 174, 2. 216, 2.
 Reprobate, Original of that Word, 153, 2.
 Restitution, its Necessity, 319, 2. 461, 2.
 Resurrection of Jesus Christ foretold, 417. General Resurrection, 494, 2.
 Roman Empire, its Dissolution formed ten Kingdoms, 381, 2.

S

Sacrifice, daily, by whom taken away, 384, 2. Christian Sacrifice promised, 527, 2.
 Sacrilege, its Heinousness, 377, 1. Some Instances of its Punishment, *ibid.*
 Saltiness in Hebrew, what, 356, 1.
 Samaria, its Taking prophesied, 422, 2. 444, 2. 450, 2.
 Sanctifying a War, what, 29, 1.
 Sanhedrim, the Word whence derived, 190, 1. When it was instituted, *ibid.* Of whom it consisted, 349, 2. Where it sat, 209, 1.
 Satyrs, what, 30, 2.
 Saviour, the Extent of that Word, 458, 2.
 Scribes, what, 210, 2. Who first called so, 156, 2.
 Sea, the Extent of that Word in the Hebrew, 331, 1. 435, 2. 447, 2. 453, 2.
 Sealing, what it signifies in the prophetic Writings, 18, 2. 60, 2. 387, 2. 390, 1. 405, 1.
 Seraph, why so called, 11, 2. 62, 2. 257, 1. How represented, *ibid.* 2.

Shekel,

Shekel, a *Weight*, how much, 263, 2. 351, 2.
 Shekinah, or *Glory of God*, described, 11. 122, 2. 454, 1. 488, 1. *The Manner of its Settling*, 27, 1. *Leaves the Sanctuary*, 269, 1. 270, 2. 271, 2. 272, 1. *The Temple*, *ibid.* *And the City*, 473, 2. *Its Return promised*, 344.
 Shepherd, the *Extent of that Word*, 88, 2. 110, 1. 140, 2. 151, 2. 152, 1. 161, 1. 164, 1. 182, 2. 189, 1. 227, 2. 321, 1. 481, 2. 482, 1. *God called so*, 467, 1. *Good Shepherds describ'd*, 517. *Bad described*, 7, 1. 518, 2.
 Sibera, or *strong Drink*, what, according to St. Jerom, 466, 2.
 Sidon, its *Antiquity*, 47, 2.
 Similitude, a *strong Affirmation*, 243, 2. 416, 2.
 Sliding back, whence that *Expression*, 415, 1.
 Son of Man, *Meaning of that Expression*, and *Christ so called*, 259. *Title given to two of the Prophets*, 259, 2. 385, 2.
 Soothsayers, what, 370, 1.
 Sorceries, what, 93, 2.
 Spirit, several *Significations of that Word*, 60, 2. 65, 2. 66, 1. *Evil Spirits sometimes reckon'd among the heavenly Hosts*, 50, 2. 51, 1.
 Stationary Days among the *Primitive Christians*, 388, 2. 389, 1.
 Stealing, why join'd with *False-swearing*, 413, 2. 505, 2.
 Style, whence the *Difference of it in Scripture*, 211, 2.
 Swearing, an *Act of Religion*, or *divine Worship*, 94, 1. 147, 2. 149, 2. 453, 2.
 Swines Flesh, why *abhor'd by the Jews*, 125, 2.

T

Tabernacle of God, what meant by *dwelling in it*, 9, 1.
 Tabernacles, *Feast of*, its *Institution*, 525, 1.
 Table of Devils, what, 126, 2.
 Tannin, what *Animal* meant by that *Word*, 30, 2. 55, 1. 158, 1. 167, 2. 248, 1. 311, 1. 316, 2. 464, 1. 527, 1.
 Tarshish, where *situated*, 6, 1. 306, 1. *Has a wider Sense*, *ibid.* and 6, 1. 47, 1. 307, 2.
 Tau, the *antient Form of that Letter*, 271, 1.
 Temple, its *Courts*, 268, 2. 269, 1. *Often rifled*, 239, 1. 438, 1. *Its Profanation*, 269. *Called God's Holy Mountain*, 309, 2. *Put for Heaven*, *ibid.* *The second Temple*, its *Foundation*, 497, 1. *After what Model built*, 333, 2. *Its Glory*, 498, 1. *How superior to the first*, 497, 2. 498, 1. *The Court of the Gentiles*, by whom added to it, 335, 2.
 Tempt the Lord, what, 14, 2.
 Teraphim, different *Significations of that Word*, 293, 2. 412, 2. 413, 1. 514, 2.
 Thorn in the *Flesh*, what, 310, 2.
 Threshing, *antient Manner of it in the East*, 43, 2. 59, 2. 231, 2. 441, 1.
 Time, for a *Year*, 375, 1. 382, 2. 398, 1.
 Tophet, why so *call'd*, 65, 2. 155, 2. *Whence came the Custom of burning Children there*, 155, 2.

Trees, what in a *Emblematical Sense*, 25, 1. 374, 2.
 Trinity, intimated in the *Old Testament*, 12, 1. 12, 2. *The second Person's Mission*, 95, 2.
 Trumpets, when us'd amongst the *Jews*, 433, 1. 434, 2. 444, 1.
 Turks foretold, 329, 1.
 Twelve, an *hieroglyphical Number*, 357, 2.
 Tyre, old, its *Destruction foretold*, 304, 1. 310, 2. *Duration of its Siege*, 228, 1. 303, 1. 313, 1. *By whom demolished*, 303, 2. 304, 1.
 Tyre, new, by whom built, 313, 1. *By whom taken*, 304, 1.

V

Virgins, what *Cities so called*, 47, 2. 168, 1. 220, 1. 446, 2.
 Visions, what, 436, 2. *How they differ from Dreams*, 2, 1.
 Visiting, what meant by that *Word in Scripture*, 23, 1. 51, 1. 285, 1.
 Uncircumcised, what, 309, 1.
 Universal Bishop, the *Rise of that Title*, 382, 1.
 Usurpation of the *Priesthood punished*, 440, 2.
 Usury, what *Sort forbid in Scripture*, 285, 2.

W

Warfare, divers *Senses of that Word*, 77, 1.
 Watchmen, their *Office*, 120, 1. 485, 1.
 Water, its *Use in the Temple*, 355, 1.
 Waters, bounding them, why mention'd as a *Proof of God's Power*, 251, 1. *Great Calamities represented by them*, 391, 2. 416, 2.
 Weary, when *God is said to be so*, 15, 1.
 Weeks, Daniel's *Seventy*, three *Ways of computing them*, 389. 390, 2. 391. 393, 1.
 Wicked Men, their *Prosperity a puzzling Difficulty*, 163. *Are called God's Sword*, 408, 1. 493, 1. *God's Servants*, 299, 2. 313, 1. *Instruments of God's Justice*, 408, 1.
 Wilderness, what meant by that *Word in Scripture*, 123, 1. 249, 1.
 Women, *States, Cities, and Societies represented by them*, 3. 48, 2. 220, 2. 466, 1.
 Worship, *Respect due to Men so called*, 372, 1.
 Wrestling, *Spiritual*, what, 426, 2.

Y

YEAR, Julian and Chaldean, their *Difference*, 389, 2. *Natural and Prophetical*, *ibid.*
 Year, *Sabbatical*, neglected, 208, 1.
 Year of Release among the *Jews*, 207, 2.

Z

Zachariah, when he lived, 499. *The Subject of his Prophecy*, *ibid.*
 Zephaniah, when he liv'd, and the *Subject of his Prophecy*, 490. *His Descent*, *ibid.* 1.

F I N I S.

